A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL, CRITICAL, AND IMPARTIAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION IN THE WORLD,

PARTICULARLY THE BRITISH AND IRISH,

From the Earlieſt Accounts of Time to the preſent Period;

WHEREIN

THEIR REMARKABLE ACTIONS AND SUFFERINGS,

THEIR VIRTUES, VICES, PARTS, AND LEARNING,

ARE ACCURATELY RECORDED AND DISPLAYED:

With CATALOGUES OF THEIR LITERARY PRODUCTIONS.

A NEW EDITION, IN EIGHT VOLUMES.

Corrected, Enlarged, and greatly Improved; with the Addition of many Hundreds of New Lives, never Publiſhed before.

VOL. VI.

LONDON:

PRINTED FOR THE PROPRIETORS;

AND SOLD BY ALL BOOSELLERS IN TOWN AND COUNTRY.

MDCCXCV.


BRITISH MUSEUM
30
65
SEP

NEW, COMPLETE, AND GENUINE

ACCOUNTS

OF THE

LIVES AND WRITINGS

OF THE MOST

Eminent Perſons

IN

EVERY AGE AND NATION.

GRÆME (JOHN), was born at Carnwath, in Lanarkſhire, in 1748. His father was of the middling claſs of farmers, whoſe wealth conſiſted chiefly in ſix children and in his induſtry, for which, and his integrity, he was diſtinguiſhed among his neighbours. He was the youngeſt of four ſons, of a conſtitution leſs robuſt than that of his brothers; and, in conſequence of an affection commonly produced by extraordinary attention, the favourite of his parents. Early in life, having diſcovered an uncommon proficiency in the learning taught at the ſchool of the village, they reſolved to diſpenſe with his ſervices in the buſineſs of the farm, for which he promiſed to be unequal, and to educate him for the church. At the age of fourteen he was placed at the ſchool of Lanark, under the care of Mr. Robert Thomſon, brother-in-law of the celebrated poet, and an eminent teacher of learning and abilities. Here his progreſs in grammatical learning was rapid, and, conſidering his early diſadvantages, incredible. In 1766 he was removed to the univerſity of Edinburgh, where he ſurpaſſed the moſt induſtrious and accompliſhed ſtudent in his claſſical learning. He ſpoke and compoſed Latin with a fluency and elegance that had few examples. And, of mathematics, natural philoſophy, and metaphyſics, his knowledge was conſiderable, particularly of the latter, to the ſtudy of which, and of ſyſtematic theology (a ſtudy prevalent among the lower ranks in North-Britain), he received an early determination. This was owing to a certain proneneſs to diſputation and metaphyſical refinement, for which he was remarkable, and which he often indulged to a degree that ſubjected him to the imputation of imprudence, and (among the unlearned) of free-think-

ing. The Belles Lettres, a more humaniſing ſubject of inquiry, unfolded to his view thoſe attractive beauties to which his mind ſeemed to have an innate, though hitherto undiſcovered propenſity. Full of admiration of the inſtructive and ſublime writings of the moraliſt, hiſtorian, and poet, he forſook the purſuit of an illuſive and unſatisfactory philoſophy, whoſe ſophiſtry deceives the underſtanding, and whoſe ſcepticiſm contracts the heart. His turn for elegant compoſition firſt appeared in the ſolution of a philoſophic queſtion, propoſed as a college exerciſe, which he choſe to exemplify in the form of a tale, conceived and executed with all the fire and invention of Eaſtern imagination. This happened in 1769, and his firſt attempts in poetry are of no earlier a date.

About this time, on the recommendation of Alexander Lockhart, Eſq. he was preſented to an exhibition (or burſary, as it is called) in the univerſity of St. Andrew, which he accepted, but found reaſon ſoon after to decline, upon diſcovering that it ſubjected him to repeat a courſe of languages and philoſophy, which the extent of his acquiſitions, and the ardour of his ambition, taught him to hold in no great eſtimation. This ſtep, it may be ſuppoſed, did not meet with the approbation of his friends; and the only advantage he derived from the event (the moſt important in his life) was a view of the venerable city of St. Andrew, which amuſed his imagination, and an acquaintance with Dr. Wilkie (author of the Epigoniad), which confirmed him in the purſuit of poetical fame. In 1770 he reſumed his ſtudies at Edinburgh, and, having finiſhed the uſual preparatory courſe, was admitted into the theological claſs: but the ſtate of his health, which ſoon after began to decline, did not allow him to deliver any of the exerciſes uſually preſcribed to ſtudents in that ſociety. It is a conſideration mortifying to human genius, that fine talents, and the moſt delicate ſenſibility, are but too often the prediſpoſing cauſe of an inſidious and fatal diſeaſe! In autumn 1771, his ill-health, that had been increaſing almoſt unperceived, terminated in a deep conſumption; the complicated diſtreſs of which, aggravated by the indigence of his ſituation, he bore with an heroic compoſure and magnanimity.—He continued at intervals to compoſe verſes, and to correſpond with his friends, and, after a tedious ſtruggle of ten months, expired, July 26, 1772, in the twenty-fourth year of his age. His poems, conſiſting of elegies, in number 50, and miſcellaneous pieces, which occupied 160 pages, were collected, and printed at Edinburgh, 1773, 8vo. A few pieces, chiefly elegiac (among which is an elegy to his memory) were contributed by Dr. Robert Anderſon, the friend of his youth, and the companion of his ſtudies: the expence of the impreſſion was defrayed by his friends and their acquaintances, at whoſe requeſt it was undertaken, and to whom its diſtribution was chiefly confined. They have been exceedingly extolled.

GRAHAM



GRAHAM (GEORGE), clock and watch-maker, was born at Gratwick, a village in the north of Cumberland, in 1675; and, in 1688, came up to London. He was not put apprentice to Tompion, as is generally ſaid; but, after he had been ſome time with another maſter, Tompion received him into his family, purely for his merit, and treated him with a kind of parental affection till his death. That Graham was, without competition, the moſt eminent of his profeſſion, is but a ſmall part of his character: he was the beſt mechanic of his time, and had a complete knowledge of practical aſtronomy; ſo that he not only gave to various movements for the menſuration of time a degree of perfection which had never before been attained, but invented ſeveral aſtronomical inſtruments, by which conſiderable advances have been made in that ſcience: he made great improvements in thoſe which had been before in uſe; and, by a wonderful manual dexterity, conſtructed them with greater preciſion and accuracy than any other perſon in the world.

He was many years a member of the Royal-Society, to which he communicated ſeveral ingenious and important diſcoveries, particularly a kind of horary alteration of the magnetic needle; a quickſilver pendulum, and many curious particulars relating to the true length of the ſimple pendulum, upon which he continued to make experiments till a few years before his death. As he was perfectly ſincere, he was without ſuſpicion; as he was above envy, he was candid; and as he had a reliſh for true pleaſure, he was generous. He frequently lent money, but could never be prevailed upon to take any intereſt; and for that reaſon he never placed out any money upon government ſecurities. He had bank-notes, which were thirty years old, by him when he died; and his whole property, except his ſtock in trade, was found in a ſtrong box, which though leſs than would have been heaped by avarice, was yet more than would have remained to prodigality. Nov. 24, 1751, he was carried, with due ſolemnity and attendance, to Weſtminſter-Abbey; and there interred in the ſame grave with the remains of his predeceſſor Tompion.

GRAIN (JOHN BAPTIST LE), a French hiſtorian, was born in 1565, and, after a liberal education, became counſellor and maſter of the requeſts to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himſelf to the ſervice of Henry IV. by whom he was much eſteemed and truſted. Being a man of probity, and no ambition, he did not employ his intereſt with Henry to obtain dignities, but ſpent the greateſt part of his life in reading and writing. Among other works which he compoſed, are "The Hiſtory of Henry IV." and "The Hiſtory of Lewis XIII. to the Death of the Marſhal d'Ancre," in 1617; both which works were publiſhed in folio. under the title of "Decades." The former he preſented to Lewis XIII. who read

it over, and was infinitely charmed with the frankneſs of the author: but the Jeſuits, whoſe policy has never made them fond of free ſpeakers, found means to have this work caſtrated in ſeveral places. They ſerved "The Hiſtory of Lewis XIII." worſe; for Le Grain having ſpoken advantageouſly therein of the prince of Condé, his protector, they had the cunning and malice to ſuppreſs thoſe paſſages, and to inſert others, where they made him ſpeak of him very indecently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himſelf, by reſtoring this as well as his former work to their original purity. He died at Paris in 1643, and ordered in his will, that none of his deſcendants ſhould ever truſt the education of their children to the Jeſuits; which clauſe, it is ſaid, has been punctually obſerved by his family.

GRAMAYE (JOHN BAPTIST), hiſtoriographer of the Low-Countries, and provoſt of Arnheim. He travelled over Germany and Italy, and was going to Spain; but, being intercepted by African corſairs, was carried to Algiers. He returned, ſome time after, to the Low-Countries, and died at Lubeck in 1635. His works are, 1. "Africæ Illuſtratæ Libri X. 1622," 4to. "An Hiſtory of Africa," from the earlieſt Antiquity to his own Time. 2. "Diarium Algerienſe." 3. "Peregrinatio Belgica," 8vo. This is reckoned an exact and curious work. 4. "Antiquitates Flandriæ," folio, 5. "Hiſtoriæ Namurcenſis." Gramaye was alſo a poet, but his verſes are not ſo good as his proſe.

GRANDIER (URBAN), curate and canon of Loudun in France, famous for his intrigues and tragical end, was the ſon of a notary royal of Sablé, and born at Bouvére near Sablé; we know not in what year. He was a man of reading and judgment, and a good preacher; for which the monks of Loudun ſoon hated him, eſpecially after he had urged the neceſſity of confeſſing ſins to the curate at Eaſter. He was a handſome man, of an agreeable converſation, neat in his dreſs, and cleanly in his perſon; which made him ſuſpected of loving the fair ſex, and of being beloved by them. In 1629, he was accuſed of having had a criminal converſation with ſome women, in the very church of which he was curate: and the official condemned him to reſign all his benefices, and to live in penance. He brought an appeal, this ſentence being an encroachment upon the civil power; and by a decree of the parliament of Paris, he was referred to the Preſidial of Poitiers, in which he was cleared. Three years after, ſome Urſuline nuns of Loudun were thought, by the vulgar, to be poſſeſſed with the devil; and Grandier's enemies, the capuchins of Loudun, charged him with being the author of the poſſeſſion, that is, with witchcraft. They thought, however, that in order to make the charge ſucceed according to their wiſhes, it was very proper to ſtrengthen themſelves with the authority of cardinal Richelieu. For this purpoſe, they

they wrote to father Joſeph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, entitled, "La Cordonniere de Loudun;" that is, "The Woman Shoe-Maker of Loudun:" which was a ſevere ſatire upon the cardinal's perſon and family. This great miniſter, among a number of noble perfections, laboured under this defect, that he would perſecute to the utmoſt the authors of the libels againſt him; ſo that he wrote immediately to De Laubardemont, counſellor of ſtate, and his creature, to make a diligent inquiry into the affair of the nuns; and gave him ſufficiently to underſtand, that he deſired to deſtroy Grandier. De Laubardemont had him arreſted, Dec. 1633; and, after he had thoroughly examined the affair, went to meet the cardinal, and to take proper meaſures with him. July 1634, letters patent were drawn up and ſealed, to try Grandier; and were directed to De Laubardemont, and to twelve judges choſen out of courts in the neighbourhood of Loudun; all men of honour indeed, but very credulous, and on that account choſen by Grandier's enemies. Aug. 18, upon the evidence of Aſtaroth, the chief of the poſſeſſing devils; of Eaſas, of Celſus, of Acos, of Eudon, &c. that is to ſay, upon the evidence of the nuns, who aſſerted that they were poſſeſſed by thoſe devils, the commiſſaries paſſed judgment, by which Grandier was declared well and duly attainted, and convicted of the crime of magic, witchcraft, and poſſeſſion, which by his means happened on the bodies of ſome Urſuline nuns of Loudun, and of ſome other lay-perſons, mentioned in his trial; for which crimes he was ſentenced to make the amende honorable, and to be burnt alive with the magical covenants and characters which were in the regiſter office, as alſo with the MS. written by him againſt the celibacy of prieſts; and his aſhes to be thrown up into the air. Grandier heard this dreadful ſentence without any emotion; and, when he went to the place of execution, ſuffered his puniſhment with great firmneſs and courage.

GRANT (Francis), lord Cullen, an eminent lawyer and judge in Scotland, was deſcended from a younger branch of the ancient family of the Grants, of Grant, in that kingdom; his anceſtor, in a direct line, being Sir John Grant, of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the firſt part of his education at Aberdeen; but, being intended for the profeſſion of the law, was ſent to finiſh his ſtudies at Leyden, under the celebrated Voet, with whom he became ſo great a favourite, by his ſingular application, that many years afterwards the profeſſor mentioned him to his pupils, as one that had done honour to the univerſity, and recommended his example to them. On his return to Scotland, he paſſed through the examination requiſite to his being admitted advocate, with ſuch abilities as to attract the particular notice of Sir George Mackenzie, then

then king's advocate, one of the moſt knowing and ingenious men, as well as one of the ableſt and moſt eminent lawyers of that age.

Being thus qualified for practice, he ſoon got into full employ, by the diſtinguiſhing figure which he made at the Revolution in 1688. He was then only twenty-eight years of age; but, as the meaſures of the preceding reign had led him to ſtudy the conſtitutional points of law, he diſcovered a maſterly knowledge therein, when the convention of Eſtates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in purſuance of the principles in which they had been bred, argued warmly againſt thoſe upon which the Revolution, which had taken place in England, was founded; and particularly inſiſted on the inability of the convention of Eſtates, to make any diſpoſition of the crown. Grant oppoſed theſe notions with great ſtrength and ſpirit, and about that time publiſhed a treatiſe, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himſelf and his deſcendants; and that in ſuch a caſe the States had a power to diſpoſe of it, and to eſtabliſh and limit a legal ſucceſſion, concluding with the warmeſt recommendations of the prince of Orange to the regal dignity.

This piece, being generally read, brought him into great buſineſs, and procured him, by ſpecial commiſſions, frequent employment from the crown. In all which he acquitted himſelf with ſo much honour, that as ſoon as the union of the two kingdoms came to be ſeriouſly conſidered in the Engliſh court, queen Anne unexpectedly, as well as without application, created him a baronet in 1705, in the view of ſecuring his intereſt towards completing that deſign; and upon the ſame principle her majeſty about a year after appointed him one of the judges, or (as they are ſtyled in Scotland) one of the ſenators of the college of juſtice.

From this time, according to the cuſtom of Scotland, he was ſtyled, from the name of his eſtate, lord Cullen, and the ſame good qualities which had recommended him to this poſt were very conſpicuous in the diſcharge of it; in which he continued for twenty years with the higheſt reputation, when a period was put to his life, by an illneſs which laſted but three days; and though no violent ſymptoms appeared, yet his phyſicians clearly diſcerned that his diſſolution was at hand. They acquainted him therewith, and he received the meſſage not only calmly but cheerfully; declaring that he had followed the dictates of his conſcience, and was not afraid of death. He took a tender farewell of his children and friends, recommended to them earneſtly a ſteady and conſtant attachment to the faith and duty of Chriſtians, and aſſured them that true religion was the only thing that could bring a man peace at the laſt. He expired ſoon after quietly, and without any agony, March 16, 1726, in his ſixty-ſixth year.

He

He paſſed a long life in eaſe and honour. His ſincerity and ſteady attachment to his principles recommended him to all parties, even to thoſe who differed from him moſt; and his charity and moderation converted this reſpect into affection, ſo that not many of his rank had more friends, and perhaps none could boaſt of having fewer enemies. He left behind him three ſons and five daughters; his eldeſt ſon, Archibal Grant, Eſq. ſerved in his father's life-time for the ſhire of Aberdeen; and becoming by his demiſe Sir Archibald Grant, Bart. ſerved again for the ſame county in 1717. His ſecond ſon, William, followed his father's profeſſion, was ſeveral years lord-advocate for Scotland; and in 1757, one of the lords of ſeſſion, by the title of lord Preſton-Grange. Francis, the third ſon, was a merchant; three of the daughters were married to gentlemen of fortune; and the two youngeſt were unmarried in 1761.

GRANVILLE (GEORGE), viſcount Lanſdowne, an Engliſh poet, was deſcended of a family diſtinguiſhed for their loyalty; being ſecond ſon of Barnard Granville, Eſq. brother to the firſt earl of Bath of this name, who had a principal ſhare in bringing about the Reſtoration of Charles II. and ſon of the loyal Sir Bevil Greenville, who loſt his life fighting for Charles I. at Lanſdowne in 1643; and whoſe ſpirit was in ſome meaſure revived by the birth of his grandſon George, which happened about 1667. In his infancy he was ſent to France, under the tuition of Sir William Ellys, a gentleman bred up under Dr. Buſby, and has been ſince eminent in many public ſtations. From this excellent tutor he not only imbibed a taſte for claſſical learning, but was alſo inſtructed in all other accompliſhments ſuitable to his birth. Nature, indeed, had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made ſo quick a proficiency, that after he had diſtinguiſhed himſelf above all the youths of France in martial exerciſes, he was ſent to Trinity-College in Cambridge at eleven years of age; and before he was twelve, ſpoke a fine copy of verſes of his own compoſing to the ducheſs of York, afterwards queen-conſort to James II. who made a viſit to that univerſity in 1679. On account of his extraordinary merit, he was created M. A. at the age of thirteen, and leaving Cambridge two years afterwards, was put to the academy to perfect him in external accompliſhments; thus his education was cultivated with the ſame care in every article.

In the firſt ſtage of his life, he ſeems rather to have made his Muſe ſubſervient to his ambition and thirſt after military glory, wherein there appeared ſuch a force of genius, as raiſed the admiration of Mr. Waller. But his ambition ſhewed itſelf entirely on the duke of Monmouth's rebellion; an opportunity he could by no means let ſlip. He applied earneſtly to his father to let him

arm in defence of his ſovereign; but here he received a check which did not a little mortify him. He had not yet left the academy, and being then only eighteen years of age, was thought too young to be hazarded. It was not without extreme reluctance that he ſubmitted to the tenderneſs of this paternal reſtraint; which was brooked the worſe, as his uncle, the earl of Bath, had on this occaſion raiſed a regiment of foot for the king's ſervice; with the behaviour and diſcipline of which his majeſty was ſo well pleaſed, that, on reviewing them at Hounſlow, as a public mark of his approbation, he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment. Thus forbid to handle his pike in aſſiſting to cruſh that rebellion, he took up his pen after it was cruſhed, and addreſſed ſome congratulary lines to the king.

When the prince of Orange declared his intended expedition to England, our young hero made a freſh application, in the moſt importunate terms, to let him approve his loyalty. But the danger was now increaſed in a greater proportion than his age. The king's affairs were become deſperate; he was therefore kept from engaging at a juncture, when the attempt could evidently ſerve no purpoſe ſo ſurely, as that of involving him in his royal maſter's ruin. Broken with this laſt denial, he ſat down a quiet ſpectator of the Revolution; in which moſt of his family acquieſced.

But he was far from being pleaſed with the change; he ſaw no proſpect of receiving any favours from the new adminiſtration; and reſolving to lay aſide all thoughts of puſhing his fortune either in the court or the camp, he diverted that chagrin and melancholy (which naturally attend diſappointed ambition) in the company and converſation of the ſofter ſex. The deſign was natural at his age, and it is not to be wondered at, that he preſently became a conqueſt of the counteſs of Newbourg.

Poetry is the handmaid of love; he exerted all the powers of verſe in ſinging the force of his enchantreſs's charms, and the ſweets of his own captivity. But he ſung in vain, hapleſs like Waller in his paſſion, while his poetry raiſed Myra to the ſame immortality, as had been conferred by that rival poet on Sachariſſa. In the mean time, ſome of his friends were much grieved at this conduct in retiring from buſineſs, as unbecoming himſelf and diſgraceful to his family. One of theſe in particular, Mrs. Elizabeth Higgons, took the liberty to ſend him an expoſtulary ode upon it in 1690, in hopes of ſhaming him out of his enchantment, but he ſtood impregnable; the addreſs only ſerved him with an opportunity of aſſerting the unalterableneſs of his reſolution, not to tread the public ſtage as a courtier, together with the happineſs of his condition as a lover.

In this temper he paſſed the courſe of king William's reign in private life, enjoying the company of his Muſe. There are ſeveral dramatic

dramatic pieces written in this early part of life, of which the "British Enchanters" was the first essay of a very infant Muse; being written at his first entrance into his teens, and attempted rather as a task of hours free from other exercises, than any way meant for public entertainment. But Betterton, the famous actor, having had a casual sight of it many years after it was written, begged it for the stage, where it found so favourable a reception, as to have an uninterrupted run of at least forty days. His other pieces for the stage were all well received; and we are assured they owed that reception to their own merit, as much as to the general esteem and respect that all the polite world professed for their author. Wit and learning know no party; and Addison joined with Dryden in sounding out Granville's praises.

Thus debarred, as we have seen, from those passages to fame, in which the martial disposition of his family would have inclined him to tread, he struck out a road untrodden by any of his ancestors, wherein he reached the temple of honour, and that too, much sooner than most of his contemporaries. So that, upon the accession of queen Anne, he stood as fair in the general esteem as any man of his years, which were about thirty-five. He had always entertained the greatest veneration for the queen, and he made his court to her in the politest manner. He entered heartily into the measures for carrying on the war against France, and in the view of exerting a proper spirit in the nation, he translated the second "Olynthian" of Demosthenes in 1702. This new specimen of his literature gained him many friends, at the same time that it added highly to his reputation; and when the design upon Cadiz was projected the same year, he presented to Mr. Harley, afterwards earl of Oxford, an authentic journal of lord Wimbledon's expedition thither in 1625; with a view that, by avoiding the errors committed in a former attempt upon the same place, a more successful plan might be formed. But, little attention being given to it, instead of avoiding, the very same mistakes happened, and the very same disappointment was the consequence; with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune.

Our patriot stood now upon a better footing as to his finances than hitherto. His father, who was just dead, had made some provision for him; which was increased by a small annuity left him by his uncle, the earl of Bath, who died not long after. These advantages, added to the favours which his cousin, John Granville, had received from her majesty, in being raised to the peerage by the title of lord Granville, of Potheridge, and his brother being made governor of Barbadoes, with a fixed salary of 2000l. the same year, engaged him to come into the parliament; and he was accordingly chosen for Fowey, in Cornwall, in the first parliament

of the queen, with John Hicks, Eſq. In 1706, his fortune was improved further by a very unwelcome accident in the loſs of his eldeſt brother, Sir Bevil, who died that year, in his paſſage from Barbadoes, in the flower of his age, unmarried, and univerſally lamented. Hence our younger brother ſtood now at the head of this branch of his family, and he ſtill held his ſeat in the Houſe of Commons, both in the ſecond and third parliaments of the queen. But the adminiſtration being taken out of the hands of his friends, with whom he remained ſteadily connected in the ſame principles, he was cut off from any proſpect of being preferred at court.

In this ſituation he diverted himſelf among his brother poets; and in that humour we find him at this time introducing Wycherley and Pope to the acquaintance of Henry St. John, Eſq. afterwards lord viſcount Bolingbroke. This friend, then diſplaced, having formed a deſign of celebrating ſuch of the poets of that age as he thought deſerved any notice, had applied for a character of the former to our author, who, in reply, did juſtice to their merits.

Sacheverell's trial, which happened not long after, brought on that remarkable change in the miniſtry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Helſton, but being returned too for the county of Cornwall, he choſe to repreſent the latter; and Sept. 29, he was declared ſecretary at war, in the room of the late earl of Orford, then Robert Walpole, Eſq. He continued in this office for ſome time, and diſcharged it with reputation; and, towards the cloſe of the next year, 1711, he eſpouſed the lady Mary, daughter of Edward Villiers, earl of Jerſey, at that time poſſeſſed of a conſiderable jointure, as widow of Thomas Thynne, Eſq. by whom ſhe was mother of the late lord Weymouth. He had juſt before ſucceeded to the eſtate of the elder branch of his family at Stowe; and, Dec. 31, he was created a peer of Great-Britain, by the title of lord Lanſdowne, baron of Biddeford in the county of Devon. It is true, he was one of the twelve peers who were all created at the the ſame time; a ſtep taken to ſerve the purpoſe of this party. So numerous a creation, being unprecedented, made a great noiſe, but none gave leſs offence than his. His lordſhip was now the next male-iſſue in that noble family, wherein two peerages had been extinguiſhed almoſt together: his perſonal merit was univerſally allowed; and with regard to his political ſentiments, thoſe who thought him moſt miſtaken, allowed him to be open, candid, and uniform. He ſtood always high in the favour of queen Anne; and with great reaſon, having upon every occaſion teſtified the greateſt zeal for her government, and the moſt profound reſpect for her perſon. It is no wonder, therefore, that in the ſucceeding year, 1712, we find him ſworn of her majeſty's privy-council, made comptroller of her houſehold, and about that time

twelve-

twelve-month advanced to the poſt of treaſurer in the ſame office. His lordſhip continued in this poſt till the deceaſe of his beloved miſtreſs, when he kept company with his friends in falling a ſacrifice to party-violence, being removed from his treaſurer's place by George I. Oct. 11, 1714.

His lordſhip ſtill continued ſteady to his former connexions, and in that ſpirit entered his proteſt with them againſt the bills for attainting lord Bolingbroke and the duke of Ormond in 1715. He even entered deeply into the ſcheme for raiſing an inſurrection in the weſt of England, and was at the head of it, if we may believe lord Bolingbroke, who repreſents him poſſeſſed now with the ſame political fire and phrenzy for the pretender, as he had ſhewn in his youth for the father.

Accordingly lord Lanſdowne was ſeized as a ſuſpected perſon, Sept. 26, 1715, and committed a priſoner to the Tower of London, where he continued a long time. He was, however, at length ſet free from his impriſonment, Feb. 8, 1717, when all dangers were over. However ſenſible he might be at this time of the miſtake in his conduct, which had deprived him of his liberty, yet he was far from running into the other extreme. He ſeems, indeed, to be one of thoſe Tories, who are ſaid to have been driven by the violent perſecutions againſt that party into Jacobitiſm, and who returned to their former principles as ſoon as that violence ceaſed. For in 1719, he was as warm as ever in defence of thoſe principles, the firſt time of his ſpeaking in the Houſe of Lords, in the debates about repealing the act againſt occaſional conformity. He openly charged the late rebellion in 1715, upon the miſconduct of the adminiſtration at that time: remarked the turbulency of the Diſſenters from Charles I. to queen Anne; and ſpoke warmly on the preſent times.

His lordſhip continued ſteady in the ſame ſentiments, which were ſo oppoſite to thoſe of the court, and inconſiſtent with the meaſures taken by the adminiſtration, that he muſt needs be ſenſible a watchful eye was kept ever upon him. Accordingly, when the flame broke out againſt his friends, on account of what is ſometimes called Atterbury's plot in 1722, his lordſhip, apparently to avoid a ſecond impriſonment in the Tower, withdrew to France. He had been at Paris but a little while when the firſt volume of Burnet's "Hiſtory of his own Times" was publiſhed. Great expectations had been raiſed of this work, ſo that he peruſed it with attention; and finding the characters of the duke of Albemarle and the earl of Bath treated in a manner he thought they did not deſerve, he formed the deſign of doing them juſtice. This led him to conſider what had been ſaid by other hiſtorians concerning his family; and as Clarendon and Echard had treated his uncle, Sir Richard Granville, more roughly, his lordſhip, being poſſeſſed of memoirs where his conduct might be ſet in a fairer light, reſolved to follow the

dictates of duty and inclination, by publiſhing his ſentiments upon theſe heads.

He continued abroad at Paris almoſt the ſpace of ten years; and, being ſenſible that many juvenilities had eſcaped his pen in his poetical pieces, made uſe of the opportunity furniſhed by this retirement, to reviſe and correct them, for a republication. Accordingly, at his return to England in 1732, he publiſhed theſe, together with a vindication of his kinſman juſt mentioned, in two volumes 4to. The late queen Caroline having honoured him with her protection, the laſt verſes he wrote, were to inſcribe two copies of his poems, one of which was preſented to her majeſty, and the other to the princeſs-royal Anne, late princeſs-dowager of Orange. The remaining years of his life were paſſed in privacy and retirement, to the day of his death, which happened Jan. 30, 1735, in his ſixty-eighth year; having loſt his lady a few days before, by whom having no male iſſue, the title of Lanſdowne became in him extinct.

GRATIUS, an eminent Latin poet, is ſuppoſed to have been contemporary with Ovid, and pointed out by him in the laſt elegy of the fourth book "De Ponto:" "Aptaque venanti Gratius arma dedit." We have a poem of his, entitled, "Cynegeticon, or, The Art of Hunting with Dogs;" but it is imperfect towards the end, ſo that in ſtrictneſs it can only be called a fragment. The ſtyle of this poem is reckoned pure, but without elevation; the poet having been more ſolicitous to inſtruct, than to pleaſe his reader. He is alſo cenſured by the critics, as dwelling too long on fables; and as he is counted much ſuperior to Nemeſianus, who has treated the ſame ſubject, ſo he is reckoned in all points inferior to the Greek poet Oppian, who wrote his Cynegetics and Halieutics under Severus and Carracalla, to whom he preſented them, and who is ſaid to have rewarded the poet very magnificently. The "Cynegetica" were publiſhed at Leyden in 1645, in 12mo. with the learned notes of Janus Ulitius; and afterwards with Nemeſianus at London in 1699, in 8vo. "cum Notis perpetuis Thomæ Jonſon, M. A."

GRAVESANDE (William James), was born in 1688, at Delft in Holland, of an ancient and honourable family. He was educated with the greateſt care, and very early diſcovered an extraordinary genius for mathematical learning. He was ſent to the univerſity of Leyden in 1704, with an intention to ſtudy the civil law; but at the ſame time he cultivated with the greateſt aſſiduity his favourite ſcience. Before he was nineteen, he compoſed his treatiſe on perſpective, which gained him great credit amongſt the moſt eminent mathematicians of his time. When he had taken his doctor's degree in 1707, he quitted the college, and ſettled at

the Hague, where he practiſed at the bar. In this ſituation he contracted and cultivated an acquaintance with learned men; and made one of the principal members of the ſociety that compoſed a periodical review, entitled, "Le Journal Literaire." This journal began in May 1713, and was continued without interruption till 1722. The parts of it written or extracted by Graveſande were principally thoſe relating to phyſics and geometry. But he enriched it alſo with ſeveral original pieces entirely of his compoſition, viz. "Remarks on the Conſtruction of Pneumatical Engines;" "A moral Eſſay on Lying;" and a celebrated "Eſſay on the Colliſion of Bodies;" which, as it oppoſed the Newtonian philoſophy, was attacked by Dr. Clarke and many other learned men.

In 1715, when the States ſent to congratulate George I. on his acceſſion to the throne, Graveſande was appointed ſecretary to the embaſſy. During his ſtay in England, he was admitted a member of the Royal-Society, and became intimately acquainted with Sir Iſaac Newton. On his return to Holland, when the buſineſs of the embaſſy was over, he was choſen profeſſor of mathematics and aſtronomy at Leyden: and he had the honour of firſt teaching the Newtonian philoſophy there, which was then in its infancy. The moſt conſiderable of his publications is, "An Introduction to the Newtonian Philoſophy: or, a Treatiſe on the Elements of Phyſics, confirmed by Experiments." This performance, being only a more perfect copy of his public lectures, was firſt printed in 1720; and hath ſince gone through many editions, with conſiderable improvements. He publiſhed alſo, "A ſmall Treatiſe on the Elements of Algebra for the Uſe of young Students." After he was promoted to the chair of philoſophy in 1734, he publiſhed "A Courſe of Logic and Metaphyſics." He had a deſign too of preſenting the public with a "Syſtem of Morality," but his death, which happened in 1742, prevented his putting it in execution. Beſides his own works, he publiſhed ſeveral correct editions of the valuable works of others.

GRAVINA (John Vincent), an eminent ſcholar and illuſtrious lawyer of Italy, was born of genteel parents at Roggiano, Feb. 18, 1664; and educated under Gregory Calopreſe, a famous philoſopher of that time, and withal his couſin-german. He went to Naples at ſixteen, and there applied himſelf to Latin eloquence, to the Greek language, and to civil law: which application, however, did not make him neglect to cultivate with the utmoſt exactneſs his own native tongue. He was ſo fond of ſtudy, that he purſued it ten or twelve hours a day to the very laſt years of his life; and when his friends remonſtrated againſt this unneceſſary labour, he uſed to tell them, that he knew of nothing which could afford him more pleaſure. He went to Rome in 1689, and ſome years after was made profeſſor of canon law in the college of Sapienzi,

pienzi, by Innocent XI. who eſteemed him much; which employment he held as long as he lived. He does not ſeem to have been of an amiable caſt: at leaſt, he had not the art of making himſelf beloved. The free manner in which he ſpoke of all mankind, and the contempt with which he treated the greateſt part of the learned, raiſed him up many enemies; and among others the famous Settano, who has made him the ſubject of ſome of his ſatires. When the academy of the Arcadians was eſtabliſhed at Rome in 1690, he was one of the founders under the name of Opico Erimanteo: but twenty-one years after, he formed a ſchiſm, in conjunction with ſome Arcadians who were his friends, and would have founded a new academy, with a view of being himſelf at the head of it, to which he would have given the name of Anti-Arcadia. His project however failed; and himſelf and his confederates were ſtruck out of the liſt of Arcadians. Many univerſities of Germany would have drawn Gravina to them, and made propoſals to him for that purpoſe; but nothing was able to ſtir him from Rome. That of Turin offered him the firſt profeſſorſhip of law, at the very time that he was attacked by the diſtemper of which he died, and which ſeems to have been a mortification in his bowels. He was troubled with pains in thoſe parts for many years before: but they did not prove fatal to him, till January 6, 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

His firſt publication was a piece, entitled, 1. "Priſci Cenſorini Photiſtici Hydra Myſtica; ſive, de corrupta morali Doctrina Dialogus, Coloniæ, 1691," 4to; but really printed at Naples. This was without a name, and is very ſcarce; the author having printed only 50 copies, which he diſtributed among his friends. 2. "L'Endimione di Erilo Cleoneo, Paſtore Arcade, con un Diſcorſo di Bione Crateo. In Roma, 1692," 12mo. 3. "Delle Antiche Favola, Roma 1696," 12mo. 4. A collection of pieces under the name of "Opuſcula," at Rome in 1696, 12mo. 5. "De Ortu & Progreſſu Juris Civilis," in three books; the firſt of which was printed at Naples in 1701, 8vo. and at Leipſic in 1704, 8vo.—Gravina afterwards ſent the two other books of this work to John Burchard Mencken, librarian at Leipſic, who had publiſhed the firſt there, and who publiſhed theſe alſo in 1708, together with it, in one vol. 4to. They were publiſhed alſo again at Naples in 1713, in two vols. 4to. with the addition of a book, "De Romano Imperio;" and dedicated to pope Clement XI. who was much the author's friend. 6. "Acta Conſiſtorialia creationis Emin. & Rev. Cardinalium inſtitutæ à S. D. N. Clemente XI. P. M. diebus 17 Maii & 7 Junii anno ſalutis 1706. Acceſſit eorundem Cardinalum brevis delineatio. Coloniæ, 1707," 4to. 7. "Della Ragione Poetica Libri due. In Roma, 1708," 4to. 8. "Tragedie cinque. In Napoli, 1712," 8vo. 9. "Orationes. Neap. 1712."

1712," 12mo. 10. "Della Tragedia Libro uno. Napoli, 1715," quarto.

GRAVINA (PETER), an eminent Italian poet, was born at Catanea in Sicily, became a canon of Naples, and died at Rome in 1528, aged 74. A collection of his poems was printed at Naples in 1532, in 4to; from which it appears, that the author was a negligent writer, and even affectedly ſo.

GRAUNT (JOHN), the celebrated author of the "Obſervations on the Bills of Mortality," was the ſon of Henry Graunt, of Hampſhire; who, being afterwards ſettled in Birchin-Lane, London, had this child born there, April 24, 1620. Being a rigid Puritan, he bred him up in all the ſtrictneſs of thoſe principles; and deſigning him for a trade, gave him no more education than was barely neceſſary for that purpoſe: ſo that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar-learning, he was put apprentice to a haberdaſher of ſmall wares in the city, which trade he afterwards followed; but he was free of the drapers company. He came early into buſineſs, and in a ſhort time grew ſo much into the eſteem of his fellow-citizens, that he was frequently choſen arbitrator for compoſing differences between neighbours, and preventing law-ſuits. With this reputation he paſſed through all the offices of his ward, as far as that of a common-council-man, which he held two years, and was firſt captain, and then major of the train bands. His genius broke through all the diſadvantages of his ſlender education, enabled him to form a new and noble deſign, and to execute it with as much ſpirit, as there appeared ſagacity in forming it.

We do not know the exact time when he firſt began to collect and conſider the Bills of Mortality; but he tells us himſelf, that he had turned his thoughts that way ſeveral years, before he had any deſign of publiſhing the diſcoveries he had made. As his character muſt have been at a very high pitch in 1650, when, though not above 30 years of age, his intereſt was ſo extenſive, as to procure the muſic profeſſor's chair at Greſham for his friend doctor (afterwards Sir William) Petty; ſo it is more than probable, that his acquaintance and friendſhip with that extraordinary virtuoſo, was the conſequence of a ſimilarity of genius; and that our author had then communicated ſome of his thoughts upon this ſubject to that friend, who, on his part, is likewiſe ſaid to have repaid the generous confidence with ſome uſeful hints towards compoſing his book. This piece, which contained a new and accurate theſis of policy, built upon a more certain reaſoning than was before that time known, was firſt preſented to the public in 1661, 4to. and met with ſuch an extraordinary reception, as made way for another edition the next year. In ſhort, our author's fame ſpread, together with

with the admirable uſefulneſs of his book, both at home and abroad. Immediately after the publication of it, Lewis XIV. of France, or his miniſters, provided, by a law, for the moſt exact regiſter of births and burials, that is any where in Europe; and at home Charles II. conceived ſo high an eſteem of his abilities, that, ſoon after the inſtitution of the Royal-Society, his majeſty recommended him to their choice for a member; with this charge, that if they found any more ſuch tradeſmen, they ſhould be ſure to admit them all. He had dedicated the work to Sir Robert Moray, preſident of the Royal-Society, and had ſent 50 copies to be diſperſed among their members, when he was propoſed (though a ſhopkeeper) and admitted into the ſociety, Feb. 26, 1661-2; and an order of council paſſed June 20, 1665, for publiſhing the third edition, which was executed by the ſociety's printer, and came out that ſame year. After receiving this honour, he did not long continue a ſhopkeeper, but left off his buſineſs; and Sept. 25, 1666, became a truſtee for the management of the New-River. He was ſo, for one of the ſhares belonging to Sir William Backhouſe, who dying in 1669, his relict, afterwards counteſs of Clarendon, appointed him one of her truſtees in the ſaid company.

This account of the time of our author's admiſſion into the government of the New-River, is taken from the minute books or regiſter, of the general court of that company, and ſufficiently clears him from an imputation thrown upon his memory by biſhop Burnet; "There was," ſays he, "one Graunt, a Papiſt, who under Sir William Petty publiſhed his Obſervations on the Bills of Mortality. He had ſome time before applied himſelf to Lloyd, who had great credit with the counteſs of Clarendon, and ſaid he could raiſe that eſtate conſiderably, if ſhe would make him a truſtee for her. His ſchemes were probable; and he was made one of the board that governed that matter, and by that he had a right to come as often as he pleaſed to view their works at Iſlington. He went thither the Saturday before the fire broke out, and called for the key where the heads of the pipes were, and turned all the cocks of the pipes that were then open, ſtopt the water, and went away and carried the keys with him; ſo when the fire broke out next morning, they opened the pipes in the ſtreets to find water, but there was none. And ſome hours were loſt in ſending to Iſlington, where the door was broke open and the cocks turned, and it was long before the water got to London. Graunt, indeed, denied that he had turned the cocks; but the officer of the works affirmed, that he had, according to order, ſet them all a running, and that no perſon had got the keys from him beſides Graunt, who confeſſed he had carried away the keys, but ſaid he did it without deſign."

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word

word of the cocks being ſtopped, or any ſuſpicions of Graunt. It is true, indeed, that he changed his religion, and was reconciled to the church of Rome ſome time before his death; but it is more than probable he was no Papiſt at this juncture, ſince the additions to his book in 1665 ſpeak him then otherwiſe, being in the title-page ſtyled captain; and Wood informs us, that he had been two or three years a major when he made this change; whence it follows, that this change in his religion could not happen before 1667 or 1668 at ſooneſt. However, the circumſtances of the counteſs of Clarendon's ſaying he was her truſtee, makes it plain that the ſtory was not invented till ſome years after the fire, when Graunt was known to be a Papiſt. Happy it was, for the good of the public, that this ſtory never reached his ears, and ſo could not diſturb him in the proſecution of his ſtudies, which he carried on after this change with the ſame aſſiduity as before, and made ſome conſiderable obſervations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite completed his 54th year. He was interred on the 22d of the ſame month in St. Dunſtan's church in Fleet-Street, the corpſe being attended by many of the moſt ingenious and learned perſons of the time, and particularly by Sir William Petty, who paid his laſt tribute with tears to his memory. He left his papers to this friend, who took care to adjuſt and inſert them in a 5th edition of his work, which he publiſhed in 1676, 8vo. and that with ſo much care, and ſo much improved, that he frequently cites it as his own: which probably gave occaſion to biſhop Burnet's miſtake, who called it Sir William's book, publiſhed under Graunt's name.

GRAY (THOMAS), eminent for a few excellent poems he has left us, was the ſon of a reputable citizen; and born in Cornhill, December 26, 1716. He was educated at Eton-School, and thence removed to St. Peter's-College, Cambridge, in 1734. In April 1738, he removed to town, intending to apply himſelf to the ſtudy of the law, for which purpoſe his father had procured him a ſet of chambers in the Temple; but on an invitation which Mr. Horace Walpole, his intimate friend, gave him to be his companion in his travels, this intention was laid aſide for the preſent. He left England March 29, 1739; made the tour of France and Italy, and arrived in London again about Sept. 1741.

About two months after his return, his father died; when, finding his patrimony too ſmall to enable him to proſecute the ſtudy of the law, he changed the line of that ſtudy; and, at the latter end of 1742, went to Cambridge to take the degree of LL.B. His principal reſidence henceforwards was at this place; and he was ſeldom abſent from college any conſiderable time, except between the years 1759 and 1762; when, on the opening of the Britiſh Muſeum, he took lodgings in Southampton-Row, in order

to have recourſe to the Harleian and other MSS. there depoſited; from which he made ſeveral curious extracts. In 1747, he became acquainted with Mr. Maſon; this acquaintance preſently ripened into the cloſeſt friendſhip. In 1768, he was appointed profeſſor of modern hiſtory; but his health being now upon the decline, he never was able to execute the duties of it. He died of the gout, July 30, 1771.

His complexion and manners were delicate and effeminate, but his arguments and judgment ſtrong and manly. His "Poems" were collected and publiſhed together by his friend Mr. Maſon, 1775, in 4to; who hath alſo prefixed "Memoirs of his Life and Writings." In theſe memoirs is interwoven a large collection of letters of Mr. Gray and his intimate friends, which abound with curious and intereſting anecdotes; and which, like all ſuch collections, may be read with more edification, to private perſons at leaſt, than even ſome hiſtories of large and pompous ſtature.

GREATRAKES (VALENTINE), the famous Iriſh ſtroker, and a moſt extraordinary perſon, was the ſon of William Greatrakes, Eſq. of Affane in the county of Waterford, by a daughter of Sir Edward Harris, Knt one of the juſtices of the King's-Bench in Ireland, in the reign of Charles I. He was born at Affane, February 14, 1628, on St. Valentine's-Day; was bred a Proteſtant in the free-ſchool at Liſmore; and, at thirteen, was deſigned for the college at Dublin; but the rebellion breaking out in that nation, he was forced with his mother and brethren to fly to England. Here they were relieved for ſome time by his uncle Mr. Edmund Harris; after whoſe death, his mother, for his further progreſs in literature, committed him to the charge of Mr. John Daniel Getſius, a High-German divine, and miniſter of Stoke-Gabriel in Devonſhire; with whom he ſpent ſome time in ſtudying claſſical literature and divinity. After five or ſix years abſence from his native country, he returned thither; but finding it in a moſt miſerable ſtate, retired to the caſtle of Caperquin.

In 1649, he became a lieutenant in the regiment of Roger lord Broghill, afterwards earl of Orrery, then acting in Munſter againſt the Iriſh and Papiſts; and in 1656, a great part of the army there being diſbanded, and he among the reſt, he retired to his eſtate at Affane, and was ſoon after appointed clerk of the peace for the county of Cork, regiſter for tranſplantation, and juſtice of the peace.—About 1662, "I had an impulſe," ſays he, "or a ſtrange perſuaſion in my own mind, which did very frequently ſuggeſt to me, that there was beſtowed on me the gift of curing the king's evil; which, for the extraordinarineſs of it, I thought fit to conceal for ſome time; but at length I communicated this to my wife, and told her, that I did verily believe, that God had given me the bleſſing of curing the king's evil; for whether I were in private or public,

public, ſleeping or waking, ſtill I had the ſame impulſe. But her reply to me was, that ſhe conceived this was a ſtrange imagination; yet, to prove the contrary, a few days after there was one William Mather, of Salterbridge in the pariſh of Liſmore, who brought his ſon William to my houſe, deſiring my wife to cure him, who was a perſon ready to afford her charity to her neighbours, according to her ſmall ſkill in chirurgery. On which my wife told me, there was one that had the king's evil very grievouſly in the eyes, cheek, and throat; whereupon I told her, that ſhe ſhould now ſee whether this were a bare fancy or imagination, as ſhe thought it, or the dictates of God's Spirit on my heart Then I laid my hands on the places affected, and prayed to God for Jeſus ſake to heal him; and bid the parent two or three days afterwards to bring the child to me again, which accordingly he did; and I then ſaw the eye was almoſt quite whole; and the node, which was almoſt as big as a pullet's egg, was ſuppurated; and the throat ſtrangely amended; and, to be brief, (to God's glory I ſpeak it) within a month diſcharged itſelf quite, and was perfectly healed, and ſo continues, God be praiſed."

Then there came to him one Margaret Mac-ſhane of Ballinecly, in the pariſh of Liſmore, who had been afflicted with the evil above ſeven years, in a much more violent degree; and ſoon after, his fame increaſing, he cured the ſame diſeaſe in many other perſons for three years. He did not meddle all this time with any other diſtemper; till about the end of theſe three years, the ague growing epidemical, he found, as formerly, that there was beſtowed on him the gift of curing that diſeaſe. This impulſe he had the Sunday after Eaſter-Day, April 2, 1665, early in the morning; and the Wedneſday enſuing he went to cornet Dean's about ſome buſineſs to Liſmore, where there came into his houſe a poor man, that with a violent pain in his loins and flank went almoſt double, and had alſo a moſt grievous ulcerous leg, very black, wherein were five ulcers; who deſired that he would lay his hands on him, and do him what good he could Upon this, he put his hands on his loins and flank, and immediately run the pains out of him, ſo that he was releaſed, and could ſtand upright without the leaſt trouble. Then he put his hand on his ulcerous leg, which forthwith changed colour, and became red; and three of the five ulcers cloſed up, and the reſt within a few hours afterwards.

The Thurſday following he cured colonel Phaire, of Cahirmony in the county of Cork, of an ague, and afterwards many other perſons of different diſtempers, by ſtroking; ſo that his name was wonderfully cried up, as if ſome divine perſon had been ſent from above. Upon this, the clergy grew jealous of him, and he was cited into the biſhop's court at Liſmore; where, not producing a licence for practiſing, as was demanded, he was prohibited from laying his hands on any perſons for the future; but he diſregarded

the prohibition, and continued to perform cures as uſual. January 1665-6, he came over to England, at the requeſt of the earl of Orrery; in order to cure the lady of the lord viſcount Conway, of Ragley in Warwickſhire, who had for many years laboured under a moſt violent head-ache. He ſtaid at Ragley three weeks or a month; and, though he failed in his endeavours to relieve that lady, he cured vaſt numbers of people in thoſe parts, and at Worceſter. The learned Mr. Henry Stubbe, who practiſed phyſic at Stratford-upon-Avon, and was witneſs to ſeveral of his cures in Warwickſhire, publiſhed therefore at Oxford, a piece, entitled, "The Miraculous Conformiſt: or, an Account of ſeveral marvellous Cures performed by the ſtroking of the Hands of Mr. Valentine Greatrakes; with a phyſical Diſcourſe thereupon, in a Letter to the Hon. Robert Boyle, Eſq. with a Letter relating to ſome other of his miraculous Cures, atteſted by E. Foxcroft, M. A. and Fellow of King's-College in Cambridge," in 4to. This letter is dated at Stratford-upon-Avon, February 18, 1665-6; in which he endeavours to explain the nature and manner of Mr. Greatrakes's working upon his patients for their cure, and ſays ſo much about miracles, that he ſeems to make a parity between thoſe of Mr. Greatrakes and thoſe of Jeſus Chriſt and his Apoſtles. Mr. Boyle was much offended at this part of his letter; and remonſtrated ſtrongly againſt Mr. Stubbe's notions, in a letter written on purpoſe to him, which has lately been publiſhed in a "Life of Mr. Boyle."

From Warwickſhire Greatrakes went, by order of the king, to London; and performed cures at Whitehall in his majeſty's preſence. He continued ſome time in London, and performed many remarkable cures before perſons eminent for their ſkill and integrity. Here alſo, as in Ireland, ſome of the clergy took offence at him; and he was ſeverely attacked in a pamphlet, ſuppoſed to be written by Mr. David Lloyd, reader of the Charter-Houſe, and printed under the title of "Wonders no Miracles: or, Mr. Valentine Greatrakes's Gift of Healing examined, upon Occaſion of a ſad Effect of his Stroking, March 7, 1665-6, at one Mr. Creſſet's Houſe in Charter-Houſe-Yard," 4to. This obliged Mr. Greatrakes to vindicate himſelf from the imputation caſt upon him; which he did, by publiſhing at London, in 1666, "A brief Account of Mr. Valentine Greatrakes, and divers of the ſtrange Cures by him lately performed. Written by himſelf, in a Letter addreſſed to the Hon. Robert Boyle, Eſq. whereunto is annexed, the Teſtimonials of ſeveral eminent and worthy Perſons of the chief Matters of Fact therein related," 4to. The time of his return to Ireland, and when he died is not known.

GREAVES

GREAVES (JOHN), an eminent mathematician and antiquary, was the eldeſt ſon of John Greaves, rector of Colmore, near Alresford in Hampſhire, where this ſon was born to him in 1602, and probably inſtructed in grammar-learning by himſelf, as being the moſt celebrated ſchool-maſter in that country. At fifteen years of age our author was ſent to Baliol-College in Oxford, where he proceeded B. A. July 6, 1621. Three years after which, his ſuperiority in claſſical learning procured him the firſt place of five, in an election to a fellowſhip of Merton-College. June 25, 1628, he commenced M. A. and being made complete fellow, was more at liberty to purſue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly diſtinguiſhed himſelf in each of theſe ſtudies; and his eminent ſkill in the latter procured him the geometry-lecture in Greſham, into which he was choſen Feb. 22, 1630.

Being ambitious to travel abroad, he croſſed the ſea to Holland in 1635; and having attended for ſome time the lectures of Golius, the famous profeſſor of Arabic at Leyden, he proceeded to Paris, where he converſed with the learned Claudius Hardy, about the Perſian language; but finding little or no aſſiſtance there, he continued his journey to Rome, in order to view the antiquities of that city. He alſo viſited other parts of Italy; and before his departure, meeting with the earl of Arundel, was offered 200l. a year to live with his lordſhip, and attend him as a companion in his travels to Greece; the earl alſo promiſed all other acts of friendſhip that ſhould lie in his power. This was a very advantageous propoſal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general; but he had now formed another and greater deſign, which ſoon brought him back to England, in order to furniſh himſelf with every thing proper to complete the execution of it. This was a voyage to Egypt.

Immediately after his return, he acquainted his patron, archbiſhop Laud, with his intentions, and, being encouraged by his grace, ſet about making preparations for it. His primary view was, to meaſure the pyramids with all proper exactneſs; and, withal, to make aſtronomical and geographical obſervations, as opportunities offered, for the improvement of thoſe ſciences. A large apparatus of proper mathematical inſtruments was conſequently to be provided; and, as the expence of purchaſing theſe would be conſiderable, he applied for aſſiſtance to the city of London, but met with an abſolute denial. This he reſented to that degree, that, in relating the generoſity of his brothers upon his own money falling ſhort, he obſerves, "That they had ſtrained their own occaſions, to enable him, in deſpite of the city, to go on with his deſigns." He had been greatly diſappointed in his hopes of meeting with curious books in Italy; he therefore propoſed to make that another principal part of his buſineſs; and, to compaſs

compaſs it in the eaſieſt manner, he bought ſeveral books before his departure, in order to exchange them with others in the Eaſt. Beſides his brothers, he had probably help from Laud, from whom he received a general diſcretionary commiſſion to purchaſe for him Arabic and other MSS. and likewiſe ſuch coins and medals as he could procure. Laud alſo gave him a letter of recommendation to Sir Peter Wyche, the Engliſh ambaſſador at Conſtantinople.

Thus furniſhed, he embarked in the river Thames for Leghorn, June 1637, in company with his particular friend Mr. Pococke, whom he had earneſtly ſolicited to that voyage. After a ſhort ſtay in Italy, he arrived at Conſtantinople before Michaelmas. Here he met with a kind recept on from Sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the Greek patriarch, by whom he was much aſſiſted in purchaſing Greek MSS. He promiſed Mr. Greaves to recommend him to the monks of Mount Athos, where he would have had the liberty of entering into all the libraries, and of collecting a catalogue of ſuch books as either were not printed, or elſe, by the help of ſome there, might have been more correctly ſet out. Theſe, by diſpenſing with the anathemas which former patriarchs had laid upon all Greek libraries, to preſerve the books from the Latins, Cyril propoſed to preſent to archbiſhop Laud, for the better proſecution of his deſigns in the edition of Greek authors; but this likewiſe was fruſtrated by the cruel death of that patriarch, who was barbarouſly ſtrangled in June 1638, by expreſs command from the Grand Seignior, on pretence of holding a correſpondence with the emperor of Muſcovy.

Nor was this the only loſs which our traveller ſuſtained by Cyril's death; for having procured, out of a blind and ignorant momaſtery, which depended on the patriarch, fourteen good MSS. of the fathers, he was forced privately to reſtore the books and loſe the money, to avoid a worſe inconvenience. Thus Conſtantinople was no longer agreeable to him, and the leſs ſo, becauſe he had not been able to perfect himſelf in the Arabic tongue for want of ſufficient maſters, which he had made no doubt of finding there. In theſe circumſtances, parting with his fellow-traveller, Pococke, he embraced the opportunity then offered, of paſſing in company with the annual Turkiſh fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of September 1638. This was the boundary of his intended progreſs. The country afforded a large field for the exerciſe of his curious and inquiſitive genius; and he omitted no opportunity of remarking whatever the heavens, earth, or ſubterraneous parts offered, that ſeemed any way uſeful and worthy of notice; but, in his aſtronomical obſervations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, eſpecially in the middle of winter. He was alſo much diſappointed here

here in his expectations of purchaſing books, finding very few of theſe, and for learned men none at all. But the grand purpoſe of his coming here, being to take an accurate ſurvey of the pyramids, he went twice to the deſerts near Grand Cairo where they ſtand; and, having executed his undertaking entirely to his ſatisfaction, embarked at Alexandria in April 1639. Arriving in two months at Leghorn, he made the tour of Italy a ſecond time, in order to examine more accurately into the true ſtate of the Roman weights and meaſures, now that he was furniſhed with proper inſtruments for that purpoſe, made by the beſt hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of eſteem by the great duke of Tuſcany, Ferdinand II. to whom he had inſcribed a Latin poem from Alexandria, in which he exhorted that prince to clear thoſe ſeas of pirates, with whom they were extremely infeſted. Here alſo he contracted an intimacy with Robert Dudley, generally ſtyled in Italy duke of Northumberland. He obtained, likewiſe, admittance into the Medicean library, which had been denied to him as a ſtranger, when he was here before in his former tour. From Florence he went to Rome, and took moſt exact meaſurements of all the antique curioſities in that city and neighbourhood; after which he returned to Leghorn, where taking his paſſage in a veſſel called the Golden-Fleece, at the end of March, he arrived at London before Midſummer 1640, with a rich cargo, conſiſting of a curious collection of Arabic, Perſic, and Greek MSS together with a great number of gems, coins, and other valuable antiquities; having ſpent full three years in this agreeable tour.

But upon his return, he met with a different ſcene at home, from what he had left at his departure; and the enſuing national troubles proved greatly detrimental to his private affairs, in which he ſuffered much by his loyalty to the king, and his gratitude to Laud. After a ſhort ſtay at Greſham-College, which was no longer agreeable to him, he went to Oxford, and ſet about digeſting his papers, and preparing ſuch of them as might be moſt uſeful for the preſs. In this buſineſs he was aſſiſted by archbiſhop Uſher, to whom he had been long known, and now he drew a map of the Leſſer Aſia at his grace's requeſt, who was writing his diſſertation of that country, printed in 1641. Laud having the ſame year preſented a ſecond collection of medals to the univerſity, the care of the whole was committed to our author, who placed them in ſuch order as was entirely agreeable to his patron.

All this while he gave himſelf no concern about his Greſham lecture, whereupon he was removed from it November 15, 1643. But this loſs had been more than abundantly compenſated by the Savilian profeſſorſhip of aſtronomy, to which he was choſen the day before, in the room of Dr. Bainbridge lately deceaſed; and he had a diſpenſation from the king, to hold his fellowſhip at Mer-

ton-College,

ton-College, becauſe the ſtipend was much impaired by means of the civil wars. The lectures being alſo impracticable on the ſame account, he was at full leiſure to continue his attention to his papers; and accordingly we find, that he had made a conſiderable progreſs in it, by September the following year. Happening, in 1645, to fall into diſcourſe with ſome perſons of figure at the court then at Oxford, with whom he was much in company, about amending the Calendar, he propoſed a method of doing it by omitting the intercalary day in the leap-year, for forty years, and to render it conformable to the Gregorian. He drew up a ſcheme for that purpoſe, which was approved by the king and council; but the ſtate of the times would not permit the execution of it.—The publication of his "Pyramidographia," and the "Deſcription of the Roman Foot and Denarius," employed him the two ſubſequent years: he determined to begin with theſe, as they contained the fruit of his labours, in the primary views of his travels, and he was not in a condition to proceed any further at preſent.

Hitherto he had been able, in a good meaſure, to weather his difficulties, there being ſtill left ſome members in the Houſe of Commons who had a good regard for learning, among whom Selden made the greateſt figure. That gentleman was burgeſs for the univerſity of Oxford; and being well known to our author before his travels, he dedicated his "Roman Foot" to him, under the character of his noble and learned friend; and his friendſhip was very ſerviceable to Greaves, in a proſecution in the parliament in 1647, occaſioned by his executorſhip to Dr. Bainbridge. This truſt had involved him in law-ſuits ſo much, that his deſign of going to Leyden to conſult ſome Perſian MSS. there, neceſſary for publiſhing ſome treatiſes in that language, was entirely fruſtrated thereby. Upon the coming of the parliament's commiſſioners to Oxford, ſeveral complaints were made to them againſt him on the ſame account; which being ſent by them to the committee of the Houſe of Commons, our author, probably by the intereſt of Selden (who was a member of that committee) was there cleared. After which he applied to the court of aldermen and the committee of Camden-Houſe for reſtitution. But though he weathered this further difficulty, by the aſſiſtance of ſome powerful friends, yet his reſpite was but ſhort; however, he made uſe of that time in publiſhing a piece begun by Dr. Brainbridge, and completed by himſelf. This was printed at Oxford in 1648, under the title of "Johannis Bainbriggii Canicularia, &c." and dedicated to doctor (afterwards Sir George) Ent. But the violence of the parliamentary viſitors was now grown above all reſtraint, and a freſh charge was drawn up againſt Greaves, containing theſe articles: 1. That he betrayed the college in diſcovering to the king's agents 400l. in the treaſury, which thereupon was taken away

away for the king's uſe. 2. That, contrary to his oath, he had conveyed away a conſiderable part of the college goods without the conſent of the ſociety, and thereby gratified courtiers with them in others houſes. 3. That he feaſted the queen's confeſſors, and ſent divers preſents to them, among which was a holy throne, and that he was more familiar with them than any true Proteſtants uſed to be. 4. That he was the occaſion of ejecting Sir Nathaniel Brent from his wardenſhip, for adhering to the parliament, and bringing in Dr. Harvey to his place. 5. That he was the occaſion why Mr. Edward Corbet and Mr. Ralph Button were turned out of their reſpective offices and chambers in the college, becauſe they abode in the parliament's quarters. 6. That he gave leave to father Philips, the queen's confeſſor, and Wyat (de Veat, a Frenchman) one of her chaplains, to come into the library and ſtudy there; and that he put Mr. French, a fellow, out of his chamber in Merton-College, and put them into it. Our author, in all likelihood, was not able to diſprove the charge, and therefore refuſed to put in any anſwer, by which he incurred an ejectment from both his places in Oxford, and was obliged to quit the univerſity Nov. the 9th this year. Before his departure he had packed up his papers, &c. in ſome cheſts, in order to be carried after him to London. But theſe cheſts were broke open by the ſoldiers, and his MSS. taken out, part of which were loſt, and the reſt recovered by means of his friend Selden.

Greaves ſaw it would be of no ſervice to him to make any defence; and finding it impoſſible to keep his profeſſorſhip, he made it his buſineſs to procure an able and worthy perſon to ſucceed him. By the advice of Dr. Charles Scarborough the phyſician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he ſoon met with there; and at the ſame time propoſed a method of compaſſing it, by which Ward did not only obtain the place, but the full arrears of the ſtipend, amounting to 500l. due to Greaves, and deſigned him a conſiderable part of his ſalary. The king's death, which happened ſoon after, was a great ſhock to Greaves, and lamented by him in the moſt mournful terms. He bore up againſt his own injuries with admirable fortitude; and fixing his reſidence in London, he married, and, living upon his patrimonial eſtate, went on as before, and produced ſome moſt curious Arabic and Perſic treatiſes, tranſlated by him with notes every year. Beſides which, he had prepared ſeveral others for the public view, and was meditating more when he was ſeized by a fatal diſorder, which put a period to his life, October 8, 1652, before he was full 50 years of age. He was interred in the church of St. Bennet Sherehog in London.

He had no iſſue by his wife, to whom he bequeathed his eſtate for her life; and having left his cabinet of coins to his friend Sir John Marſham, author of the "Canon Chronicus," he appointed the

eldeſt of his three younger brothers (Dr. Nicolas Greaves) his executor, who by will beſtowed our author's aſtronomical inſtruments to the Savilian library at Oxford, where they are depoſited, together with ſeveral of his papers; but a great many of theſe were ſold by his widow to a bookſeller, and loſt or diſperſed.

GREEN (ROBERT), an author in queen Elizabeth's reign, was firſt of St. John's-College, Cambridge, where he took the degree of B. A. in 1578; afterwards removed to Clare-Hall, and, in 1583, became M. A. it is ſaid, he was likewiſe incorporated at Oxford. He was a man of great wit and humour, but proſtituted his talents to the purpoſes of vice and obſcenity; and, upon the whole, both in theory and practice, ſeems to have been a moſt perfect libertine. Unable to ſupport his extravagances, he was forced to recur to his pen for maintainance; and is believed to be the firſt Engliſh poet who wrote for bread. After a courſe of years, ſpent in diſſipation, riot, and debauchery, we find him fallen into a ſtate of the moſt wretched penury, diſeaſe, and ſelf-condemnation; as appears from a letter written to a much-injured wife, and ininſerted in "Cibber's Lives of the Poets." His letter, we hope, was truly penetential and ſincere; yet, from the titles of ſome of his later works, ſuch as Green's "Never too Late," Green's "Farewell to Folly," Green's "Groatſworth of Wit," &c. it ſhould ſeem as if he was more ſolicitous about appearances, than realities. He died in 1592 of a ſurfeit, gotten by eating too great a quantity of pickled-herrings, and drinking Rheniſh wine with them. His works of different kinds are very numerous; but, as to his dramatic ones, there are many difficulties in coming, with any degree of certainty, at a knowledge of them.

GREEN (JOHN), born about 1706 at or near Hull in Yorkſhire, received the firſt rudiments of his education at a private ſchool, and was then ſent to St. John's-College, Cambridge; after taking his degrees in arts, and being choſen fellow, he engaged himſelf as uſher at a ſchool at Litchfield, before Dr. Johnſon and Mr. Garrick had left that city to launch into the world, with both of whom he was of courſe acquainted. In 1744, Charles duke of Somerſet, chancellor of the univerſity, appointed Mr. Green (then B. D.) his domeſtic chaplain, and as ſuch he was with his grace at Petworth, when the melancholy account arrived of the death of his grandſon, lord viſcount Beauchamp, at Bologna. The duke, when he received it, ſecluded himſelf the whole day, and then thus broke it to his chaplain, with great agitation, "Lord Beauchamp is dead, and there is an end of my family!" In January 1747, Green was preſented by his noble patron to the rectory of Borough-Green, near Newmarket, which he held with his fellowſhip. In Dec. 1748, on the death of Dr. Whalley, he was elected regius profeſſor of divinity;

vinity; and ſoon after was appointed one of his majeſty's chaplains At the enſuing commencement, July 4, 1749, he was created D. D. having preached one of the ſermons at St. Mary's on the preceding Sunday before the Duke of Newcaſtle (juſt inſtalled chancellor) and the univerſity. This ſermon was afterwards printed. Soon after, Dr. Burton, one of the fellows of St. John's, was preſented by that ſociety to the rectory of Barrow, in Suffolk, vacant by the death of Dr. Williams. But that living being ordered by the donor to be given to the *ſenior divine*, Dr. Rutherforth claimed it, as *ſenior doctor*, and on an appeal to the viſitor (the biſhop of Ely) he had a decree in his favour. A caveat, however, was then entered by Dr. Green (Dr. Burton declining the conteſt); and on an application to the Court of Chancery, the lord-chancellor (Hardwicke) determined that the ſenior fellow in orders had a right to it, and decreed a preſentation to Dr. Green. In June 1750, on the death of dean Caſtle, maſter of Corpus Chriſti or Benet-College, a majority of the fellows (after the headſhip had been declined by their preſident, Mr. Skottowe) agreed to apply to archbiſhop Herring for his recommendation; and, in conſequence, his grace, at the particular requeſt of the duke of Newcaſtle, recommended profeſſor Green, who was immediately elected. This proceeding, though the ſociety could not have made a more reſpectable choice, was the ſubject at that time of ſome undeſerved obloquy, eſpecially in "The Capitade," a ſevere local ſatire on the heads of houſes. Mr. Maſters too, one of the diſſenting fellows, in his "Hiſtory of the College," publiſhed in 1753, thus expreſſes himſelf: "Upon the deceaſe of Mr. Caſtle, John Green, D. D. *became* maſter 18 June 1750; but reaſons will readily occur to every one for my proceeding no farther in their hiſtory at preſent." Among the writers on the ſubject of the new regulations propoſed by the chancellor, and eſtabliſhed by the ſenate, Dr. Green took an active but anonymous part, in a pamphlet publiſhed in the following winter, entitled, "The Academic, or a Diſputation on the State of the Univerſity of Cambridge." March 22, 1751, on the advancement of his friend Dr. Keene, maſter of St. Peter's-College, to the biſhopric of Cheſter, Dr. Green preached the conſecration ſermon in Ely-Houſe-Chapel, which, by order of the archbiſhop of York, was ſoon after publiſhed. In Oct. 1756, on the death of Dr. George, he was preferred to the deanery of Lincoln, and reſigned his profeſſorſhip. Being then eligible to the office of vice-chancellor, he was choſen in November following. In June 1761, the dean moſt ably exerted his polemical talents in two letters (publiſhed without his name) "on the Principles and Practices of the Methodiſts," 1. addreſſed to Mr. Berridge, 2. to Mr. Whitefield. A 3d to Mr. Weſley was promiſed, and intended, but prevented, perhaps by the author's promotion to the ſee of Lincoln, in November following, on the tranſlation of biſhop Thomas to the biſhopric of

Saliſbury; the laſt mark of favour which the duke of Newcaſtle had in his power to ſhew him. By a ſtrange miſnomer at the Privy-Seal-Office, the king's letter, which accompanied the congé d'elire, recommended Dr. Tho. Greene, dean of Saliſbury; and ſo it was alſo publiſhed in the Gazettee: but the ſub-dean, knowing the miſtake, ſuſpended the election, and diſpatched an expreſs to have it rectified. Dr. Green then reſigned all his other preferments but his headſhip. In 1762, archbiſhop Secker (who had always a juſt eſteem of his talents and abilities) being indiſpoſed, the biſhop of Lincoln viſited as his proxy the dioceſe of Canterbury. In 1763, he preached the 30th of January ſermon before the Houſe of Lords, which was printed as uſual. Amidſt ſeverer ſtudies, his lordſhip, having a truly claſſical taſte, condeſcended occaſionally to converſe with the muſes.

For the high-ſtewardſhip of the univerſity, vacated by lord Hardwicke's death, a warm conteſt enſued between the preſent earl and the earl of Sandwich, in which the biſhop of Lincoln, we need not ſay, eſpouſed the cauſe which virtue and ſcience, as well as friendſhip and honour, recommended and endeared. The election in June 1764, being indeciſive, each party claiming the majority, an application was made to the Court of King's-Bench, which finding, on a ſcrutiny, that lord Hardwicke had a majority of one, iſſued a Mandamus for his admiſſion to the office in May 1765. In the mean time our biſhop reſigned the maſterſhip of Benet-College, viz. in July 1764. After the death of lord Willoughby of Parham, in 1765, the literary converſatióne of the Royal-Society, &c. which uſed to be held weekly at his lordſhip's houſe, was transferred to the biſhop of Lincoln's in Scotland-Yard, as one of their moſt accompliſhed members. In July 1771, on a repreſentation to his majeſty, that with diſtinguiſhed learning and abilities, and a moſt extenſive dioceſe, biſhop Green (having no commendam) had a very inadequate income, he was preſented to the reſidentiaryſhip of St. Paul's, which biſhop Egerton vacated on his tranſlation to the ſee of Durham. He now removed to his reſidentiary-houſe in Amen-Corner, and took a ſmall country-houſe at Tottenham. Without any particular previous indiſpoſition, his lordſhip died ſuddenly in his chair at Bath, on Sunday, April 25, 1779.

GREENE (Dr. MAURICE), an eminent muſician, was the ſon of a London clergyman, and nephew of John Greene, ſerjeant at law. He was brought up at St. Paul's choir, and apprenticed to the organiſt of that cathedral. He ſoon diſtinguiſhed himſelf in his profeſſion; and, about 1716, when he was not yet twenty, was choſen organiſt of St. Dunſtan in the Weſt. The part he took in the violent diſpute and conteſt about Handel and Bononcini is ſomewhat remarkable. Bononcini was a native of Modena; and his muſic had made ſo deep an impreſſion upon the people here, that, till

1790,

1710, the managers found it neceſſary to introduce into every opera they exhibited, more than an equal portion of Bononcini's airs. In 1710, Handel arrived in England; and ſoon after a rivalſhip aroſe between theſe maſters, and parties for each were formed among the nobility. In this diſpute, Greene is ſaid to have acted with ſuch duplicity, as induced Handel to renounce all intercourſe with him; for, though Greene had affected, and did even then affect, to be fond of Handel even to flattery, yet he ſecretly favoured Bononcini, and was induſtrious in decrying the compoſitions of Handel.

In 1717, he became organiſt of St. Andrew's, Holborn, and the year after of St. Paul's: upon which laſt preferment he quitted the two former. In 1727, upon the deceaſe of Croft, he was appointed organiſt and compoſer to the Royal-Chapel, and thereby placed at the head of his profeſſion in England. In 1730, he took the degree of doctor in muſic at Cambridge: his exerciſe for it was Pope's "Ode for St. Cecilia's Day," which he ſet very finely to muſic. It was performed with great applauſe; and he was honoured with the title of profeſſor of muſic in that univerſity. He was patronized by many great perſonages, and, about 1735, appointed maſter of the royal band. About 1750, he had a conſiderable eſtate left to him by a natural ſon of his uncle, the ſerjeant; and this ſtate of affluence inſpired him with a project of reforming our church-muſic, which was greatly corrupted by a multiplication of copies, and the ignorance and careleſſneſs of tranſcribers. To correct, and alſo ſecure it againſt ſuch injuries for the future, he began with collating a great number of copies of ſervices and anthems, and reducing them into ſcore. He had made a conſiderable progreſs in the work; but, his health failing him, he made his will, and tranſmitted the further proſecution of it to his friend Dr. William Boyce, who completed and publiſhed it. Dr. Greene died Sept. 1, 1755.

GREENHILL (John), a very ingenious Engliſh painter, was deſcended from a good family in Saliſbury, where he was born. He was the moſt excellent of all the diſciples of Sir Peter Lely, who is ſaid to have conſidered him ſo much as a rival, that he never ſuffered him to ſee him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of obſerving how he managed his pencil; which was the great point aimed at. This gentleman was finely qualified by nature, for both the ſiſter-arts of painting and poetry; but death, taking advantage of his looſe and unguarded manner of living, ſnatched him away betimes; and only ſuffered him juſt to leave enough of his hand, to make us wiſh he had been more careful of a life ſo likely to do great honour to his country. This painter won ſo much on the celebrated Mrs. Behn, that ſhe endeavoured to perpetuate

petuate his memory by an elegy, to be found among her works. We know not the year either of his birth or death.

GREGORY, ſurnamed the GREAT, was born of a patrician family, equally conſpicuous for its virtue and nobility at Rome, where his father, Gordian, was a ſenator, and extremely rich; and, marrying a lady of diſtinction, called Sylvia, had by her this ſon, about 544. From his earlieſt years he diſcovered genius and judgment; and applying himſelf particularly to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preſerved as in a ſtore-houſe; he alſo improved himſelf by the converſation of old men, in which he took great delight. By theſe methods he made a great progreſs in the ſciences, and there was not a man in Rome who ſurpaſſed him in grammar, logic, and rhetoric; nor can it be doubted but he had early inſtructions in the civil law, in which his letters prove him to have been well verſed. Theſe accompliſhments in a young nobleman procured him ſenatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Juſtin the Younger; but being much inclined to a monaſtic life, he quitted that poſt, and retired to the monaſtery of St. Andrew, which he himſelf had founded at Rome in his father's houſe, and put it under the government of an abbot, called Valentius. Beſides this, he founded ſix other convents in Sicily; and ſelling all the reſt of his poſſeſſions, he gave the purchaſe-money to the poor.

However, he had not enjoyed his ſolitude in St. Andrew's long, when he was fetched out of it by pope Pelagius II. who made him his ſeventh deacon, and ſent him as his nuncio to the emperor Tiberius at Conſtantinople, to demand ſuccours againſt the Lombards. The pope could not have choſen a man better qualified than Gregory for ſo delicate a negotiation; the particulars of it, however, are not known. Mean while, he was not wanting in exerting his zeal for religion. While he was in this metropolis, he oppoſed Eutychius the patriarch, who had advanced an opinion bordering on Origeniſm, and maintained, that after the reſurrection the body is not palpable, but more ſubtle than air. In executing the buſineſs of his embaſſy, he contracted a friendſhip with ſome great men, and gained the eſteem of the whole court, by the ſweetneſs of his behaviour; inſomuch, that the emperor Maurice choſe him for a godfather to a ſon of his, born in 583. Soon after this he was recalled to Rome, and made ſecretary to the pope; but after ſome time obtained leave to retire again into his monaſtery, of which he had been choſen abbot.

Here he had fed himſelf with the hopes of gratifying his wiſh, in the enjoyment of a ſolitary and unruffled life, when Pelagius II. dying Feb. 8, 590, he was (contrary to his inclination, but ſuppoſing

poſing God had called him to it) elected pope by the clergy, the ſenate, and the people of Rome; to whom he had become dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left periſhing with hunger. He was enthroned, Sept. 3, 590. And it appeared by his conduct, that they could not have elected a perſon more worthy of this exalted ſtation; for, beſides his great learning, the pains he took to inſtruct the church, both by preaching and writing, he had a very happy talent to win over princes, in favour of the temporal as well as ſpiritual intereſt of religion.

In 593, he compoſed his "Dialogues," a work filled with falſe miracles and incredible ſtories; the ſtyle is alſo low, and the narration coarſe; however, they were received with aſtoniſhing applauſe; and Theodilinda, queen of the Lombards, having converted her ſpouſe to the Catholic faith, the pope was exceedingly rejoiced at it, and ſent his "Dialogues," compoſed the following year, to that princeſs. In 594, he excommunicated and ſuſpended the biſhop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exerciſe of his power in theſe cenſures. The ſame year he laboured to convert the infidels in Sardinia by gentle methods, according to his ſyſtem: which was, to puniſh heretics, eſpecially at their firſt riſe, as rebels and traitors, but to compel infidels only indirectly; that is, treating the obſtinate with ſome rigour, and perſuading them as much by promiſes, threats, and gentle ſeverities, as by argument and reaſon. This was the diſtinction he made in treating with the Manichees and Pagans. In 595, he refuſed to ſend the empreſs Conſtantia any relics of St. Paul, which ſhe had requeſted, deſiring to look at the body of that apoſtle: he thereupon relates ſeveral miraculous puniſhments for ſuch a raſh attempt, all as ſimply deviſed as thoſe in his "Dialogues." In 599, he wrote a letter to Serenus, biſhop of Marſeilles, commending his zeal in breaking ſome images which the people had been obſerved to worſhip, and throwing them out of the church; and the ſame year a circular letter to the principal biſhops of Gaul, condemning ſimoniacal ordinations, and the promotions of laymen to biſhoprics: he likewiſe forbad clerks in holy orders to live with women, except ſuch as were allowed by the canons; and recommended the frequent holding aſſemblies to regulate the affairs of the church. The ſame year he refuſed, on account of ſome foreſeen oppoſition, to take cognizance of a crime alleged againſt the primate of Byzacena, a province in Africa. About the ſame time he wrote an important letter to the biſhop of Syracuſe, concerning ceremonies, wherein he ſays, "That the church of Rome followed that of Conſtantinople, in the uſe of ceremonies; and declares that ſee to be undoubtedly ſubject to Rome, as was conſtantly teſtified by the emperor and the biſhop of that city." He had already this year reformed the office of the church,

church, which is one of the moſt remarkable actions of his pontificate. In this reform, as it is called, he introduced ſeveral new cuſtoms and ſuperſtitions; amongſt the reſt, Purgatory. He ordered Pagan temples to be conſecrated by ſprinkling holy water, and an annual feaſt to be kept, ſince called Wakes in England, on that day; with the view of gaining the Pagans in England to the church ſervice. Beſides other leſs important ceremonies, added to the public forms of prayer, he made it his chief care to reform the pſalmody, of which he was exceſſively fond. Of this kind he compoſed the "Antiphone," and ſuch tunes as beſt ſuited the Pſalms, the Hymns, the Prayers, the Verſes, the Canticles, the Leſſons, the Epiſtles, the Goſpels, the Prefaces, and the Lord's-Prayer. He likewiſe inſtituted an academy of chanters for all the clerks, as far as the deacons excluſively: he gave them leſſons himſelf, and the bed which he continued to chant in amidſt his laſt illneſs, was preſerved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he uſed to threaten the young clerks and ſinging boys, when they ſung out of tune. He was ſo rigid in regard to the chaſtity of eccleſiaſtics, that he was not for admitting a man to the prieſthood who had loſt his virginity, and had the candidates queſtioned on that head. Widowers were excepted, if they had obſerved a ſtate of continency for ſome conſiderable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which laſted for three years; yet he celebrated maſs on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 601. His behaviour in this ſickneſs was very exemplary. At this time he held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbad the biſhops to diminiſh in any ſhape the goods, lands, and revenues, or titles of monaſteries, and took from them the juriſdiction they ought naturally to have over the converts in their dioceſes. But many of his letters ſhew, that though he favoured the monks in ſome reſpects, he nevertheleſs knew how to ſubject them to all the ſeverity of their rules, by which means he prevented thoſe ſcandalous diſorders which now diſgrace the monaſtic life. The ſame year he executed a ſecond miſſion into England, and, in anſwer to the biſhop of Iberia, declared the validity of the baptiſm by the Neſtorians, as being performed in the name of the Trinity.

The diſpute about the title of Univerſal Biſhop and the equality of the two ſees of Rome and Conſtantinople ſtill ſubſiſting, and the emperor Maurice having declared for the latter, our pope ſaw the murder of him and his family without any concern by Phocas: and this uſurper ſending his picture to Rome in 603, Gregory received it with great reſpect, and placed it with that of the empreſs

his conſort [Leontia] in the oratory of St. Cæſarius in the palace; and ſoon after congratulated Phocas's acceſſion to the throne. There are three letters written by the holy pontiff on this occaſion ſtill extant, which contain flatteries unworthy a man of honour, and eſpecially a pope; but Gregory thought himſelf in conſcience obliged to aſſert the ſuperiority of his ſee, above that of Conſtantinople, and he exerted himſelf much to ſecure it. Impreſſed with the dignity of his pontificate, he reſolved to repair the celebrated churches of St. Peter and St. Paul; and therefore gave orders to the ſubdeacon Sabinian (afterwards his ſucceſſor in the popedom) to have felled all the timber neceſſary for that purpoſe in the country of the Brutii, and ſhipped for Rome: he wrote ſeveral other letters on this occaſion, which are ſo many proofs of his zeal for carrying on the work.

But while he was thus intent in repairing the miſchiefs of the late war, he ſaw it break out again in Italy, and ſtill to the diſadvantage of the empire, the affairs of which were in a very bad ſituation, not only in the provinces of the Weſt, but every where elſe. Gregory was much afflicted with the calamities of this laſt war, and at the ſame time his illneſs increaſed; the pains he ſuffered from the gout were grown intolerable. The Lombards made a truce in Nov. 603, which was to continue in force till April 605. Some time after, the pope received letters from queen Theodilinda, with the news of the birth and baptiſm of her ſon Adoaldus. She ſent him alſo ſome writings of the abbot Secundinus upon the fifth council, and deſired him to anſwer them. Which he did, and this anſwer, written in Jan. 604, is the laſt letter of Gregory's that has any date to it; he died the 12th of March following, worn out with violent and almoſt inceſſant illneſs. His remains were interred in a private manner, near the old ſacriſty of St. Peter's church, at the end of the great portico, in the ſame place with thoſe of ſome preceding popes. It is thought he was not above ſixty years of age. His pall was preſerved, together with his body, and the caſe of relics which he wore about his neck, and his girdle. He had his own picture drawn in the monaſtery of St. Andrew, with thoſe of his father Gregory, and his mother Sylvia. We have more of his writings left, than of any other pope; and they were held in ſuch eſteem in his life-time, as occaſioned ſome miſapplication of them, that troubled him: they have gone through no leſs than ſeventeen editions, the laſt of which was printed at Paris in 1675.

GREGORY (James), an eminent mathematician in Scotland, was born in 1639, at Aberdeen; and, being educated at that univerſity, made a good progreſs in claſſical learning, but was more delighted with philoſophical reſearches, into which a new door had been lately opened by the key of the mathematics. Kepler

and Des Cartes were the great maſters of this new method: their works, therefore, Gregory made his principal ſtudy, and began early to make improvements upon their diſcoveries in optics. The firſt of theſe improvements was the invention of the reflecting teleſcope, which ſtill bears his name; and which was ſo happy a thought, that it has given occaſion to the moſt conſiderable improvements made in optics, ſince the invention of the teleſcope. He publiſhed the conſtruction of this inſtrument in 1663, at the age of twenty-four; and coming next year, or the year after that, to London, he became acquainted with Mr. John Collins, who recommended him to the beſt optic glaſs-grinders there, in order to have it executed. But as this could not be done, for want of ſkill in the artiſts to grind a plate of metal for the object ſpeculum into a true parabolic concave, which the deſign required, he was much diſcouraged thereby; and after a few imperfect trials made with an ill-poliſhed ſpherical one, which did not ſucceed to his wiſh, he dropped the purſuit, and reſolved to make the tour of Italy, then the mart of mathematical learning, in the view of proſecuting his favourite ſtudy with greater advantage.

He had not been long abroad, when the ſame inventive genius, which had before ſhewed itſelf in practical mathematics, carried him to ſome new improvements in the ſpeculative part. The ſublime geometry on the doctrine of curves was then hardly paſſed its infant ſtate, and the famed problem of ſquaring the circle ſtill continued a reproach to it; when our author diſcovered a new analytical method of ſumming up an infinite converging ſeries, whereby the area of the hyperbola, as well as the circle, may be computed to any degree of exactneſs. He was then at Padua; and getting a few copies of his invention printed there in 1667, he ſent one to his friend Mr. Collins, who communicated it to the Royal-Society, where it met with the commendations of lord Brounker and Dr. Wallis. He reprinted it at Venice, and publiſhed it the following year 1668, together with another piece, wherein he firſt of any one entertained the public with a method for the tranſformation of curves. An account of this piece was alſo read by Mr. Collins before the Royal-Society, of which Gregory, being returned from his travels, was choſen a member, admitted the 14th of Jan. this year, and communicated to them an account of the controverſy in Italy about the motion of the earth, which was denied by Riccioli and his followers.

The ſame year, his Quadrature of the circle being attacked by Mr. Huygens, a controverſy aroſe between thoſe two eminent mathematicians, in which our author produced ſome improvements of his Series. But in this diſpute it happened, as it generally does in moſt others, that the antagoniſts, though ſetting out with temper enough, yet grow too much heated in the combat. This was the caſe here, eſpecially on the ſide of Gregory, whoſe defence

was,

was, at his own requeſt, inſerted in the "Philoſophical Tranſactions." It muſt be confeſſed, that our author had not the better in this diſpute. However, he was in ſo great eſteem with the Royal-Academy at Paris, that, in the beginning of 1671, it was reſolved by that academy to recommend him to their grand monarch for a penſion; and the deſign was approved even by Mr. Huygens, though he ſaid, he had reaſon to think himſelf diſobliged by Mr. Gregory, on account of the controverſy between them. Accordingly, ſeveral members of that academy wrote to Mr. Oldenburg, deſiring him to acquaint the council of the Royal-Society with their propoſal; informing him likewiſe, that the king of France was willing to allow penſions to one or two learned Engliſhmen, whom they ſhould recommend. But no anſwer was ever made to that propoſal; and our author, with reſpect to this particular, looked upon it as nothing more than a compliment, as appears from a letter of his, dated May 17, 1671, at St. Andrew's, of which univerſity our author had been appointed mathematical profeſſor upon his return from his travels.

In 1672, Sir Iſaac Newton, on his wonderful diſcoveries in the nature of light, having contrived a new reflecting teleſcope, and made ſeveral objections to Mr. Gregory's, this gave birth to a diſpute between thoſe two philoſophers, which was carried on this and the following year, in the moſt amicable manner on each ſide; Mr. Gregory defending his own conſtruction, ſo far, as to give his antagoniſt the whole honour of having made the Catoptric teleſcopes preferable to the Dioptric; and ſhewing, that the imperfections in theſe inſtruments were not ſo much owing to a defect in the object ſpeculum, as to the different refrangibility of the rays of light. In the courſe of this diſpute, our author deſcribed a burning concave mirror, which was approved by Sir Iſaac, and is ſtill in good eſteem. All this while he attended the proper buſineſs of his profeſſorſhip with great diligence, which taking up the greateſt part of his time, eſpecially in the winter ſeaſon, hindered him in the purſuit of his proper ſtudies. Theſe, however, led him to further improvements in the invention of Infinite Series, which he occaſionally communicated to his intimate friend and correſpondent Mr. Collins, who might have had the pleaſure of receiving many more, had not our profeſſor's life been cut ſhort by a fever, Dec. 1675, at the age of thirty-ſix years.

He poſſeſſed one, and that the moſt diſtinguiſhing as well as moſt amiable, quality in the character of a true philoſopher: he was content with his fortune in his profeſſorſhip, very moderate, and, without affecting more, reſolved to enjoy what lay within his reach. A pleaſant inſtance of this we have in a ſmall treatiſe, publiſhed by him in 1672, entitled, "The great and new Art of weighing Vanity; or a Diſcovery of the Ignorance and Arrogance

of the great new Artiſt, in his pſeudo-philoſophical Writings; to which are annexed ſome Tentamina de motu Penduli & Projectorum; by Patrick Mather, Archbedel of the Univerſity of St. Andrew's." But the moſt ſhining part of Gregory's character, is that of his mathematical genius as an inventor.

GREGORY (DAVID) nephew of the preceding, was born June 24, 1661, at the ſame place, Aberdeen; where he alſo received the firſt grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of M. A. in that univerſity. The great advantage of his uncle's papers induced his friends to recommend the mathematics to him; and he had a natural ſubtilty of genius particularly fitted to that ſtudy, to which he applied with indefatigable induſtry, and ſucceeded ſo well that he was advanced to the mathematical chair at Edinburgh, at the age of twenty-three. The ſame year he publiſhed a treatiſe, entitled, "Exercitatio Geometrica, de dimenſione figurarum, Edinb. 1648," 4to; wherein, aſſuming the doctrine of indiviſibility, and the arithmetic of infinities, as already known, he explained a method which not only ſuited his uncle's examples, left by him without any way of finding them, but diſcovered others, whereby an infinite number of curve-lines, and the areas contained between them and right lines (ſuch as no other method then known extended to) might be meaſured. He had already ſeen ſome hints in his uncle's papers concerning Sir Iſaac Newton's method, of which he made the beſt uſe he could; and the advantage he found thereby, raiſed an ardent deſire in him to ſee that method publiſhed. Under this impatient expectation, the "Principia" was no ſooner out in 1687, but our author took it in hand, and preſently made himſelf ſo much maſter of it, as to be able to read his profeſſorial lectures upon the philoſophy contained in it, and cauſing his ſcholars to perform their exerciſes for their degrees upon ſeveral branches of it, became its firſt introducer into the ſchools.

He continued at Edinburgh till 1691, when, hearing of Dr. Bernard's intention to reſign the Savilian profeſſorſhip of aſtronomy at Oxford, he left Scotland, and, coming to London, was admitted a member of the Royal-Society; and made his addreſſes to Sir Iſaac Newton, who took the firſt opportunity of recommending him to Mr. Flamſtead (maſter of the mathematical-ſchool in Chriſt's-Hoſpital, London) with a letter, wherein he rated his mathematical merit above all exception. Thus recommended, the royal aſtronomer uſed his beſt intereſt to procure him ſucceſs at Oxford, where he was elected aſtronomy profeſſor this year, having been firſt admitted of Baliol-College, and incorporated M. A. Feb. 8, and he was created M. D. on the 18th of the ſame month. He had no reliſh for the technical part of his profeſſion, and was ſeldom ſeen in the obſervatory. His genius lay more to Geometry, and in that way

way he ſucceeded very well, both in his Elements of Optics, and of phyſical and geometrical Aſtronomy. This laſt is reckoned his maſter-piece; and having finiſhed it in 1702, he immediately engaged in carrying on the noble deſign of his predeceſſor, Dr. Bernard, to print all the works of the ancient mathematicians, the firſt-fruits of which appeared in an edition of Euclid's works in Greek and Latin, folio, the following year. In the ſame deſign, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of "Apollonius's Conics:" Dr. Bernard had left materials for the four firſt books, which our author undertook to complete, but was prevented by his death, which happened Oct. 16, 1710. He died at a country retirement at Maidenhead in Berkſhire; and there is a handſome marble monument erected to his memory in St. Mary's Church at Oxford, by his wife, whom he left a widow with ſeveral children. This profeſſor's genius lay chiefly in inventing new and elegant demonſtrations of the diſcoveries made by others. There are ſeveral of his papers in the "Philoſophical Tranſactions." His eldeſt ſon, David Gregory, was bred at Chriſt-Church in Oxford, and appointed regius profeſſor of modern hiſtory in that univerſity, at the inſtitution thereof by George I; he afterwards commenced D. D. and ſucceeded to a canonry, and afterwards became dean of that church.

GREGORY (John), a learned divine, was born Nov. 10, 1603, at Agmondeſham in Buckinghamſhire. There appeared in his infancy ſuch a ſtrong inclination to learning, as recommended him to the notice of ſome perſons of the beſt rank in the town; and, his parents being well reſpected for their piety and honeſty, it was reſolved to give him a liberal education at the univerſity, the expence of which they were not able to ſupport. To this purpoſe, he was choſen at the age of fifteeen by Dr. Crook, to go with Sir William Drake to Chriſt-Church in Oxford, whom he attended in the ſtation of a ſervitor, and he was ſoon after retained by Sir Rob. Crook in the ſame capacity; Dr. George Morley, afterwards biſhop of Wincheſter, was their tutor. Mr. Gregory made the beſt uſe of this favour, and applied ſo cloſely to his ſtudies, that he became almoſt a prodigy for learning. He took his firſt degree in arts in 1628, and commenced maſter in 1631; about which time, entering into orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he publiſhed a ſecond edition of Sir Thomas Ridley's "View of the Civil and Eccleſiaſtical Law," with notes; which piece was well received, and brought our author's merit into the knowledge of the world: the notes ſhewing him well verſed in the hiſtorical, eccleſiaſtical, ritual, and oriental learning, and a conſiderable maſter in the Saxon, French, Italian, Spaniſh, and all the eaſtern languages. All theſe acquiſitions were the pure fruit of his own induſtry; for he had no aſſiſtance,

ance, only for the Hebrew tongue, wherein Mr. John Dod, the decalogiſt, gave him ſome directions. His merit engaged the further kindneſs of Dr. Duppa; and when that prelate was promoted to the biſhopric of Chicheſter in 1638, he made Mr. Gregory his domeſtic chaplain, and ſome time after gave him a prebend in that church. His patron alſo continued his favours after his tranſlation to the ſee of Saliſbury in 1641, when he ſeated him in a ſtall in that cathedral.

But he did not enjoy the benefit of theſe preferments long; being a firm loyaliſt, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced ſome years before his death to great diſtreſs. In theſe circumſtances, he was taken into the houſe of one Sutton, to whoſe ſon he had been tutor: this was an obſcure ale-houſe on Kidlington-Green near Oxford, where he lived till his death, which happened March 13, 1646; occaſioned by an hereditary gout, with which he had been troubled for above twenty years, and which at laſt ſeized his ſtomach. His corpſe was carried to Oxford, and interred, at the expence of ſome friends, in that cathedral. His other works are, 1. "Notes and Obſervations on ſome Paſſages of Scripture," publiſhed a little before his death in 1646, 4to. reprinted in 1660, 1665, 1671, 1683, in 4to. and tranſlated into Latin, and inſerted in the "Critici Sacri." 2. "Gregorii Poſthuma; or certain learned Tracts written by John Gregory, &c. Lond. 1650;" and again in 1664, 1671, 1683, 4to.

GREGORY (NAZIANZEN), was born A. D. 324, about the time of the great Nicene Council, in a country-houſe of his father's at Azianzum, an obſcure village belonging to Nazianzum, a town of the ſecond Cappadocia, ſituated in a poor, barren, unpleaſant, and unhealthy country. His parents were perſons of the better rank, and no leſs eminent for their virtues: his father, whoſe name was alſo Gregory, had been educated in an odd ſort of religion, called Hypſiſtarianiſm, to which, being the religion of his anceſtors, he was a bigot in his younger years; and the deſerting it not only loſt him the kindneſs of his friends, but eſtranged him from his mother, and put him off from his eſtate. This however, he bore with great cheerfulneſs for the ſake of Chriſtianity, to which he was converted by his wife, though not without the help of an emphatical dream: he was afterwards made biſhop of Nazianzum, being the ſecond who ſat in that chair, where he behaved with great prudence and diligence. Nor was our author's mother leſs eminent: deſcended of a pious family, ſhe was herſelf for piety the wonder of her age, inſomuch, that this ſon was the pure effect of her prayers, and of a vow to devote him to God, who was pleaſed in a viſion to communicate to her both the ſhape of the child ſhe ſhould bear, and the name by which he was to be called; and, upon his birth, ſhe was careful to perform her vow.

Thus

Thus advantageouſly born, he proved a child of pregnant parts. When grown up he travelled abroad for his improvement: the firſt ſtep he took was to Cæſarea; and having rifled the learning of that univerſity, he travelled to Cæſarea Philippi in Paleſtine, where ſome of the moſt celebrated maſters of that age reſided, and where Euſebius then ſat biſhop. Here he ſtudied under the famous orator Theſpaſias, and had among other fellow pupils, Euzoïus, afterwards the Arian biſhop of that place. Hence he removed to Alexandria, whoſe ſchools were famous next to thoſe of Athens, which he deſigned for his laſt ſtage; and, in order thereto, went aboard a ſhip belonging to Ægina, an iſland not far from Athens, the mariners whereof were his familiar acquaintance: but it being about the middle of November, a ſeaſon for rough weather, they were taken with a ſtorm in the road near Cyprus; and the caſe was become deſperate, when ſuddenly the tempeſt ceaſed by the prayers of our author. Thus miraculouſly preſerved, he arrived ſafe at Athens; where he was joyfully entertained, his great abilities rendering him the admiration both of the ſcholars and profeſſors. Here he commenced a friendſhip with St. Baſil, the great companion of his life: here too he fell into the acquaintance of Julian, afterwards emperor and apoſtate, an event which was now remarkably foretold by our author: here alſo he was viſited in a viſion by two ladies, who called themſelves Wiſdom and Chaſtity, and in a familiar embrace told him, they were ſent by God to take up their reſidence in his ſoul, where he had prepared them ſo neat and pleaſant an habitation.

After the departure of his friend, Nazianzen was prevailed upon by the ſtudents, to undertake the profeſſor's place of rhetoric, and he ſat in that chair with great applauſe for a little while; but being now thirty years of age, and much ſolicited by his parents thereto, he returned home, taking his journey by land to Conſtantinople. Here he met with his brother Cæſarius, juſt then arrived from Alexandria, ſo accompliſhed in all the polite learning of that age, and eſpecially in phyſic, which he had made his particular ſtudy, that he had not been there long, before he had public honours decreed him, matches propoſed from noble families, the dignity of a ſenator offered him, and a committee appointed to wait upon the emperor, to entreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæſarius for its phyſician and inhabitant. But Nazianzen's influence prevailed againſt all theſe temptations, and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to make good his vow, to conſecrate himſelf to God by baptiſm; and preſently afterwards he was ordained a preſbyter: this was done by his father, to make him more uſeful to himſelf, and there ſoon happened an occaſion for

that help. Gregory, the father, among ſeveral of the eaſtern biſhops, had received a creed compoſed by a convention at Conſtantinople, anno 359, wherein the word Conſubſtantial being laid aſide, that article was expreſſed thus: "That the Son was in all things like the Father, according to the Scriptures." Hereupon, the monks of Cappadocia denying him communion, were followed therein by a great part of the people. Nazianzen, therefore, beſtirred himſelf to make up this breach. He firſt convinced his father of the error, which he found him as ready to recant, and give public ſatisfaction to the people; then he dealt with the other party, whom he ſoon prevailed with to be reconciled: and, to bind all with a laſting cement, he made on this occaſion his firſt oration, "Concerning Peace."

Julian was now got into the throne; and, in order to ſuppreſs and ſtifle Chriſtianity, publiſhed a law, prohibiting Chriſtians not only to teach, but to be taught the books and learning of the Gentiles. The defeat of this deſign, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occaſion compoſed a good part of his poems, comprehending all ſorts of divine, grave, and ſerious ſubjects in all kinds of poetry; by which means the Chriſtian youth of thoſe times were completely furniſhed, and found no want of thoſe heathen authors that were taken from them. Julian afterwards coming to Cæſarea, in the road to his Perſian expedition, one party of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long ſince built) to be delivered to him.—But the old man ſtoutly oppoſed him, daily aſſembling the people therein to public prayers, who were ſo affected with the common cauſe, that the officer was forced to retire for his own ſafety. Julian being ſlain not long after, Nazianzen publiſhed two invective orations againſt him, which are at once remarkable proofs of his wit and eloquence, and no leſs ſo of the abuſe of theſe talents by too much virulence and acrimony.

Having by Julian's death obtained ſome reſpite from public concerns, he made a viſit to his friend Baſil, who was then in a monaſtic ſolitude upon a mountain in Pontus, whither he had often ſolicited Nazianzen's company. The latter was naturally inclined to ſuch a courſe of life, and ſpent ſeveral years with his old companion in that ſolitary receſs, paſſing the time in watching, weeping, faſting, and all the ſeveral acts of mortification. He was thus employed when the neceſſity of affairs at home, forcibly raviſhed him from his ſweet retirement. He returned about Eaſter, and publiſhed a large apologetic in excuſe of his flight, which had been much cenſured. He had not been long entered upon his charge of aſſiſtant to his father, when the family had the misfortune to loſe his brother Cæſarius, who departed this life ſoon after the terrible earthquake that happened in Bithynia, October 11, 358. Some time

time after died of a maglignant fever, his ſiſter Gorgonia, whoſe funeral ſermon he preached; as he did alſo that of his father, the aged biſhop of Nazianzum, who died not long after, being then near 100 years old, having been 45 years biſhop of that place.—His mother Norma immediately followed.

By theſe breaches in the family, Nazianzen was ſufficiently weaned from the place of his nativity; and though he was not able to procure a ſucceſſor to his father, he reſolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thercla, the virgin-martyr; where, in a monaſtery of devout virgins dedicated to that ſaint, he continued a long time, and did not return till the death of St. Baſil; whom, to his great trouble, he could not attend in his laſt hours, being himſelf confined by ſickneſs. About this time, he was ſummoned to a council at Antioch, holden anno 378, to conſider how to make the beſt uſe of the emperor's late edict for tolerating the Catholics, in order to ſuppreſs Arianiſm; and being ordered by the council to fix himſelf for that purpoſe at Conſtantinople, he preſently repaired thither, where he found the Catholic intereſt at the loweſt ebb.—He firſt preached in his lodgings to thoſe that repaired thither, and the congregation ſoon growing numerous, the houſe was immediately conſecrated by Nazianzen, under the name of the church of Anaſtaſia, or the Reſurrection; becauſe the Catholic faith, which in that city had been hitherto oppreſſed, here ſeemed to have its reſurrection. The oppoſition he met with, ſerved to increaſe his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts. As the Catholics grew more conſiderable they choſe him for their biſhop, and the choice was confirmed by Melitus of Antioch, and Peter who ſucceeded Athanaſius at Alexandria; but he was oppoſed by the Arians, who conſecrating Maximus, a famous Cynic philoſopher and Chriſtian, gave him a great deal of trouble. The Arian biſhop, however, was at length forced to retire, and his ſucceſſor Demophilus was depoſed by the emperor Theodoſius, who directed an edict to the people of Conſtantinople, February 27, 380, re-eſtabliſhing the orthodox faith; and afterwards coming thither in perſon, he treated Nazianzen with all poſſible kindneſs and reſpect, and appointed a day for his inſtalment in the ſee. But this ceremony was deferred for the preſent at his own requeſt; and falling ſick ſoon after, he was viſited by crowds of his friends, who departing when they had made their compliments, there ſtaid behind a young man with a pale look, long hair, in ſqualid and tattered clothes, who ſtanding at the bed's feet, made all the dumb ſigns of the bittereſt ſorrow and lamentation. Nazianzen, ſtarting, aſked him, "Who he was, whence he came, and what he wanted?"—To which he returned no anſwer, but expreſſed ſo much the more paſſion and reſentment, howling, wringing his hands, and beating

his breaſt, inſomuch that the biſhop himſelf was moved to tears. Being at length plucked aſide by force, one who ſtood by told the biſhop, "This, Sir, is the aſſaſſin, whom ſome had ſuborned to murder you; but his conſcience has fallen foul upon him, and he is here come ingenuouſly to confeſs his fault, and to beg your pardon." The biſhop replied, "Friend, God Almighty be propitious to you, his gracious preſervation of me obliges me freely to forgive you; the deſperate attempt you deſigned has made you mine, nor do I require any other reparation, than that from henceforth you deſert your party, and ſincerely give up yourſelf to God."

Theodoſius being highly ſolicitous about the peace of the church, ſummoned a council to meet at Conſtantinople in May, anno 382. This is called the ſecond General Council, in which the Nicene Creed was ratified; and, becauſe therein the article concerning the Holy Ghoſt was but barely mentioned, which was become one of the prime controverſies of the age, and for the determination whereof the council had been principally ſummoned, the fathers now drew up an expianatory creed, compoſed, as is ſaid, by Gregory of Niſſen: it is the creed, which in our Liturgy takes place under the name of the NICENE CREED. The ſee of Conſtantinople was alſo now placed next in precedence to that of Rome. Our author carried a great ſway in that council, where all things went on ſmoothly, till at laſt they fell into diſturbances, by a ſchiſm which took place in the church of Antioch, occaſioned by the ordination of two biſhops to that ſee; one of theſe named Melitus, happening to die before the end of the council, Nazianzen propoſed to continue the other, named Paulinus, then grown old, for his life. But a ſtrong party being made for one Flavianus, preſbyter of the church, theſe laſt carried it; and, not content with that, reſolved to deprive their grand oppoſer of his ſeat at Conſtantinople. To prevent this, he made a formal reſignation to the emperor, and went to his paternal eſtate at Nazianzum, reſolving never to epiſcopize any more; inſomuch, that though, at his return, he found the ſee of Nazianzum ſtill vacant, and over-run with the hereſy of Apollinarius, yet he pertinaciouſly reſiſted all entreaties that were made to take that charge upon him. And when he was ſummoned to the re-aſſembling of the council the following year, he refuſed to give his attendance, and even did not ſtick to cenſure all ſuch meetings as factious, and governed by pride and ambition. Mean while, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Conſul.—He died anno 389, in his 66th year, having written ſome divine poems during his vacant hours. He made a will, wherein, except a few legacies to ſome relations, he bequeathed his whole eſtate to the poor of the dioceſe of Nazianzum. In this ſpirit, during the three years that he enjoyed the rich biſhopric of Conſtantinople,

he

he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

GREGORY (NYSSEN), was the younger brother of St. Baſil, and had an equal care taken of his education, being brought up in all the polite and faſhionable modes of learning; but applying himſelf particularly to rhetoric, he became eminent therein, and grew ſo fond of it, as to value himſelf more upon being accounted an orator than a Chriſtian. However, upon the admonition of his friend Gregory Nazianzen, he quitted thoſe ſtudies, and betaking himſelf to ſolitude and a monaſtic diſcipline, he turned his attention to the Holy Scriptures, and the controverſies of the age; ſo that he became as eminent in the knowledge of theſe, as he had before been in the courſe of more ſmooth and pleaſant ſtudies. Thus qualified for the higheſt dignity in the church, he was placed in the ſee of Nyſſa, a city on the borders of Cappadocia. The exact time of his promotion is not known, though it is certain he was biſhop in 371. He proved in this ſtation a ſtout champion for the Nicene Faith, and ſo vigorouſly oppoſed the Arian party, that he was ſoon after baniſhed by the emperor Valens; and, in a ſynod held at Nyſſa by the biſhop of Pontus and Galatia, was depoſed, and met with very hard uſage. He was hurried from place to place, heavily fined, and expoſed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unuſed to trouble, and unapt to bear it. In this condition he remained for ſeven or eight years; during which, however, he went about, countermining the ſtratagems of the Arians, and ſtrengthening thoſe in the orthodox faith; and in the council of Antioch 378, he was among others delegated to viſit the eaſtern churches lately haraſſed by the Arian perſecution.

He went not long after upon that errand into Arabia, upon which occaſion, the expences of his journey were furniſhed at the public charge. Having diſpatched the affairs of the Arabian churches, he reſolved for Jeruſalem, having engaged to confer with the biſhops of thoſe parts, and to aſſiſt in their reformation. Upon his arrival, he was kindly entertained by three pious ladies of conſiderable account there, and was not a little delighted to contemplate thoſe venerable places, where the Son of God had converſed upon earth, &c. but finding the place over-run with vice, ſchiſm, and faction, ſome ſhunning his communion, and others ſetting up altars in oppoſition to him, he ſoon grew weary of it, and returned with a heavy heart to Antioch: and being on this occaſion conſulted afterwards, whether it was an eſſential part of religion to make pilgrimages to Jeruſalem, he declared himſelf freely in the negative. After this he was ſummoned to the great council at Conſtantinople, where he made no inconſiderable figure, his advice being chiefly relied on in the moſt important caſes; and particularly

the penning of the creed, called by us the Nicene Creed, was committed to his care. He likewiſe ſpoke before the council the funeral oration of Meletius, biſhop of Antioch, who died during the ſeſſion. He compoſed a great many other pieces. He lived to a great age, was alive when St. Jerom wrote his "Catalogue of Eccleſiaſtical Writers," in 392; and two years after was preſent at the ſynod of Conſtantinople, on adjuſting the controverſy between Agapius and Bagadius, as appears by the acts of that council. No notices are to be met with concerning his death, more than that the memory of it is celebrated in the Weſtern Martyrologies, March ix. in the Greek, on Jan. x. He was a married man, and lived with his wife Theoſebia, even after he was biſhop: Gregory Nazianzen, in a conſolatory letter to his ſiſter on her death, gives her extraordinary commendations.

GREGORY (THEODORUS), ſurnamed Thaumaturgus, was deſcended of parents eminent for their birth and fortune, at Neo-Ceſarea the metropolis of Cappadocia, where he was born. He was educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot that way; but loſing his father at fourteen years of age, he, enlarging his inquiries, began by degrees to perceive the vanity of that religion in which he had been bred, and turned his inclinations to Chriſtianity. However, his mother took care to complete his breeding upon her huſband's plan, and placing him under proper maſters of rhetoric and eloquence, one of theſe perſuaded him to ſtudy the Roman law and read lectures in it; theſe he attended very diligently, but without any deſign to maſter a branch of learning to which he had no inclination. Having laid the neceſſary ground-work of his education at home, he reſolved to accompliſh himſelf by foreign travels, to which purpoſe he went firſt probably to Alexandria, then more than ordinarily famous by the Platonic ſchool lately erected there. Departing from Alexandria, he came back probably through Greece, and ſtaid a while at Athens; whence returning home, he applied himſelf to his old ſtudy of the law: but quickly growing weary of it, he turned to the more pleaſant and charming ſpeculations of philoſophy.

The fame of Origen, who at that time had opened a ſchool at Cæſarea in Paleſtine, and whoſe renown no doubt was great at Alexandria, ſoon reached his ears. To that city therefore he betook himſelf, where meeting with Fermilian, a Cappadocian gentleman, and afterwards biſhop of Cæſarea in that country, he commenced a friendſhip with him, there being an extraordinary ſympathy and agreement in their tempers and ſtudies; and they jointly put themſelves, together with his brother Athenodorous, under the tutorage of that celebrated maſter. Glad he was to have fallen under ſo happy an inſtitution. Origen by the moſt

apt

apt and eaſy methods leading him through the whole region and circle of philoſophy, logic, phyſics, mathematics, ethics, and metaphyſics; theſe ſeveral parts of diſcipline, and his introduction into the myſteries of theology, Gregory himſelf has given a large and particular account of, to which we refer. Above all, Origen endeavoured to ſettle him in the full belief of Chriſtianity, of which he had ſome inſight before, and to ground him in the knowledge of the Holy Scriptures, as the beſt ſyſtem of true wiſdom and philoſophy. He had continued five years Origen's diſciple, when he was recalled into his own country. At his departure he made a farewell ſpeech, in which he returned thanks to his guardian angel for finding ſo good a maſter. Origen, it ſeems, was not backward to return the compliment; for no ſooner was the ſcholar arrived at Neo-Cæſarea, than he received a letter from the maſter, commending his excellent parts, as being able either to render him an eminent lawyer among the Romans, or a great philoſopher among the Greeks; but eſpecially perſuading him to improve them to the ends of Chriſtianity, and the practice of piety and virtue.

Neo-Cæſarea was a place large and populous, but miſerably overgrown with ſuperſtition and idolatry; Chriſtianity had as yet ſcarce made its entrance there. However, our young philoſopher was pitched upon to be a guide of ſouls in the place of his nativity. Phædinius, biſhop of Amaſia, a neighbouring city in that province, caſt his eye upon him for that purpoſe; and it was thought his relation to the place would more endear the employment to him. But, upon receiving the firſt intimation of the deſign, he ſhifted his quarters, and as oft as ſought for, inclined to ſolitude, he fled from one deſert to another; ſo that the biſhop by all his arts and induſtry could not lay hold of him; he therefore conſtituted him biſhop of the place in his abſence, and how averſe ſoever he ſeemed to be before, he now accepted the charge, when perhaps he had a more formal and ſolemn conſecration. The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worſhip of Demons, and there not being above ſeventeen Chriſtians in thoſe parts, ſo that he muſt find a church before he could govern it. The country was alſo over-run with hereſies; and himſelf, though accompliſhed ſufficiently with human learning, yet altogether unexerciſed in theological ſtudies and the myſteries of religion. But here again he had immediate aſſiſtance from heaven; for one night, as it is related, while he was muſing upon theſe things, and diſcuſſing matters of faith in his own mind, he had a viſion wherein St. John the Evangeliſt and the bleſſed Virgin appeared in the chamber where he was, and diſcourſed before him concerning thoſe points. Whereupon, after their departure, he immediately penned that canon and rule of faith which they had declared. To this creed

creed he always kept himself, and bequeathed it as an inestimable depositum to his successors. The original whereof, written with his own hand, was preserved in that church in his name.

Thus furnished, he began to apply himself more directly to the charge committed to him. In the happy success whereof he was infinitely advantaged by a power of working miracles (so much talked of among the ancients) bestowed upon him: and hence the title of Thaumaturgus, or wonder-worker, is constantly ascribed to our author in the writings of the church; and St. Basil assures us, that upon this account the Gentiles used to call him a second Moses. In this faithful and successful government of his flock, he continued quietly till about anno 250, when he fled from the Decian persecution; but, as soon as the storm was overblown, he returned to his charge, and in a general visitation of his diocese, established in every place anniversary festivals and solemnities in honour of the martyrs who had suffered in the late persecution. In the reign of Gallienus, the year about 260, upon the irruption of the Northern nations into the Roman empire; the Goths breaking into Pontus, Asia, and some parts of Greece, created such a confusion, that a neighbouring bishop of those parts wrote to Gregory for advice what to do: our author's answer, sent by Euphrasymus, is called his "Canonical Epistle," still extant among his works. Not long afterwards was convened that synod at Antioch, wherein Paul, of Samosata, bishop of the place, which he did not care to lose, made a feigned recantation of his heretical opinions. Our St. Gregory was among the chief persons in this synod which met in 264, but did not long survive it, dying either this or most probably the following year.

GRESHAM (Sir THOMAS), descended of an ancient family distinguished by many honourable persons, which took its name from a town so called in Norfolk, was born in 1519 at London, and bound apprentice to a mercer there while he was young: but, to enlarge his mind by an education suitable to his birth and fortune, was sent to Caius-College, then Gonvill-Hall, in Cambridge; where he stayed a considerable time, and made such improvements in learning, that Caius the founder of the college styles him "The very learned Merchant." However, the profits of trade were then so great, and such large estates had been raised by it in his own family, that he afterwards engaged in it, and was admitted a member of the mercers company in 1543. About this time he married; and not long after, by the interposition of a single step, succeeded his father in the office of agent to king Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

The business of his employ gave him a great deal of trouble and much uneasiness. The money he had taken up for his majesty

not being paid at the time ſtipulated, he found himſelf obliged to get it prolonged, which was not to be done without the conſideration of the king's purchaſing jewels or ſome other commodities to a large amount. This way of proceeding, he neither thought for his majeſty's honour nor his own credit as his agent, and therefore projected a ſcheme to bring the king wholly out of debt in two years, which being put into execution, had the propoſed effect in diſcharging his majeſty's debts: and by the advantageous turn which by this means was given to the exchange in favour of England, not only the price of all foreign commodities was greatly ſunk and abated; but likewiſe gold and ſilver, which before had been exported in large quantities, were moſt plentifully brought back again.

However, upon the acceſſion of queen Mary, Greſham was removed from his agency, whereupon he drew up a memorial of his ſervices to the late king, and ſent it to a miniſter of ſtate to be laid before her majeſty. The ſervices repreſented therein as done, not only to the king, but to the nation in general, by the increaſe both of money and trade, and the advancement of the public credit, being obſerved to be fact, he was taken ſoon after into the queen's ſervice, and reinſtated in his former employ, as appears by the commiſſions given him at different times during that reign. He was not much above thirty, when he firſt entered upon the employ under king Edward, and his prudence and dexterity in the conduct of that important truſt diſcovered an uncommon genius in mercantile affairs. After the deceaſe of queen Mary, he was taken immediately into the ſervice of queen Elizabeth, who employed him on her acceſſion to provide and buy up arms; and, in 1559, ſhe conferred on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himſelf with a manſion-houſe in the city, ſuitable to his ſtation and dignity; and with this ſpirit built that large and ſumptuous houſe for his own dwelling, on the weſt ſide of Biſhopſgate Street, London, afterwards called Greſham-College, where he maintained a port becoming his character and ſtation. But this flow of proſperity received a heavy check by the loſs of his only ſon, aged ſixteen years, who died in 1564, and was buried in St. Helen's church oppoſite to his manſion-houſe.

At this time the merchants of London met in Lombard-Street, expoſed to the open air and all the injuries of the weather. To remedy which inconvenience, Sir Thomas's father, during his ſhrievalty had wrote a letter to Sir Thomas Audeley, then lord-privy-ſeal, acquainting him that there were certain houſes in that ſtreet belonging to Sir George Monoux, which if purchaſed and pulled down, a handſome bourſe might be built on the ground; he therefore deſired his lordſhip to move his majeſty, that a letter might be

be ſent to Sir George, requiring him to ſell thoſe houſes to the mayor and commonalty of the city of London for that purpoſe. The bourſe he ſuppoſes would coſt upwards of 2000l. 1000l. of which he doubts not to raiſe before he was out of his office; but nothing effectual was done in it. Sir Thomas therefore took up his father's deſign, and improving upon his ſpirit, propoſed, that if the citizens would give him a piece of ground in a proper place large enough for the purpoſe, he would build a bourſe at his own expence with large and covered walks, where the merchants and traders of all ſorts might daily aſſemble, converſe together, and tranſact buſineſs with one another, at all ſeaſons, without any interruption from the weather or other impediments of any kind. This generous offer was gratefully accepted, and in 1566 ſeveral houſes upon Cornhill and the back of it, with three alleys called Swan-Alley, New-Alley, and St. Chriſtopher's-Alley, containing in all eighty houſes, were purchaſed by the citizens for more than 3532l. and ſold for 4781. on condition of pulling them down, and carrying off the ſtuff. This done, the ground-plot was made plain at the charges of the city, and poſſeſſion given to Sir Thomas, therein ſtyled "Agent to the Queen's Highneſs;" who, on the 7th of June, laid the firſt ſtone of the foundation; and the work was forthwith followed with ſuch diligence, that by Nov. 1567, the ſame was covered with ſlate, and the ſhell ſhortly after fully finiſhed. The plan of this edifice was formed upon the exchange at Antwerp, being like that of an oblong ſquare, with a portico ſupported with pillars of marble, ten on the north and ſouth ſides, and ſeven on the eaſt and weſt: under which ſtood the ſhops each ſeven feet and a half long, and five feet broad; in all 120, twenty-five on each ſide eaſt and weſt, and thirty-four and an half north, and thirty-five and an half ſouth, each of which paid Sir Thomas 4l. 10s. a year upon an average. There were likewiſe other ſhops fitted up at firſt in the vaults below, but the dampneſs and darkneſs rendered theſe ſo inconvenient, that the vaults were ſoon let out to other uſes; upon the roof ſtood at each corner upon a pedeſtal a graſshopper, which was the creſt of Sir Thomas's arms. This edifice was fully completed, and the ſhops opened in 1569: and Jan. 29, 1570, queen Elizabeth, attended by her nobility, came from Somerſet-Houſe thither, and cauſed the bourſe by a trumpet and a herald to be proclaimed "The Royal-Exchange," and ſo to be called from thenceforth and not otherwiſe.

Though Sir Thomas had purchaſed very large eſtates in ſeveral counties of England, yet he thought a country ſeat near London, to which he might retire from buſineſs, and the hurry of the city as often as he pleaſed, would be very convenient. With this view he bought Oſterley-Park near Brentford in Middleſex, where he built a large magnificent ſeat within the park, which he impaled,

paled, being well wooded, and furniſhed with many fair ponds ſtocked with fiſh and fowl, as ſwans and other water-fowl, and of great uſe for mills, as paper-mills, oil-mills, and corn-mills. However, before this ſeat was completed, he projected and executed that noble deſign of converting his manſion-houſe in Biſhopſgate-Street into a ſeat for the Muſes, and endowing it with the revenues ariſing from the Royal-Exchange after his deceaſe. While he was meditating this deſign, the univerſity of Cambridge wrote him an elegant Latin letter, reminding him of a promiſe, as they had been informed, to give them 500l. either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5; and it was followed by another of the 25th, wherein they acquaint him with a report they had heard, that he had promiſed lady Burghley both to found and endow a college for the profeſſion of the ſeven liberal ſciences. They obſerve, that the only proper place for ſuch a deſign was either London, Oxford, or Cambridge: they endeavour to diſſuade him from London, leſt it ſhould prove prejudicial to the two univerſities; and they hope he will not make choice of Oxford, ſince he was himſelf bred at Cambridge, which might preſume upon a ſuperior regard from him on that account. At the ſame time, they wrote another letter to the lady Burghley, in which they earneſtly requeſt, that ſhe will pleaſe to uſe her intereſt with him, to fix upon Cambridge for the place of his intended college. But theſe letters had not the deſired effect: he perſiſted in his reſolution to ſettle it in his houſe at London; and accordingly, by an indenture dated May 20, 1575, he made a diſpoſition of his ſeveral manors, lands, tenements, and hereditaments; with ſuch limitations and reſtrictions, particularly as to the Royal-Exchange and his manſion-houſe, as might beſt ſecure his views with regard to the uſes for which he deſigned them. This indenture was ſoon followed by two wills, one of his goods, and the other of his real eſtates.

Having now ſettled his affairs much to his own honour, the intereſt of the public, and the regards due to his family, he was at leiſure to reap the fruits of his induſtry and ſucceſs. But he did not long enjoy this felicity; for, Nov. 21, 1579, after coming from the Exchange to his houſe in Biſhopſgate-Street, he ſuddenly fell down in his kitchen, was ſpeechleſs, and preſently died. He was buried in his own pariſh-church of St. Helen's. His obſequies were performed in a very ſolemn manner, the corpſe being attended by 100 poor men, and the like number of poor women, whom he had ordered to be clothed in black gowns, of 5s. 8d. per yard, at his own expence. The charges of the funeral amounted to 800l. His corpſe was depoſited in a vault at the north-eaſt corner of the church, which he had before provided for himſelf and family, with a curious marble tomb over it; on

the ſouth and weſt ſides of which are his own arms, and on the north and eaſt the ſame impaled with thoſe of his lady. The arms of Sir Thomas, together with the city of London and mercers company, are likewiſe painted in the glaſs of the eaſt window of the church above the tomb, which ſtood as he left it without any inſcription till 1736, when the following words, taken from the pariſh regiſter, were cut on the ſtone that covers it, by order of the church-wardens; "Sir Thomas Greſham, knight, was buried December 15, 1579." His lady, being in poſſeſſion of many valuable eſtates according to his will, ſurvived him for ſome time. She continued to reſide in the manſion-houſe at London in the winter, and at Oſterley-Park in the ſummer ſeaſon, at which laſt place ſhe died Nov. 23, 1596, very aged. Her corpſe was brought to London, and buried in the ſame vault with her huſband.

His public benefactions, the Royal-Exchange, and his manſion-houſe, on the deceaſe of his lady, immediately came into the hands of the two corporations, the city of London and the mercers company, who, according to their truſt, obtained a patent from the crown, dated Feb. 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expreſſed in the will of the donor.

GRETSER (JAMES), a learned German, was born at Marcdorf about 1561, and entered among the ſociety of Jeſuits at ſeventeen. When he had finiſhed his ſtudies, he was appointed a profeſſor at Ingolſtad. He ſpent twenty-four years there; teaching philoſophy three, morality ſeven, and ſchool-divinity fourteen. Theſe employments did not hinder him from being conſtant at prayers, and compoſing a prodigious number of books. The catalogue of them, as given by Niceron, conſiſts of near 153 articles; which, he tells us, was copied by him from the propoſals, publiſhed in 1733, for printing an edition of all Gretſer's works at Ratiſbon, in 17 vols. folio. His great erudition was attended with a ſurpriſing modeſty: he could not bear to be commended. The inhabitants of Marcdorf were deſirous of having his picture, to hang it up in their town-houſe; but, when informed of the earneſt application they had made to his ſuperiors for that purpoſe, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an aſs. To make themſelves amends, they purchaſed all his works, and devoted them to the uſe of the public. He died at Ingolſtad in 1625. He ſpent his whole life in writing againſt Proteſtants, and in defending the order to which he belonged. Some authors have beſtowed very great encomiums upon him. His works were printed, according to the propoſals, at Ratiſbon in 1739, 17 vols. folio.

GREVILLE

GREVILLE (FULK or FOULK), lord Brooke, an ingenious writer, was the eldeſt ſon of Sir Fulk Greville, of Beauchamp-Court [at Alcaſter] in Warwickſhire, and born there in 1554. It is conjectured, that he was educated at the ſchool in Shrewſbury; whence he was removed to Cambridge, and admitted a fellow-commoner at Trinity-College; and ſome time after making a viſit to Oxford, he became a member of that univerſity in the ſame rank, but of what college is not certain. Having completed his academical ſtudies, he travelled abroad to finiſh his education; and upon his return, being well accompliſhed, was introduced to the court of queen Elizabeth by his uncle, Robert Greville, where he was eſteemed a moſt ingenious perſon, and particularly favoured by the lovers of arts and ſciences. He was ſoon nominated to ſome beneficial employment in the court of marches of Wales, by his kinſman, Sir Henry Sidney, then lord-preſident of that court and principality. Sir Henry's letter is dated Nov. 12, 1576; and a ſubſequent letter to his ſervant Edward Waterhouſe ſhews, that the principal buſineſs, which theſe officers were to ſuperintend, conſiſted in framing all original bills, and making out all orders for proceſs of appearance.

Our author was not then above twenty-two years of age, ſo that this poſt may be looked upon as an honourable atteſtation of his merit. But the nature of it did not pleaſe him; his ambition prompted him to another courſe of life. He had already made ſome advances in the queen's favour, had attained a competent familiarity with the modern languages, and ſome expertneſs in the martial exerciſes of thoſe times: theſe were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and would open a quicker way of raiſing him to ſome of the firſt poſts in the ſtate. In reality, his heart was ſo eagerly ſet upon puſhing his fortune this way, that, to gratify it, he ventured to incur his royal miſtreſs's diſpleaſure, and made ſeveral attempts in it, not only with, but even without her majeſty's conſent. When the two mighty armies of Don John and the duke Caſimire were to meet in the Low-Countries, he applied and obtained her majeſty's leave under her own hand to go thither; but, after his horſes, with all other preparations, were ſhipped at Dover, the queen (who always diſcouraged theſe excurſions) ſent her meſſenger, Sir Edward Dyer, with her mandate to ſtop him. He was ſo much vexed at this diſappointment, that afterwards, when ſecretary Walſingham was ſent ambaſſador in 1578, to treat with thoſe two princes, an opportunity of ſeeing an affair, wherein ſo much Chriſtian blood and ſo many Chriſtian empires were concerned, was ſo tempting, that he was reſolved not to riſque a denial, and therefore ſtole away without leave, and went over with the ſecretary incog. The conſequence whereof was, that, at his return, the queen forbad him her pre-

ſence for many months. To the ſame ambition may alſo be referred his engagement with Sir Philip Sidney to accompany Sir Francis Drake in his laſt expedition but one to the Weſt-Indies in 1585, in which they were both fruſtrated by the ſame authority. Again, when the earl of Leiceſter was ſent general of her majeſty's forces the ſame year, and had given Mr. Greville the command of 100 horſe, ſtung to the heart at being obliged to tarry behind, and inſpired with the univerſal fame of a battle to be fought between Hen. III. and Hen. IV. then king of Navarre, he was reſolved to ſee the difference between kings preſent and abſent in their martial expeditions; ſo that, without acquainting any creature, the earl of Eſſex excepted, he ſhipped himſelf over, and at his return was kept from her majeſty's preſence full ſix months, and then received after a ſtrange manner.

Accordingly, in purſuance of this principle, we find him proſecuting his intereſt in the marches court of Wales. During theſe excurſions abroad, his gracious miſtreſs granted him the reverſion of two of the beſt offices in that court, one of which falling to him in 1580, he met with ſome difficulties about the profits. In this conteſt, he experienced the friendſhip of Sir Philip Sydney, who by a letter wrote to his father's ſecretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppoſe his couſin Greville's title in any part or conſtruction of his patents; and a letter of Sir Francis Walſingham to the preſident, the next day, April 11, put an end to the oppoſition that had been made from another quarter. This office appears to be clerk of the ſignet to the council of Wales, which is ſaid to have brought him in yearly above 2000l. ariſing chiefly from the proceſſes which went out of that court, all of which are made out by that officer. He was alſo conſtituted ſecretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583. In the midſt of theſe civil employments, he made a conſpicuous figure in the martial way; when the French ambaſſadors, accompanied by great numbers of their nobility, were in England a ſecond time to treat of the queen's marriage with the duke of Anjou in 1581. Tilts and tournaments were the courtly entertainments in thoſe days; and they were performed in the moſt magnificent manner on this occaſion by two noblemen, beſides Sir Philip Sidney and Fulk Greville, who with the reſt behaved ſo gallantly as to win the reputation of a moſt gallant knight. In 1586, theſe two friends were ſeparated by the unfortunate death of the former, who in his will bequeathed to his dear friend one moiety of his books.

In 1558, Mr. Greville attended his kinſman, the earl of Eſſex to Oxford, and among other perſons in that favourite's train was created M. A. April 11, that year. Two years afterwards, on the ninth of the ſame month, he attended the funeral of Ambroſe Dudley, earl of Warwick, as a mourner. In 1595, he was ac-

ſuſed

cuſed to the lords of the council, by a certificate of ſeveral gentleman-borderers upon Farickwood in Warwickſhire, of having made waſte there to the value of 14,000l. but the proſecution ſeems to have been dropped, and, Oct. 1597, he received the honour of knighthood. In the beginning of March the ſame year, he applied for the office of treaſurer of war; and about two years afterwards, in the 41ſt of Elizabeth, he obtained the place of treaſurer of marine cauſes for life. In 1599, a commiſſion was ordered to be made out for him as rear-admiral of the fleet, which was intended to be ſent forth againſt another threatened invaſion by the Spaniards. In 1602, having purchaſed from private hands ſome claims upon the manor of Wedgnock, he obtained of the queen a grant of the ancient and ſpacious park thereunto belonging, for himſelf, his heirs, and aſſigns, in as ample a manner as John, duke of Northumberland, or Ambroſe, earl of Warwick, had held it.

During this glorious reign, he frequently repreſented his county in the Houſe of Commons, together with Sir Thomas Lacy; and it has been obſerved that a better choice could not have been made, as both of them were learned, wiſe, and honeſt. He continued a favourite of queen Elizabeth to the end of her reign. The beginning of the next opened no leſs in his favour. At the coronation of James I. July 15, 1603, he was made K. B. and his office of ſecretary to the council of the court of marches of Wales was confirmed to him for life, by a patent bearing date July 24. In the ſecond year of this king, he obtained a grant of Warwick-Caſtle. He was greatly pleaſed with this favour, and the caſtle being in a ruinous condition, he laid out at leaſt 20,000l. in repairing it. He had alſo a grant of the manor and lands of Knowle in the ſame county.

In reality he was more intent upon increaſing his private fortune by ſuch ſubſtantial favours, than ambitious of any high poſt and power in the ſtate. He was afterwards poſſeſſed of ſeveral very beneficial places in the marches court of Wales, and at preſent he ſeems to have confined his views within the limits of theſe offices. He perceived the meaſures of government quite altered, and the ſtate waning from the luſtre in which he had ſeen it ſhine; beſides, he had little hopes of being preferred to any thing conſiderable in the miniſtry, as he met with ſome diſcouragements from Sir Robert Cecil, the ſecretary, and the perſons in power. In this poſition of affairs, he ſeems to have formed ſome ſchemes of retirement, in order to write the hiſtory of queen Elizabeth's life. In which view he drew up a plan, commencing with the union of the two roſes in the marriage of Henry VII. and had made ſome progreſs in the execution of it; but the peruſal of the records in the council cheſt being denied him by the ſecretary, as he could not complete his work in that

authentic and ſubſtantial manner as became him, he broke off the deſign, and diſpoſed himſelf to reviſe the product of his juvenile ſtudies and his poetical recreations with Sir Philip Sydney.

During the life of the treaſurer Cecil, he obtained no advancement in the court or ſtate; but, in 1615, ſome time after his death, was made under treaſurer and chancellor of the Exchequer; in conſequence of which, he was called to the board of privy-council. In 1617, he obtained from the king a ſpecial charter, confirming all ſuch liberties as had been granted to any of his anceſtors in behalf of the town of Alceſter, upon a new reſerved rent of ten ſhillings a year; and, in 1620, was created lord Brooke, of Beauchamp-Court. He obtained this dignity as well by his merit and fidelity in the diſcharge of his offices, as by his noble deſcent from the Nevils, Willoughbys de Brooks, and Beauchamps. Sept. 1621, he was made one of the lords of the king's bed-chamber, whereupon reſigning his poſt in the Exchequer, he was ſucceeded therein by Richard Weſton, afterwards earl of Portland. After the demiſe of king James, he continued in the privy-council of Charles I. in the beginning of whoſe reign, he founded a hiſtory lecture in the univerſity of Cambridge, and endowed it with a ſalary of 100l. per annum. He did not long ſurvive this laſt act of generoſity; for, though he was a munificent patron of learning and learned men, he at laſt fell a ſacrifice to the extraordinary outrage of a diſcontented domeſtic. For, neglecting to reward one Ralph Heywood, who had ſpent the greateſt part of his life in his ſervice, this attendant expoſtulated thereupon with his lordſhip in his bed-chamber, at Brooke-Houſe in Holborn; and, being ſeverely reproved for it, preſently gave his lordſhip a mortal ſtab in the back with a knife or ſword; after which he withdrew into another room, and locking the door, murdered himſelf with the ſame weapon. He died Sept. 30, 1628, and his corpſe being wrapped in lead was conveyed from Brooke-Houſe, in Holborn, to Warwick; where it was interred on the north ſide of the choir of St. Mary's church there, in his own vault, which had formerly been a chapter-houſe of the church; and where, upon his monument, there is this inſcription: "FULKE GREVILLE, Servant to QUEEN ELIZABETH, Counſellor to KING JAMES, and Friend to SIR PHILIP SIDNEY. Tropheum Peccati."

His lordſhip had an elegant taſte for all kinds of polite learning, but his inclination as well as his genius led him particularly to hiſtory and poetry. He was never married; ſo that his honour falling by the patent to his kinſman, Robert Greville, he directed his eſtate alſo by his will to go along with it to the ſame relation, being next of kin to him.

Robert Greville was then arrived to the age of twenty-one; he had been educated at Cambridge, and had a good ſhare of learning.

learning. During the civil wars he adhered to the parliament, and was made lieutenant of Warwickſhire, and colonel in their army; and commanded thoſe forces which were ſent to attack the cathedral of Litchfield, in which action he was killed by a ſhot in the left eye, March 2, 1642-3. This being St. Cedde's day, the ſaint to which that church is dedicated, ſome reflexions were made by Laud in his "Diary," to intimate that his death was a judgment upon him, as being a great enemy of cathedrals, and having publiſhed "A Diſcourſe againſt Epiſcopacy," in 1641, 4to. There was alſo printed the preceding year a piece of his, entitled, "The Nature of Truth, its Union and Unity with the Soul, which is one in its Eſſence, Faculties, Acts, one with the Soul," in 12mo. This ſhews him to be a viſionary in philoſophy; and, from his often boaſting, that he ſhould live to ſee the millenary paradiſe begin, ſeems to be far gone in enthuſiaſm.

GREVIUS, or GRÆVIUS (JOHN GEORGE), a great Latin critic, was born Jan. 29, 1632, at Naumbourg in Saxony; and having laid a good foundation of claſſical learning in his own country, was ſent to finiſh his education at Leipſic, under the profeſſors Rivinus and Strauchius. This laſt was his relation by the mother's ſide, and fat opponent in the profeſſor's chair, when our author performed his exerciſe for his degree; on which occaſion he maintained a theſis, "De Moribus Germanorum." As his father deſigned to breed him to the law, he applied himſelf a while to that ſtudy, but not without devoting much of his time to polite literature, which he affected moſt, and which he afterwards made the ſole object of his application. With this view he removed to Deventer in Holland, attended the lectures of John Fr. Gronovius; and, converſing with him, became entirely fixed in his reſolution. He was ſingularly pleaſed with this profeſſor, ſo that he ſpent two years in theſe ſtudies under his direction, and profited ſo much thereby, that he afterwards frequently aſcribed all his knowledge to the aſſiſtance of this maſter. However, reſolving to make uſe of all advantages for improving himſelf, he went thence firſt to Leyden to hear Daniel Heinſius, and next to Amſterdam; where attending the lectures of Alex. Morus and David Blondel, this laſt perſuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calviniſm.

Mean while, his reputation increaſed daily, and was now raiſed ſo high, though but twenty-four years of age, that he was judged qualified for the chair; and, upon the death of Schulting, actually nominated to the profeſſorſhip of Duiſburg by the elector of Brandenburg: who at the ſame time yielded to his deſire of viſiting Antwerp, Bruſſels, Lorrain, and the neighbouring countries; in order to complete the plan he had laid down for finiſhing his

ſtudies,

ſtudies, before he entered upon the exerciſe of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he cloſed with an offer of the profeſſorſhip of Deventer, which, though of leſs value than Duiſburg, was more acceptable to him on many accounts. He had a ſingular affection for the place, where firſt he indulged his inclination for theſe ſtudies. He had the pleaſure of ſucceeding his much-beloved Gronovius, and that too by a particular recommendation on his removal to Leyden. It muſt be remembered alſo, that he was a proſelyte to Calvin in the eſtabliſhed religion at Deventer, not eaſily if at all tolerated at Duiſburg; and laſtly, in Holland, there was a fairer proſpect of preferment. Accordingly, in 1661, the States of Utrecht made him profeſſor of eloquence in that univerſity in the room of Paulus Æmilius.

Here he fixed his ambition, and reſolved to move no more. In this temper he rejected ſolicitations both from Amſterdam and Leyden. He was in a manner naturalized to Holland; and the States of Utrecht, being determined not to part if poſſible with him, laid freſh obligations upon him; and, in 1673, added to that of eloquence the profeſſorſhip of politics and hiſtory. In theſe ſtations he had the honour to be ſought after by perſons of different countries: ſeveral coming from Germany for the benefit of his inſtructions, many from England. He had filled all theſe poſts, with a reputation nothing inferior to any of his time, for more than thirty years, when he was ſuddenly carried off with an apoplexy, Jan. 11, 1703, in his ſeventy-firſt year. He had eighteen children by his wife, whom he married in 1656, but was ſurvived only by four daughters. One of his ſons, a youth of great hopes, died in 1692, in his twenty-third year, while he was preparing a new edition of Callimachus, which was finiſhed afterwards by his father, and printed in 1697.

Grevius did great ſervice to the republic of letters, not ſo much by original productions of his own, as by procuring many editions of authors, which he enriched with notes and excellent prefaces: as Heſiod, Callimachus, Suetonius, Cicero, Florus, Catullus, Tibullus, Propertius, Juſtin, Cæſar, Lucian. He publiſhed alſo of the moderns, Caſaubon's "Letters," ſeveral pieces of Meurſius, Huet's "Poemata," Junius "De pictura veterum," Eremita "De Vita aulica & civili," and others of leſs note. But his chef d'œuvre is his "Theſaurus antiquitatum Roman." in 12 vols. folio, to which he added afterwards "Theſaurus Antiq. & Hiſtor. Italiæ," which were printed after his death, in 1704, in 3 vols. folio. There alſo came out in 1707, "J. G. Grevii Prælectiones & CXX Epiſtolæ collectæ ab Alb. Fabricio;" to which was added "Burmanni Oratio dicta in Grævii funere," to which we are obliged for the particulars of this memoir. In 1717, was printed "J. G. Grævii Orationes quas Ultrajecti habuit,"

buit," 8vo. A great number of his letters were publiſhed by Burman in his "Sylloge Epiſtolarum," in 5 vols. 4to. And the late Dr. Mead was poſſeſſed of a collection of original letters in MS. written to Grevius by the moſt eminent perſons in learning, from the year 1670 to 1703, when Grevius died.

GREW (OBADIAH), a worthy pariſh prieſt, was born in 1607, at Atherſton in Warwickſhire; and having been well grounded in grammar-learning under his uncle, Mr. John Deniſon, was ſent to Baliol-College in Oxford, in 1624. Here purſuing his ſtudies carefully, he became qualified for the academical honours; and taking both his degrees in arts at the regular times, he entered at twenty-eight years of age into the prieſthood. In the beginning of the civil wars, he ſided with the parliament party, took the Covenant; and, at the requeſt of the corporation of Coventry, became miniſter of the great pariſh of St. Michael in that city. He filled this ſtation by a conſcientious performance of all the duties thereof. As he ſided with the Preſbyterians againſt the hierarchy, ſo he joined with that party alſo againſt the deſign of deſtroying the king. In this, as in other things, he acted both with integrity and courage.

In 1651, he accumulated the degrees in divinity, and completed that of doctor the enſuing act, when he preached the "Concio ad Clerum" with applauſe. In 1654, he was appointed one of the aſſiſtants to the commiſſioners of Warwickſhire, for the ejection of ſuch as were then called ſcandalous, ignorant, and inſufficient miniſters and ſchool-maſters. He continued at St. Michael's, greatly eſteemed and beloved among his pariſhioners, till his majeſty's Reſtoration; after which he ſeems to have reſigned his benefice in purſuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preſerved the reſpect and affection of the citizens of Coventry till his death, which happened Oct. 22, 1689. He publiſhed "A Sinner's Juſtification by Chriſt, &c. delivered in ſeveral Sermons on Jer. ii. 6. 1670," 8vo. and "Meditations upon our Saviour's Parable of the prodigal Son, &c. 1678," 4to. both at the requeſt, and for the common benefit, of ſome of his quondam pariſhioners.

GREW (NEHEMIAH), ſon of the preceding, a learned writer and phyſician, who, being apparently bred up in his father's principles of Nonconformity, was ſent abroad to complete his education in one of the foreign univerſities. There he took the degree of M. D. after which, reſolving to ſettle in London, he ſtood candidate for an honorary fellowſhip in the College of Phyſicians there, and was admitted Sept. 30, 1680. He grew into an extenſive practice by his merit, which had recommended him

to the Royal-Society; where he was choſen fellow ſome years before, and, upon the death of Mr. Oldenburg, their ſecretary, ſucceeded him in that poſt on St. Andrew's day, 1677. In conſequence whereof, he carried on the publication of the "Philoſophical Tranſactions" from Jan. enſuing till the end of Feb. 1678. In the mean time, purſuant to an order of council of July 18, that year, he drew up, "A Catalogue of the natural and artificial Rarities belonging to the Society." This was publiſhed under the title of "Muſeum Regalis Societatis, &c. 1681," folio, and was followed by "A comparative Anatomy of the Stomach and Guts, begun, &c. 1681," folio; and "The Anatomy of Plants, &c. 1682," folio. After this he continued to employ the preſs for the ſervice of the public, and his own reputation at the ſame time, ſince he printed ſeveral other treatiſes much eſteemed by the learned world, both at home and abroad, being moſtly tranſlated into Latin by foreigners. Thus he paſſed his time with the reputation of a learned author and an able practitioner in his profeſſion till his death, which happened ſuddenly on Lady-Day 1711.

GREY (Lady JANE), an illuſtrious perſonage of the blood royal of England by both parents: her grandmother on her father's ſide, Henry Grey, marquis of Dorſet, being queen conſort to Edward IV. and her grandmother on her mother's, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots. Lady Jane was born in 1537, at Broadgate, her father's ſeat in Leiceſterſhire, and very early gave aſtoniſhing proofs of the pregnancy of her parts; inſomuch, that upon a compariſon with Edward VI. who was partly of the ſame age, and thought a kind of miracle, the ſuperiority has been given to her in every reſpect. Her genius appeared in the works of her needle; then in the beautiful character in which ſhe wrote; beſides which, ſhe played admirably on various inſtruments of muſic, and accompanied them with a voice exquiſitely ſweet in itſelf, and aſſiſted by all the graces that art could beſtow. Theſe, however, were only inferior ornaments in her character; and, as ſhe was far from priding herſelf upon them, ſo through the rigour of her parents in exacting them, they became her grief more than her pleaſure: but this unhappineſs was ſweetened by the nobler branch of her breeding.

Her father had himſelf a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer, both men of diſtinguiſhed learning, whom he employed as tutors to his daughters; and under their inſtructions, ſhe made ſuch a proficiency as amazed them both. Her own language ſhe ſpoke and wrote with peculiar accuracy: the French, Italian, Latin, and eſpecially Greek, were as natural to her as her own. She not only underſtood them perfectly, but ſpoke and wrote them with the greateſt

greateſt freedom: ſhe was verſed likewiſe in Hebrew, Chaldee, and Arabic, and all this while a mere child. She had alſo a ſedateneſs of temper, a quickneſs of apprehenſion, and a ſolidity of judgment, that enabled her not only to become the miſtreſs of languages, but of ſciences; ſo that ſhe thought, ſpoke, and reaſoned, upon ſubjects of the greateſt importance, in a manner that ſurpriſed all. Her alliance to the crown, as well as the great favour in which the marquis of Dorſet her father ſtood both with Henry VIII. and Edward VI. unavoidably brought her ſometimes to court, and ſhe received particularly many marks of Edward's attention; yet ſhe ſeems to have continued for the moſt part in the country at Broadgate.

It is not ſuppoſed that ſhe ſtayed long in the country, as ſome changes happened in the family which muſt have brought her to town; for her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the biſhop of Lincoln's palace, of the ſweating ſickneſs, her father was created duke of Suffolk, Oct. 1551; Dudley earl of Warwick was alſo created duke of Northumberland the ſame day, and in November the duke of Somerſet was impriſoned for a conſpiracy againſt him as privy-counſellor. During this interval, came the queen dowager of Scotland from France, who being magnificently entertained by king Edward, was alſo, among other ladies of the blood royal, complimented as her grandmother, by lady Jane, who was now at court, and much in the king's favour. In the ſummer of 1552, the king made a progreſs through ſome parts of England, during which, lady Jane went to pay her duty to his majeſty's ſiſter, the lady Mary, at Newhall in Eſſex: and in this viſit her piety and zeal againſt Popery prompted her to reprove the lady Anne Wharton for making a curteſy to the hoſt, which being carried by ſome officious perſon to the ear of the princeſs, was retained in her heart, ſo that ſhe never loved lady Jane afterwards; and, indeed, the events of the following year were not likely to work a reconciliation.

The dukes of Suffolk and Northumberland, who were now, upon the fall of Somerſet, grown to the height of their wiſhes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverſe of fortune which, as things then ſtood, they foreſaw muſt happen upon his death. To obtain this end, no other remedy was judged ſufficient, but a change in the ſucceſſion of the crown, and transferring it into their own families. What other ſteps were taken preparatory to this bold attempt, may be ſeen in the general hiſtory, and is foreign to the plan of this memoir, which is concerned only in relating the part that was deſtined for lady Jane to act in the intended revolution; but this was the principal part, in reality the whole centred in her. Thoſe excellent and amiable qualities, which had rendered her dear to all who had the happineſs to know her, joined to her near affinity to

the king, ſubjected her to become the chief tool of an ambition, notoriouſly not her own. Upon this very account, ſhe was married to the lord Guilford Dudley, fourth ſon to the duke of Northumberland, without being acquainted with the real deſign of the match, which was celebrated with great pomp in the latter end of May, ſo much to the king's ſatisfaction, that he contributed bounteouſly to the expence of it from the royal wardrobe. In the mean time, though the populace were very far from being pleaſed with the exorbitant greatneſs of the duke of Northumberland, yet they could not help admiring the beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and ſplendor attending their nuptials was the laſt gleam of joy that ſhone in the palace of Edward, who grew ſo weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch; and, having firſt made all ſuch colourable objections as the affair would admit, againſt his majeſty's two ſiſters, Mary and Elizabeth, as well as Mary queen of Scots, he obſerved, that, "the lady Jane, who ſtood next upon the royal line, was a perſon of extraordinary qualities; that her zeal for the Reformation was unqueſtioned; that nothing could be more acceptable to the nation, than the proſpect of ſuch a princeſs; that in this caſe he was bound to ſet aſide all partialities of blood and nearneſs of relation, which were inferior conſiderations, and ought to be over-ruled by the public good." To corroborate this diſcourſe, care was taken to place about the king thoſe who ſhould make it their buſineſs to touch frequently upon this ſubject, enlarge upon the accompliſhments of lady Jane, and deſcribe her with all imaginable advantages: ſo that at laſt, the king's affections ſtanding for this diſpoſition of the crown, he yielded to overlook his ſiſters, and ſet aſide his father's will. Agreeably to which, a deed of ſettlement being drawn up in form of law by the judges, was ſigned by his majeſty, and all the lords of the council.

This difficult affair once accompliſhed, and the letters patent having paſſed the ſeals before the cloſe of the month, the next ſtep was to concert the propereſt method for carrying this ſettlement into execution, and till that was done to keep it as ſecret as poſſible. To this end Northumberland formed a project, which, if it had ſucceeded, would have made all things eaſy and ſecure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich where the court then was; and ſhe had got within half a day's journey of that place when the king expired, July 6, 1553; but, having timely notice of it, ſhe thereby avoided the ſnare which had been ſo artfully laid to entrap her. The two dukes, Suffolk and Northumberland, found it neceſſary to conceal the king's deceaſe, that they might have time to gain the city

city of London, and to procure the conſent of lady Jane, who was ſo far from having any hand in this buſineſs, that as yet ſhe was unacquainted with the pains that had been taken to procure her the title of queen. At this juncture, Mary ſent a letter to the privy-council, in which, though ſhe did not take the title of queen, yet ſhe clearly aſſerted her right to the crown; took notice of their concealing her brother's death, and of the practice into which they had ſince entered; intimating, that there was ſtill room for reconciliation, and that, if they complied with their duty in proclaiming her queen, ſhe could forgive and even forget what was paſt: but in anſwer to this they inſiſted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they perſuaded the lady Mary to ſubmit.

Theſe previous ſteps being taken, and the Tower and city of London ſecured, the council quitted Greenwich, and came to London; and, July 10, in the forenoon, the two laſt-mentioned dukes repaired to Durham-Houſe, where the lady Jane reſided with her huſband, as part of Northumberland's family. There the duke of Suffolk with much ſolemnity explained to his daughter, the diſpoſition the late king had made of his crown by letters patent; the clear ſenſe the privy-conncil had of her right; the conſent of the magiſtrates and citizens of London; and, in concluſion, himſelf and Northumberland fell on their knees, and paid their homage to her as queen of England. The poor lady, ſomewhat aſtoniſhed at their diſcourſe, but not at all moved by their reaſons, or in the leaſt elevated by ſuch unexpected honours, diſapproved of their meaſures, and would fain have relinquiſhed the idea.

However, ſhe was at length prevailed upon, by the exhortations of her father, the interceſſion of her mother, the artful perſuaſions of Northumberland, and above all, the earneſt deſires of her huſband, whom ſhe tenderly loved, to yield her aſſent to what had been, and was to be done. And thus, with a heavy heart, ſhe ſuffered herſelf to be conveyed by water to the Tower, where ſhe entered with all the ſtate of a queen, attended by the principal nobility, and, which is very extrordinary, her train ſupported by the ducheſs of Suffolk, her mother, in whom, if in any of the line, the right of ſucceſſion remained. About ſix in the afternoon, ſhe was proclaimed with all due ſolemnities in the city; the ſame day ſhe alſo aſſumed the regal title, and proceeded afterwards to exerciſe many acts of ſovereignty: but, paſſing over the tranſactions of her ſhort reign, which are the ſubject of the general hiſtory, it is more immediately our buſineſs to conclude this article with her behaviour on her fall. Queen Mary was no ſooner proclaimed, than the duke of Suffolk, who then reſided with his daughter in the Tower, went to her apartment, and, in the ſofteſt terms he could, acquainted her with the ſituation of their affairs, and that, laying aſide the ſtate and dignity of a queen, ſhe muſt again return to that of a private perſon,

perſon, when ſhe ſurrendered her royalty, with great cheerfulneſs and ſerenity.

Thus ended her reign, but not her misfortunes. She ſaw the father of her huſband, with all his family, and many of the nobility and gentry, brought priſoners to the Tower for ſupporting her claim to the crown; and this grief muſt have met with ſome acceſſion from his being ſoon after brought to the block. Before the end of the month, ſhe had the mortification of ſeeing her own father, the duke of Suffolk, in the ſame circumſtances with herſelf; but her mother, the ducheſs, not only remained exempt from all puniſhment, but had ſuch an intereſt with the queen as to procure the duke his liberty on the laſt day of the month. Lady Jane and her huſband, being ſtill in confinement, were, Nov. 3, 1553, carried from the Tower to Guildhall with Cranmer and others, arraigned and convicted of high-treaſon before judge Morgan, who pronounced on them ſentence of death, the remembrance of which afterwards affected him ſo far, that he died raving. However, the ſtrictneſs of their confinement was mitigated in December, by a permiſſion to take the air in the queen's garden, and other little indulgences. This might give ſome gleams of hope; and there are reaſons to believe the queen would have ſpared her life, if Wiat's rebellion had not happened: but her father's being engaged in that rebellion, gave the miniſters an opportunity of perſuading the queen, that ſhe could not be ſafe herſelf, while lady Jane and her huſband were alive: yet Mary was not brought without much difficulty to take them off. The news made no great impreſſion upon lady Jane: the bitterneſs of death was paſſed; ſhe had expected it long, and was ſo well prepared to meet her fate, that ſhe was very little diſcompoſed.

But the queen's charity hurt her more than her juſtice. The day firſt fixed for her death was Friday, Feb. the 9th; and ſhe had in ſome meaſure taken leave of the world by writing a letter to her unhappy father, who ſhe heard was more diſturbed with the thoughts of being the author of her death, than with the apprehenſions of his own. In this ſerene frame of mind, Dr. Feckenham, abbot of Weſtminſter, came to her from the queen, who was very deſirous ſhe ſhould die profeſſing herſelf a Papiſt, as her father-in-law had done. The abbot was indeed a very fit inſtrument, if any had been fit for the purpoſe, having, with an acute wit and a plauſible tongue, a great tenderneſs in his nature. Lady Jane received him with much civility, and behaved towards him with ſo much calmneſs and ſweetneſs of temper, that he could not help being overcome with her diſtreſs; ſo that, either miſtaking or pretending to miſtake her meaning, he procured a reſpite of her execution till the 12th. But he did not gain any thing upon her in regard to Popery; ſhe heard him indeed patiently, but anſwered all his arguments with ſuch ſtrength, clearneſs, and ſteadineſs of mind, as ſhewed plainly that religion

religion had been her principal care. Lord Guilford, previous to his execution, earneſtly deſired the officers, that he might take his laſt farewell of her; which though they willingly permitted, yet upon notice ſhe adviſed the contrary. All ſhe could do was, to give him a farewell out of a window, as he paſſed to the place of his diſſolution, which he ſuffered on the ſcaffold on Tower-Hill with much Chriſtian meekneſs. She likewiſe beheld his dead body wrapped in a linen cloth, as it paſſed under her window to the chapel within the Tower.

About an hour after ſhe was led to a ſcaffold: attended by Feckenham, but obſerved not to give much heed to his diſcourſes, keeping her eyes ſtedfaſtly fixed on a book of prayers which ſhe had in her hand. After ſome ſhort recollection, ſhe ſaluted thoſe who were preſent, with a countenance perfectly compoſed: then, taking leave of Dr. Feckenham, addreſſed herſelf to the ſpectators in a plain and ſhort ſpeech, after which, kneeling down, ſhe repeated the Miſerere in Engliſh. This done, ſhe ſtood up and gave to her women her gloves and handkerchief, and to the lieutenant of the Tower her prayer-book. In untying her gown, the executioner offered to aſſiſt her, but ſhe deſired he would let her alone; and turning to her women, they undreſſed, and gave her a handkerchief to bind about her eyes. The executioner, kneeling, deſired her pardon, to which ſhe anſwered, "moſt willingly." He deſired her to ſtand upon the ſtraw; which bringing her within ſight of the block, ſhe ſaid, "I pray diſpatch me quickly;" adding preſently after, "Will you take it off before I lay me down?" The executioner anſwered, "No, Madam." Upon this, the handkerchief being bound cloſe over her eyes, ſhe began to feel for the block, to which ſhe was guided by one of the ſpectators. When ſhe felt it, ſhe ſtretched herſelf forward, and ſaid, "Lord, into thy hands I commend my ſpirit;" and immediately her head was ſeparated at one ſtroke. Immediately after her death, there came out a piece entitled, "The precious remains of Lady Jane Grey," 4to.

GREY (Dr. ZACHARY), an ingenious Engliſh ſcholar, was of a Yorkſhire family, and born about 1687. He was admitted of Jeſus-College in 1704, but afterwards removed to Trinity-Hall, Cambridge, where he became LL.D. He was rector of Houghton-Conqueſt in Bedfordſhire, and vicar of St. Giles's and St. Peter's pariſhes in Cambridge; at which laſt he uſually paſſed the winter. He died Nov. 25, 1766; having been twice married, and leaving two daughters. He was the author of near thirty publications, but his edition of "Hudibras, 1744," 2 vols. 8vo. is the work which will probably keep his memory alive.

GREY (Dr. RICHARD), an ingenious and learned Engliſh divine, was born in 1693, and went through Lincoln-College, Oxford,

ford, where he took the degree of M. A. Jan. 16, 1718-19. He obtained early in life the rectory of Kilncote in Leiceſterſhire, and that of Hinton in Northamptonſhire afterwards; together with a prebend of St. Paul's. He was alſo in 1746, official and commiſſary of the archdeaconry of Leiceſter. In 1730, he publiſhed at Oxford a "Viſitation-Sermon;" and, the ſame year, "Memoria Technica; or a new Method of artificial Memory:" a fourth edition of which came out in 1756. At this time, alſo, appeared his "Syſtem of Engliſh Eccleſiaſtical Law, extracted from the Cordex Juris Eccleſiaſtici Anglicani" of biſhop Gibſon, 8vo. This was for the uſe of young ſtudents deſigned for orders; and for this the univerſity gave him the degree of D. D. May 28, 1731. In 1736, he was the undoubted author of a large anonymous pamphlet, under the title of "The miſerable and diſtracted State of Religion in England, upon the Downfal of the Church eſtabliſhed," 8vo; and, the ſame year, printed another Viſitation-Sermon. He had printed an Aſſize-Sermon in 1732, called, "The Great Tribunal." He publiſhed "A new and eaſy Method of learning Hebrew without Points, 1738;" "Hiſtoria Joſephi," and "Paradigmata Verborum, 1739;" "Liber Jobi, 1742;" "Anſwer to Warburton's Remarks, 1744; "The laſt Words of David, 1749;" "Nova Methodus Hebraicè diſcendi diligentius recognita, & ad Uſum Scholarum accommodata, &c. 1751;" and, laſtly, an Engliſh tranſlation of Mr. Hawkins Browne's poem "De Animi Immortalitate, 1753." He died Feb. 28, 1771, in his 78th year; having been married, and leaving daughters.

GRIBALDUS (MATTHEW), a learned civilian of Padua, who left Italy in the 16th century, in order to make a public profeſſion of the Proteſtant religion; but who, like ſome other Italian converts, imbibed the hereſy of the Anti-trinitarians. After having been profeſſor of civil law at Tubingen for ſome time, he quitted the employment, in order to eſcape the puniſhment he would have incurred, had he been convicted of his errors. He was ſeized at Bern, where he feigned to renounce his opinions, in order to eſcape very ſevere treatment; but as he relapſed again, and openly favoured the Heretics, who had been driven from Geneva, he would, certainly have been put to death, if the plague had not ſnatched him away in Sept. 1564, and ſo ſecured him from being proſecuted. In a journey to Geneva, during the trial of Servetus, he deſired to have a conference with Calvin, which Calvin at firſt refuſed, but afterwards conſented to; and then Gribaldus, though he came according to the appointed time and place, refuſed, becauſe Calvin would not give him his hand till they ſhould be agreed on the articles of the Trinity. He was afterwards cited to appear before the magiſtrates, in order to give an account of his faith; but, his anſwers not being ſatisfactory, he was commanded to leave the city. He

wrote

wrote ſeveral works, which are eſteemed by the public; as "Commentarii in legem de rerum miſtura, & de jure fiſci," printed in Italy. "Commentarii in pandectas juris," at Lyons. "Commentarii in aliquot præcipuous Digeſti, Codicis Juſtiniani, titulos, &c." at Frankfort, 1577. "Hiſtoria Franciſci Spiriæ, cui anno 1548 familiaris aderat, ſecundum quæ ipſe vidit & audivit, Baſil, 1550" Sleidan declares, that Gribaldus was a ſpectator of the ſad condition of Spira, and that he wrote and publiſhed an account of it. "De methodo ac ratione ſtudendi in jure civili libri tres, Lyons 1544 and 1556." He is ſaid to have written this laſt book in a week.

GRIERSON (CONSTANTIA), a very extraordinary woman, was born in 1706, in the county of Kilkenny in Ireland. She was allowed to be an excellent ſcholar, not only in Greek and Roman literature, but in Hiſtory, Divinity, Philoſophy, and Mathematics. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to lord Carteret; and by that of Terence to his ſon, to whom ſhe likewiſe wrote a Greek epigram. She wrote ſeveral fine poems in Engliſh, ſeveral of which are inſerted by Mrs. Barber amongſt her own. When lord Carteret was lord-lieutenant of Ireland, he obtained a patent for Mr. Grierſon, her huſband, to be the king's printer; and to diſtinguiſh and reward her uncommon merit, had her life inſerted in it. Beſides her parts and learning, ſhe was alſo a woman of great virtue and piety. She died in 1733.

GRIBEAUVAL (JOHN BAPTIST VAQUETTE DE), was born at Amiens the 15th of September 1715; in 1732 he entered as a volunteer into the royal regiment of artillery, and in 1735 was made officier pointeur, i. e. the officer who points the artillery. His inclination to ſtudy induced him to apply himſelf more particularly to the art of mining, and in 1752 he was appointed captain of the miners. The ſkill that he had by this time acquired in every part of his profeſſion had given him ſuch a degree of reputation, that M. D'Argenſon, miniſter of the war department, made choice of him to collect information reſpecting the artillery of the Pruſſian army, into which the practice of attaching light pieces to regiments of infantry had lately been introduced. This commiſſion M. De Gribeauval executed very ſatisfactorily; and, not content with fulfilling the object of his journey, alſo brought home an account of the ſtate of the fortifications and frontier towns which he had viſited.

On his return to France M. De Gribeauval continued his ſervice in the corps of miners, and was made lieutenant-colonel in April 1757. The war of Seven Years being now begun in Germany, the Count De Broglio, on his departure for Vienna, obtained leave

from the court of France to take with him M. De Gribeauval. A few months after their arrival, field-marſhal Browne being killed at the battle of Prague, the empreſs-queen choſe general Daun to ſucceed him. The general, who knew what obligations he was under to M. De Gribeauval for this choice, procured him to ſerve in his own army. At this period then he entered into the ſervice of the empire, as a general, and commander of the artillery, engineers, and miners. In this quality he continued in the Auſtrian army from 1757 to 1762, and acquired the greateſt reputation.

Amongſt the many events in which his genius and valour were diſplayed, the defence of Schweidnitz, attacked by the king of Pruſſia in perſon, will never be forgotton. The king, aſtoniſhed at a reſiſtance he had little expected, ſtill perſiſted in continuing the ſiege; but at length, having nearly loſt all hopes of ſucceſs, he was on the point of raiſing it, when, ſixty-three days after opening the trenches, a bomb falling on a powder magazine cauſed ſuch an exploſion, that a whole baſtion of Fort Javernick was completely deſtroyed. This facilitated the aſſault, and Guaſco capitulated. The king of Pruſſia at firſt refuſed to ſee M. De Gribeauval, who was made a priſoner of war with all the garriſon; but at length he admitted him to his table, loading both him and the governor Guaſco with encomiums.

In 1762 the empreſs-queen promoted M. De Gribeauval to the rank of field-marſhal, and beſtowed on him the croſs of the Order of Maria Thereſa, as a recompence for his ſignal ſervices. On the concluſion of the peace, the duke de Choiſeul was deſirous of recalling him to France; but it was not eaſy to offer him an equivalent for the ſituation he held in the Auſtrian dominions. Yet, preferring the ſervice of his country to his own intereſt, he accepted the propoſal that was made to him, and reſigning the dignified rank he poſſeſſed, returned to France to aſſume the poſt of camp-marſhal. A few months afterwards he was made inſpector-general of the artillery, and commander in chief of the corps of miners. The confidence which he had ſo juſtly obtained facilitated his carrying into execution thoſe uſeful alterations in the royal corps of artillery, which he had a long time meditated.

The character of M. De Gribeauval was not unworthy his genius: frankneſs and ſincerity diſtinguiſhed all his actions; and a noble firmneſs, the native offspring of conſcious rectitude, enabled him to ſupport oppoſition and misfortune with tranquillity. The ſtrongeſt trial to which he was ever expoſed was the famous proceſs reſpecting the reform of arms. The prodigious quantity of muſquets condemned furniſhed ignorance with a pretext for accuſing him; and the motives not being ſufficiently known to the public, it is not to be wondered at that his conduct was blamed by the people. A ſingle inſtance, however, will perhaps ſhew how unjuſtly. When in 1771 he viſited a magazine of arms at Liſle, which

which were reported to be almoſt all unſerviceable, he ordered ſeveral muſquets to be brought him, that had been ſelected as good from a number of others acknowledged to be uſeleſs. Examining them before ſeveral officers, he pointed out flaws or holes in almoſt every barrel, nor was there a ſingle one without ſome obvious defect. "See now theſe arms," ſaid he, "againſt the condemnation of which ſuch a violent clamour has been raiſed! Was it not neceſſary to reject them, ſince even the beſt are defective?"

Four or five years before his deceaſe, the health of M. D. Gribeauval was conſiderably impaired, and the ſevere fits of the gout which he experienced, compelled him to a more ſedentary life. Yet his zeal for the ſervice was by no means abated, and from his cloſet he continued to ſuperintend his corps with the moſt exact attention to the minuteſt points. After ſuffering a painful malady for two months, during which a continual difficulty of breathing had not once permitted him to lie down, he died on the 9th of May 1789, univerſally eſteemed, and ſincerely regretted by that corps of which he was truly the father.

GRIMALDI (JOHN FRANCIS), a painter of Bologna, was born at Bologna in 1606; and ſtudied under the Caracci, to whom he was related. He was a good deſigner of figures, but became chiefly diſtinguiſhed for his landſcapes. When he arrived at Rome, Innocent X. did juſtice to his merit, and ſet him to paint in the Vatican and other places. This pontiff uſed to ſee him work, and talk familiarly with him. His reputation reached cardinal Mazarine at Paris, who ſent for him, ſettled a large penſion on him, and employed him for three years in embelliſhing his palace and the Louvre, by the order of Lewis XIII. The troubles of the ſtate, and the clamours raiſed againſt the cardinal, whoſe party he warmly eſpouſed, put him ſo much in danger, that his friends adviſed him to retire among the Jeſuits. He was of uſe to them; for he painted them a decoration for the expoſition of the ſacrament during the holidays, according to the cuſtom of Rome. This piece was mightily reliſhed at Paris: the king honoured it with two viſits, and commanded him to paint ſuch another for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome, found his great patron Innocent X. dead: but his two ſucceſſors Alexander VII. and Clement IX. honoured him equally with their friendſhip, and found him variety of employment. His colouring is vigorous and freſh, his touch beautiful and light, his ſites are pleaſant, his freſco admirable, his leafing enchanting, and his landſcapes, though ſometimes too green, may ſerve as models to thoſe who intend to apply themſelves to that branch of painting. He underſtood architecture, and has engraved in aqua fortis forty-two landſcapes in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as ſkilful in his profeſſion: he

was generous without profuſion, reſpectful to the great without meanneſs, and charitable to the poor. He died of a dropſy at Rome in 1680, and left a conſiderable fortune among ſix children; of which the youngeſt, named Alexander, was a pretty good painter.

GRINDAL (EDMUND), archbiſhop of Canterbury, was born in 1519, at Hinſingham, a ſmall village in Cumberland. After a ſuitable foundation of learning at ſchool, he was ſent to Magdalen College in Cambridge, but removed from thence to Chriſt's, and afterwards to Pembroke-Hall; where having taken his firſt degree in arts, he was choſen fellow in 1538, and commenced M. A. in 1541. In 1549, he became preſident [vice maſter] of his college; and being now B. D. was unanimouſly choſen lady Margaret's public preacher at Cambridge; as he was alſo one of the four diſputants in a theological extraordinary act, performed that year for the entertainment of king Edward's viſitors.

Thus diſtinguiſhed in the univerſity, his merit was obſerved by Ridley, biſhop of London, who made him his chaplain in 1550; and, the next year, procured him to be made chaplain to the king. July 2, 1552, he obtained a ſtall in Weſtminſter-Abbey; which however he reſigned to Dr. Bonner. In the mean time, there being a deſign, on the death of Dr. Tonſtall, to divide the rich ſee of Durham into two, Grindal was nominated for one of theſe; and would have obtained it, had not one of the courtiers got the whole biſhopric diſſolved, and ſettled as a temporal eſtate upon himſelf.

In 1553, he fled from the perſecution under queen Mary into Germany; and, ſettling at Straſbourg, made himſelf maſter of the German tongue, in order to preach in the churches there. Returning to England on the acceſſion of Elizabeth, he was employed, among others, in drawing up the new liturgy to be preſented to the queen's firſt parliament; and was alſo one of the eight Proteſtant divines, choſen to hold public diſpute with the Popiſh prelates about that time. He was alſo appointed one of the commiſſioners in the North, on the royal viſitation for reſtoring the ſupremacy of the crown, and the Proteſtant faith and worſhip. This viſitation extended alſo to Cambridge, where Dr. Young being removed, for refuſing the oath of ſupremacy, from the maſterſhip of Pembroke-Hall, Grindal was choſen by the fellows to ſucceed him in 1559.

July the ſame year, he was nominated to the biſhopric of London, vacant by the depoſition of Bonner. In 1560, he was made one of the eccleſiaſtical commiſſioners, in purſuance of an act of parliament to inſpect into the manners of the clergy, and regulate all matters of the church; and the ſame year he joined with Cox, biſhop of Ely, and Parker, archbiſhop of Canterbury,

in

in a private letter to the queen, perſuading her to marry. In 1561, he held his primary viſitation. In 1563, he aſſiſted the archbiſhop of Canterbury, together with ſome civilians, in preparing a book of ſtatutes for Chriſt-Church, Oxford, which as yet had none fixed. This year he was alſo very ſerviceable, in procuring the Engliſh merchants, who were ill uſed at Antwerp, and other parts of the Spaniſh Netherlands, a new ſettlement at Embden in Eaſt-Frieſland; and the ſame year, at the requeſt of Sir William Cecil, ſecretary of ſtate, he wrote animadverſions upon a treatiſe entitled, "The Rule of a Chriſtian Man," the author whereof, one juſtice Velſius, a Dutch enthuſiaſt, had impudently, in ſome letters to the queen, uſed ſome menaces to her majeſty; and, being at laſt cited before the eccleſiaſtical commiſſion, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the ſame year executed the queen's expreſs command for exacting uniformity in the clergy; but proceeded ſo tenderly and ſlowly, that the archbiſhop thought fit to excite and quicken him; whence the Puritans thought him inclined to their party. However, he brought ſeveral Nonconformiſts to comply; to which end he publiſhed a letter of Henry Bullinger, miniſter of Zurich in Switzerland, to prove the lawfulneſs thereof, which had a very good effect. The ſame year, Oct. 3, on the celebration of the emperor Ferdinand's funeral, he preached a ſermon at St. Paul's, afterwards printed. In 1567, he executed the queen's orders in proceeding againſt the prohibited unlicenſed preachers; but was ſo treated by ſome with reproaches and rude language, that it abated much of his favourable inclinations towards them. May 1, 1570, he was tranſlated to the ſee of York. He owed this promotion to ſecretary Cecil and archbiſhop Parker, who liked his removal from London, as not being reſolute enough for the government there. The ſame year he wrote a letter to his patron Cecil, that Cartwright, the famous Nonconformiſt, might be ſilenced; and, in 1571, at his metropolitical viſitation, he ſhewed a hearty zeal, by his injunctions, for the diſcipline and good government of the church. In 1572, he petitioned the queen to renew the eccleſiaſtical commiſſion. In 1574, he held one for the purpoſe of proceeding againſt Papiſts, whoſe number daily diminiſhed in his dioceſe, which he was particularly careful to provide with learned preachers, as being in his opinion the beſt method of attaining that end. Upon the death of Parker, he was tranſlated to Canterbury; in which ſee he was confirmed, Feb. 15, 1575. May 6, 1576, he began his metropolitical viſitation, and took meaſures for the better regulation of his courts; but the ſame year fell under her majeſty's diſpleaſure, by reaſon of the favour he ſhewed, to what was called the exerciſe of propheſying. In June 1577, the archbiſhop was ſequeſtered from his office, and confined

confined to his houſe, by an order of the court of Star-Chamber. In November the lord-treaſurer wrote to him about making his ſubmiſſion to the queen, which he not thinking fit to comply with, his ſequeſtration was continued; and in January there were thoughts of depriving him, which however were laid aſide. June 1579, his confinement was either taken off, or elſe he had leave to retire to his houſe at Croydon; for we find him there conſecrating the biſhop of Exeter in that year, and the biſhops of Winchester, and Litchfield and Coventry, the year following. The preciſe time of his being reſtored does not clearly appear; but ſeveral of his proceedings ſhew, that he was in the full poſſeſſion of the metropolitical power in 1582, in which year it is recorded, that he had totally loſt his eye-ſight. Towards the latter end of it, he reſigned his ſee, and obtained a penſion for his life from the queen, though in no degree of her majeſty's favour. With this proviſion he retired to Croydon, where he died two months after, July 6, 1583, and was interred in that church, where a ſtone monument was erected to his memory.

Beſides the things already mentioned, he aſſiſted Fox in his "Martyrology," wherein is printed, of his own writing, "A Dialogue between Cuſtom and Truth; written in a clear manner, and with much rational evidence againſt the real, that is, the groſs and corporal preſence in the ſacrament. He lived and died unmarried, yet does not ſeem to have amaſſed much wealth, notwithſtanding his great and rich preferments.

GROCYN (WILLIAM), a man eminently learned in his days, was born at Briſtol in 1442, and educated at Winchester-School. He was elected from thence to New-College, Oxford, in 1467; and in 1470, preſented by the warden and fellows to the rectory of Newton-Longvill in Berkſhire. But his reſidence being moſtly at Oxford, the ſociety of Magdalen-College made him their divinity reader, about the beginning of Richard the Third's reign; and that king coming ſoon after to Oxford, he had the honour to hold a diſputation before him, with which his majeſty was ſo pleaſed, that he rewarded him graciouſly. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his reader's place at Magdalen-College, in order to travel into foreign countries; for though he was reckoned a great maſter of the Greek and Latin languages here in England, where the former eſpecially was then ſcarcely underſtood at all, yet he well knew that there was room enough for far greater perfection: and accordingly he went into Italy, and ſtudied there ſome time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himſelf in Exeter-College at Oxford in 1491; where he publicly taught the Greek language, and was the firſt who introduced a better pronunciation of it than had been known in this iſland before. In

this ſituation he was, when Eraſmus came to Oxford; and if he was not this great man's tutor, yet he certainly aſſiſted him in attaining a more perfect knowledge of the Greek. About 1504, he reſigned his living, being then made maſter of Allhallows-College at Maidſtone in Kent; though he continued ſtill to live moſtly at Oxford. Grocyn had no eſteem for Plato, but applied himſelf intenſely to Ariſtotle; whoſe whole works he had formed a deſign of tranſlating, in conjunction with William Latimer, Linacre, and More, but did not purſue it. While his friend Colet was dean of St. Paul's, he read the divinity lecture in that cathedral. He died at Maidſtone in 1522, aged eighty, of a ſtroke of the palſy, which he had received a year before. A Latin epiſtle of Grocyn's to Aldus Manutius is prefixed to Linacre's tranſlation of "Proclus de Sphæra," printed at Venice in 1494. Some other things however of his writing are mentioned by Bale and Leland.

GRONOVIUS (JOHN FREDERIC), an eminent civilian, hiſtorian, and critic, was born at Hamburgh in 1613. Nature had given him a ſtrong inclination to learning, ſo that he plied to his book with indefatigable diligence from his infancy; and having made a great progreſs in his own country, he travelled into Germany, Italy, and France, where he ſearched all the treaſures of literature that could be found in thoſe countries; and was returning home by the way of the United Provinces, when he was ſtopt at Daventer in the province of Overyſſel, and made profeſſor of polite learning there. In this chair having acquired a great reputation, he was promoted to that of Leyden in 1658, vacant by the death of Daniel Heinſius. He publiſhed ſeveral works, and hath given us editions of a great number of the claſſics more correct than before; as Plautus, Salluſt, Livy, Seneca, Pliny, Quintillian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married a gentlewoman of Daventer, who brought him two ſons that ſurvived him, and were both eminent in the republic of letters: his younger, Theodore Laurent, died young, having publiſhed "Corrections of the Pandects from the Florentine Copy, Leyden, 1605," 8vo. and "A Vindication of the Marble Baſe of the Coloſſus erected in Honour of Tiberius Cæſar, ibid. 1697," folio.

GRONOVIUS (JAMES), elder ſon of the precedent, was born Oct. 20, 1645, at Daventer, and learned the elements of the Latin tongue there; but going with the family in 1658 to Leyden, he carried on his ſtudies in that univerſity with incredible induſtry under the eye of his father, who had the greateſt deſire to make him a complete ſcholar. In this view he not only read to him

him the beſt claſſic authors, but inſtructed him in the civil law. About 1670, he made the tour of England, and viſited both the univerſities, conſulting their MSS. and formed an acquaintance with ſeveral great men there, as particularly Dr. Edward Pocock, Dr. John Pearſon, and Dr. Meric Caſaubon, which laſt died in his arms. He was much pleaſed with the inſtitution of the Royal-Society, and addreſſed a letter to them expreſsly teſtifying his approbation of it. After ſome months ſtay in England, he returned to Leyden, where he publiſhed an edition of Macrobius that year in 8vo. and another of Polybius the ſame year at Amſterdam, in 2 vols. 8vo. The ſame year he was alſo offered the profeſſorſhip of Hogerſius: but not having finiſhed the plan of his travels, he declined it, though the profeſſor, to engage his acceptance, propoſed to hold the place till his return.

Having reſolved to ſee France, he paſſed through the cities of Brabant and Flanders; and, arriving at Paris, was received with all the reſpect due to his father's reputation and his own merit, which preſently brought him into the acquaintance of Chaplain, d'Herbelot, Thevenot, and ſeveral other perſons of diſtinguiſhed learning. This ſatisfaction was ſomewhat damped by the news of his father's death: ſoon after which he left Paris to attend Mr. Pointz, ambaſſador extraordinary from the States-General to the court of Spain. Our author went thence into Italy, where viſiting Tuſcany, he was entertained with extraordinary politeneſs by the Great Duke, who, among other marks of eſteem, gave him with a very conſiderable ſtipend the profeſſor's place of Piſa, vacant by the death of Chimantel. Having finiſhed his deſigns here, he quitted his profeſſorſhip; and viſiting Venice and Padua, he paſſed through Germany to Leyden, whence he went to take poſſeſſion of an eſtate left him by his mother's brother at Daventer. Here he ſat down cloſely to his books, and was employed in preparing an edition of Livy in 1679, when he was nominated to a profeſſor's place at Leyden, which he accepted; and by his inaugural ſpeech obtained an augmentation to the ſalary of 400 florins a year, which was continued to his death. He now refuſed the chair of the celebrated Octavio Ferrari at Padua, and, in 1696, declined an invitation made him by Frederic, duke of Sleſwick, to accept a conſiderable ſtipend for a lecture at Kell in Holſtein. Two years afterwards the Venetian ambaſſador at the Hague made him larger offers to engage him to ſettle at Padua; but he withſtood all attempts to draw him from Leyden, as his father had done before him; and to engage him firmer to them, the curators of that univerſity gave him the lecture of geography, with the ſame augmentation to the ſtipend as had been given to his predeceſſor Philip Cluver.

He was reviſing Tacitus in order to a new edition, when he loſt his youngeſt daughter: this happened Sept. 12, 1716, and he

he ſurvived her not many weeks. The loſs proved inſupportable; he fell ſick a few days after it, and died of grief Oct. 21, aged ſeventy-one. He left two ſons, both bred to letters; the eldeſt being a doctor of phyſic, and the youngeſt, Abraham, profeſſor of hiſtory at Utrecht. It is remarked of James Gronovius, that he fell ſhort of his father in reſpect of modeſty and moderation, as he exceeded him in literature: in his diſputes, he treated his antagoniſts with ſuch a bitterneſs of ſtyle, as procured him the name of the ſecond Scioppius. The juſtneſs of this cenſure appears throughout his numerous works, which indeed are too many to give their titles a place here. It is ſufficient to obſerve, that moſt of the variorum editions of the claſſics are owing to him and Grevius; in emulation alſo of whom, he publiſhed, which is his *chef d'œuvre*, "Theſaurus Antiquitatum Græcarum," 13 vols. folio.

GROSE (Francis), was ſon of Francis Groſe, Eſq. jeweller, of Richmond, who fitted up the coronation-crown of George II. and died in October 1769, and his prints and ſhells were ſold in 1770. He was alſo brother to Mr. John Groſe, F. A. S. author of "Ethics," and to John-Henry Groſe, author of a Voyage to the Eaſt-Indies, in 1772, 2 vols. and father of Daniel Groſe, Eſq. captain of the royal regiment of artillery, F. A. S. who, after ſeveral campaigns in America, was appointed in 1790, deputy-governor of the new ſettlement at Botany-Bay; of the wife of Anketil Singleton, Eſq. lieutenant-governor of Languard-Fort, and of ſeveral other ſons and daughters. Mr. Groſe's talent for drawing, joined to his pleaſant and communicative diſpoſition, ſecured him the regard of an extenſive circle of friends.

He illuſtrated the antiquities of England and Wales in four volumes, and thoſe of Scotland, in two volumes. The former was completed in 1787, containing 589 views, beſides 40 plans, &c. The latter 190 ditto, with a map. In 1788, he produced "Military Antiquities," 2 vols. 4to. previous to which, he publiſhed a "Treatiſe on ancient Armour and Weapons," 4to. and added a ſupplement in 1789. His other works (which were chiefly about this time) are 1. "A Claſſical Dictionary of the Vulgar Tongue." 2. "A Provincial Gloſſary, with a Collection of local Proverbs and proper Superſtition," 8vo. 3. "A Guide to Health, Beauty, Honour, and Riches;" with ſeveral other things. In the ſummer of 1789, he ſet out on a tour in Scotland, and began to communicate his obſervations in folio numbers, with four plates each, the next year: before he had completed this work, he went to Dublin in 1791, where he died the ſame year, of an apoplectic fit, at the houſe of Mr. Hone, May 12, aged fifty-two.

GROTIUS (HUGO), or HUGO DE GROOT, was deſcended from a family of the greateſt diſtinction in the Low-Countries: his father, John de Groot, was burgomaſter of Delft, and curator of the univerſity of Leyden. He was born at Delft on Eaſter-Day, April 10, 1583, and came into the world with the moſt happy diſpoſitions; a profound genius, a ſolid judgment, and a wonderful memory. Theſe extraordinary natural endowments had all the advantages that education could give them: he was ſo happy as to find in his own father a pious and an able governor, who formed his mind and his morals. He was ſcarce paſt his childhood, when he was ſent to the Hague, and boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, who took great care of his truſt; and, before he had completed his twelfth year, was removed to Leyden, under the learned Francis Junius. He continued three years at this univerſity, where Joſeph Scaliger was ſo ſtruck with his prodigious capacity, that he condeſcended to direct his ſtudies; and, in 1597, maintained public theſes in the mathematics, philoſophy, and law, with the higheſt applauſe.

At this early age he ventured to form plans which required very great learning; and he executed them with ſuch perfection, that the republic of letters were ſtruck with aſtoniſhment. But theſe were not publiſhed till after his return from France. He had a ſtrong inclination to ſee that country, and an opportunity offered at this time of gratifying it. The States-General came to a reſolution of ſending, on an embaſſage to Henry IV. in 1598, count Juſtin of Naſſau, and the grand penſioner Barnevelt: and Grotius put himſelf into the train of thoſe ambaſſadors, for the latter of whom he had a particular eſteem. The learned youth was advantageouſly known in France before. M. de Buzanval, who had been ambaſſador in Holland, introduced him to the king, who preſented him with his picture and a gold chain; with which preſent Grotius was ſo tranſported, that he got engraved a print of himſelf, adorned with the gold chain. After almoſt a year's ſtay in France he returned home, much pleaſed with his journey. He had formed the plan of his "Martianus Capella," and almoſt finiſhed it, before he left Holland; he publiſhed it preſently after his return in 1569.

Grotius, having choſen the law for his profeſſion, had taken an opportunity before he left France of procuring a doctor's degree in that faculty; and upon his return he attended the law courts, and pleaded his firſt cauſe at Delft with univerſal applauſe, though he was ſcarcely ſeventeen; and he maintained the ſame reputation as long as he continued at the bar. This employment, however, did not fill up his whole time; on the contrary, he found leiſure to publiſh the ſame year, 1599, another work, which diſcovered as much knowledge of the abſtract ſciences in particular, as the former

former did of his learning in general. Stevin, a mathematician to prince Maurice of Naſſau, compoſed a ſmall treatiſe for the inſtruction of pilots in finding a ſhip's place at ſea; in which he drew up a table of the variations of the needle, according to the obſervations of Plancius, a famous geographer, and added directions how to uſe it. Grotius tranſlated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be ſtudied by all officers of the navy; and becauſe it might be equally uſeful to Venice, he dedicated his tranſlation to that republic. In 1600, he publiſhed his "Phænomena of Aratus." In the midſt of theſe profound ſtudies, this prodigy of a young man found time to cultivate the Muſes, and with ſuch ſucceſs, that he was eſteemed one of the beſt poets in Europe. The Proſopopœia, in which he makes the city of Oſtend ſpeak, after having been three years beſieged by the Spaniards, is reckoned a maſterpiece. It was tranſlated into French by Du Vaër, Rapin, Paſquier, and Malherbe; and Caſaubon turned it into Greek. He alſo wrote three tragedies: 1. "Adamus Exul," in 1601. 2. "Chriſtus patiens," in 1608. And, 3. "Sophomphanœus," in 1633.

In 1603, he was choſen to tranſmit to poſterity the ſignal exploits of the memorable war of Vervins. He acquired great honour as an advocate; however, the profeſſion did not pleaſe him, though the brilliant figure he made at the bar procured him the place of advocate-general of the fiſc for Holland and Zealand, which becoming vacant, was immediately conferred on him by thoſe provinces. He took poſſeſſion of this important office in 1607, and filled it with ſo much reputation, that the States augmented his ſalary, and promiſed him a ſeat in the court of Holland. Upon this promotion, his father began to think of a wife for him, and fixed upon Mary Reigeſberg, a lady of a firſt family in Zealand, whoſe father had been burgomaſter of Veer. The marriage was ſolemnized in July 1608. At the time of his marriage he was employed in writing his "Freedom of the Ocean, or the Right of the Dutch to trade to the Indies." The work was printed in 1609, without his knowledge, and publiſhed without his conſent. The enſuing year, he publiſhed his piece, "De antiquitate Reipublicæ Bataviæ."

Hitherto this great man went on ſmoothly in the paths of true glory without any material rubs; but fortune was now reſolved to put his virtue to the trial. The United Provinces had been kindled into a warm diſpute about grace and predeſtination, from the year 1608, when Arminius firſt broached his opinions. The diſpute ſtill continuing with much bitterneſs, in 1611 the States ordered a conference to be held between twelve miniſters on each ſide: but the conſequence of this, like that of moſt other diſputes, eſpecially in matters of religion, was, that men's minds were the

more inflamed. Arminius died Oct. 19, 1609, ſome time before this conference; and Grotius made his elogium in verſe.

At this time Grotius was nominated penſionary at Rotterdam; and ordered to go to England, with ſecret inſtructions, as is thought, to get the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the States. He had ſeveral conferences with king James on that ſubject. On his return to Holland, he found the diviſions increaſed: Barnevelt and he had the direction of the States' proceedings in this matter; and he was appointed to draw up an edict which might reſtore tranquillity. He did ſo, and the draught was approved by the States; but it was ſo favourable to the Arminians, that it gave great offence to the Contra-remonſtrants, who determined to pay no regard to it. Hence this edict ſerving to increaſe the troubles, by driving the Gomariſts to deſpair, the grand penſionary Barnevelt, in hourly expectation of freſh riots, propoſed to the States of Holland, that their magiſtrates ſhould be empowered to raiſe troops for the ſuppreſſion of the rioters, and the ſecurity of their towns. Dort, Amſterdam, and three others of the moſt favourable to the Gomariſts, proteſted againſt this ſtep, which they regarded as a declaration of war againſt the Contra-remonſtrants. Barnevelt's motion however was agreed to, and Aug. 4, 1617, the States iſſued a placart accordingly. This fatal decree occaſioned the death of the grand penſionary, and the ruin of Grotius, by incenſing prince Maurice of Naſſau againſt them, who looked upon the reſolution of the States, taken without his conſent, to be derogatory to his dignity, as governor and captain-general.

Amſterdam, almoſt as powerful ſingly as all Holland, favoured the Gomariſts, and diſapproved the toleration which the States wanted to introduce. Theſe reſolved therefore to ſend a deputation to that city, in order to reconcile them to their ſentiments. Grotius was one of theſe deputies; they received their inſtructions April 21, 1616; and, arriving at Amſterdam next day, met the town-council on the 23d, when Grotius was their ſpokeſman. But neither his ſpeech nor all his other endeavours could avail any thing. Grotius preſented to the States on his return an account in writing of all that had paſſed at this deputation, and he flattered himſelf for ſome time with the hopes of ſome good effects from it: the diſappointment whereof chagrined him ſo much, that he was ſeized with a violent fever, which had well nigh carried him off. The States of Holland, wholly employed in ſeeking ways to compound matters, came to a reſolution, Feb. 21, 1617, to make a rule or formula, to which both parties ſhould be obliged to conform; and ſuch an inſtrument was accordingly drawn up at their requeſt by Grotius, who preſented it to prince Maurice. But the project did not pleaſe him; he wanted a national ſynod, which was at length determined by the States-General, and to be convoked

voked in Holland at Dort. In the mean time the prince, who ſaw with the utmoſt pleaſure, ſeveral cities, agreeably to the permiſſion given them by the particular States, levy a new militia, under the title of Attendant Soldiers, without his conſent, engaged the States-General to write to the provinces and magiſtrates of thoſe cities, enjoining them to diſband the new levies. This injunction not being complied with, he conſidered the refuſal as a rebellion; concerted with the Sates-General, that he ſhould march in perſon with the troops under his command, to get the attendant ſoldiers diſbanded, depoſe the Arminian magiſtrates, and turn out the miniſters of their party. He accordingly ſet out, accompanied by the deputies of the States-General, in 1518; and, having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland ſent thither Grotius, with Hoogarbetz, penſionary of Leyden, to put that city into a poſture of defence againſt him. But their endeavours proving ineffectual, the prince reduced the place, and ſoon afterwards ſent Grotius and Hoogarbetz to priſon in the caſtle at the Hague, where Barnevelt alſo was confined, Auguſt 29th this year. After this, the States of Holland conſented to the national ſynod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a ſentence, condemning the five articles of the Arminians, and in impriſoning and baniſhing their miniſters. This ſentence was approved by the States-General, July 2, 1619. After which our three priſoners were brought in order to their trial, the iſſue whereof, was the execution of Barnevelt, May 13. Five days after, came on the trial of Grotius. He was ſentenced to perpetual impriſonment and his eſtate confiſcated. In purſuance of this ſentence, he was carried from the Hague to the fortreſs of Louveſtein near Gorcum in South-Holland, June 6, 1619, and twenty-four ſols per day aſſigned for his maintenance, and as much for Hoogarbetz; but their wives declared they had enough to ſupport their huſbands, and that they choſe to be without an allowance, which was looked upon as an affront. Grotius's father aſked leave to ſee his ſon, but was denied; they conſented to admit his wife into Louveſtein, but, if ſhe came out, not to be ſuffered to return. However, in the ſequel, it was granted that ſhe might go abroad twice a week.

Study became now his buſineſs and conſolation. He wrote ſome ſhort notes on the New Teſtament, which he intended to ſend Erpenius, who was projecting a new edition of it; but a fit of illneſs did not ſuffer him to finiſh them; he compoſed in Dutch verſe, his "Treatiſe of the Truth of the Chriſtian Religion," and ſent it to Voſſius, who thought ſome places obſcure. In 1620, he promiſes his brother to ſend him his obſervations on Seneca's tragedies; theſe he had written at Voſſius's deſire. He tranſlated the "Pheniſſe of Euripides," wrote his "Inſtitutions of the Laws

of

of Holland in Dutch," and compoſed ſome ſhort "Inſtructions" for his daughter Cornelia, in the form of a catechiſm, &c.

He had been above eighteen months ſhut up at Louveſtein, when, Jan. 11, 1620, Muys-van-Halli, his declared enemy, who had been one of his judges, informed the States-General, that he had advice from good hands their priſoner was ſeeking to make his eſcape. Some perſons were ſent to examine into this matter, but notwithſtanding all the inquiry that could be made, they found no reaſon to believe that he had laid any plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and when he had done with them, they were carried back in a cheſt with his foul linen, which was ſent to Gorcum to be waſhed. The firſt year his guards were very exact in examining the cheſt; but being uſed to find nothing in it beſides books and linen, they grew tired of ſearching, and even did not take the trouble to open it. His wife, obſerving their negligence, propoſed to take advantage of it. And in March 1621 he effected his eſcape. A report of his being ill having been ſpread, a valet and a maid who were in the ſecret, ſhut him up in the cheſt, wherein there were holes bored for him to breathe at. Two ſoldiers carried the cheſt; which was brought down, and put into the boat; and Grotius's maid had orders to go to Gorcum with it. There it was put on a horſe, and carried by two chairmen to David Dazélaor's, a friend of Grotius, and brother-in-law to Erpenius. Grotius now got out, dreſſed himſelf like a maſon with a rule and a trowel; and was ſecretly conveyed in this diſguiſe to Valvic in Brabant. Here he made himſelf known to ſome Arminians, and hired a carriage to Antwerp; and, at Antwerp, he alighted at the houſe of Nicolas Grevincovius, who had been formerly a miniſter at Amſterdam, and made himſelf known to nobody elſe.

Mean while, his wife's account, that he was ill, gained credit at Louveſtein; and, to give him time to get off, ſhe gave out that his illneſs was dangerous: but as ſoon as ſhe learnt by the maid's return that he was at Brabant, and conſequently in ſafety, ſhe told the guards the bird was flown. They informed the commandant, by this time returned from Heuſden, who, finding it true, confined Grotius's wife more cloſely; but upon her petition to the States-General, April 5, 1621, ſhe was diſcharged two days after, and ſuffered to carry away every thing that belonged to her in Louveſtein. Grotius continued ſome time at Antwerp, deliberating what courſe to take; and at length determined to go to France, where he had many friends. He arrived at Paris, April 13, 1621; his wife in October following: and, after ſome difficulties, obtained a penſion of 3000 livres. But, notwithſtanding the king's grant, he could not touch the money: they had forgot to put it on the civil liſt, and the commiſſioners of the treaſury found daily

ſome

ſome new excuſe for delaying the payment. At length, however, by the ſolicitation of ſome powerful friends, he received it; but it continued to be paid very ſlowly. Theſe difficulties did not diminiſh his paſſion for literature. Having collected ſome materials in priſon for his Apology, he printed it in the beginning of 1622; it was tranſlated into Latin, and publiſhed the ſame year at Paris. It was ſent to Holland immediately, where it cauſed ſo much diſguſt, that the States-General proſcribed it as ſlanderous, tending to aſperſe by falſehoods the ſovereign authority of the government of the United Provinces; the perſon of the prince of Orange, the States of the particular provinces, and the towns themſelves; and forbad all perſons to have it in their cuſtody on pain of death. Grotius preſented a petition to the king of France, to be proteſted againſt this edict, which imported, that he ſhould be apprehended where-ever found: whereupon his majeſty took him into his ſpecial protection; the letters for that purpoſe being iſſued at Paris, Feb. 26, 1623. The malevolence of thoſe who were then in place, made no change in Grotius. In 1623, he publiſhed at Paris his edition of Stobæus.

He had now lived a year in the noiſe of Paris, and began to think of retiring into the country, when the preſident de Meme offered him one of his ſeats at Bologne near Senlis. Grotius accepted the offer, and paſſed there the ſpring and ſummer of the year 1623. In this caſtle he began his "Treatiſe of the Rights of Peace and War," which was publiſhed at Paris in 1625. In the mean time he began to grow tired of that city. His penſion was ill paid, and his revenue inſufficient to keep him decently with a wife and a family. He had an offer of being profeſſor of law in a college at Denmark; but, though he was ſatisfied with the ſalary, he thought the place beneath his acceptance.

His heart was ſtrongly bent upon returning to his native country; and in theſe wiſhes he ſent his wife into Holland in the ſpring of 1627, that ſhe might inquire how matters ſtood: but as he continued in the reſolution to make no ſolicitations for leave, all the endeavours of his friends were fruitleſs. However, they obtained a cauſe of ſome conſequence to him. He reclaimed his effects which were confiſcated, and his demand was granted. In fine, notwithſtanding the inefficacy of friends ſolicitations, he reſolved, by his wife's advice, to go thither; and accordingly ſet out, Oct. 1631. The ſentence paſſed againſt him being ſtill in force, his friends adviſed the concealing of himſelf. This ſtep appeared to him ſhameful and ill-timed. He went to Rotterdam as thinking it the ſafeſt, becauſe, having filled the place of penſionary with much honour, he was greatly beloved in the town: but the magiſtrates giving him to underſtand, that they did not approve his appearing in public, he left Rotterdam, and paſſing to Amſterdam, he

he was extremely well received there: and Delft alſo, where he was born, ſhewed him a ſincere reſpect.

But no city ventured publicly to protect him; and the States-General, thinking themſelves affronted by this boldneſs in continuing in the country without their leave, and by the repugnance he ſhewed to aſk them pardon, iſſued an ordonnance, Dec. 10, 1631, enjoining all bailiffs of the country to ſeize his perſon, and give them notice: but nobody would execute it; and, to employ himſelf till his fate ſhould be determined, he reſolved to follow the buſineſs of a chamber-council. With this view he deſired his brother, in a letter dated Feb. 16, 1632, to ſend him what law-books he had, ſuch as he might want for that office. He could make no uſe of theſe books; for the States-General, on March 10, renewed their ordonnance upon pain to thoſe who would not obey, of loſing their places, and with a promiſe of 2000 florins to any one, who ſhould deliver him into the hands of juſtice. Upon this he thought proper to ſeek his fortune elſewhere; and, March 17, he ſet out from Amſterdam on his way to Hamburgh, and paſſed the fine ſeaſon at an agreeable ſeat called Okenhuſe, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter, he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town not proving agreeable to him, he paſſed his time but heavily, till the return of his wife from Zealand in autumn 1633. She had always been his conſolation in adverſity, and rendered his life more agreeable. While he continued here, ſome advantageous propoſals were made him from Spain, Poland, Denmark, the duke of Holſtein, and ſeveral other princes; but he ſtill entertained the thought of a reconciliation with his native country.

However, Guſtavus, king of Sweden, having ſent to Paris Benedict Oxenſtiern, a relation of the chancellor, to bring to a final concluſion the treaty between France and Sweden, this miniſter made acquaintance with Grotius, and reſolved, if poſſible, to draw him to his maſter's court: and Grotius writes, that if that monarch would nominate him ambaſſador, with the proper ſalary for the decent ſupport of the dignity, the propoſal would merit his regard. In this ſituation Salvius, vice-chancellor of Sweden, a great ſtateſman, and a man of learning, being then at this city, conceived a great eſteem for Grotius, and the favourable report he made of him to the high-chancellor Oxenſtiern, determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greateſt importance. Grotius accepted of this invitation; and ſetting out for Francfort on the Maine, where that miniſter was, arrived there in May 1634. He was received with the greateſt politeneſs by Oxenſtiern, but without explaining his intentions. However, in confidence of the high-chancellor's character, he ſent for his wife; and ſhe arrived at Francfort with

his daughters and ſon, in the beginning of Auguſt. The chancellor continued to heap civilities upon him, without mentioning a word of buſineſs; but ordered that he ſhould follow him to Mentz, and at length declared him counſellor to the queen of Sweden, and her ambaſſador to the court of France.

As ſoon as he could depend upon an eſtabliſhment, he reſolved to renounce his country, and to make it known by ſome public act, that he conſidered himſelf as no longer a Dutchman. In this ſpirit he ſent his brother letters for the prince of Orange and the Dutch to that purport, July 13, this year: he likewiſe wrote to Rotterdam, which had deferred nominating a penſionary after the ſentence paſſed againſt him, that they might now proceed to an election, ſince they muſt no longer look upon him as a Dutchman. He ſet out from Mentz on his embaſſy to France in the beginning of 1635, and always ſupported with great firmneſs the rights and honours belonging to the rank of an ambaſſador. He continued in that character in France till 1644, when he was recalled at his own requeſt. In order to his return, having obtained a paſſport through Holland, he embarked at Dieppe, and arrived at Amſterdam in 1645, where he was extremely well received and entertained at the public expence. That city fitted out a veſſel to carry him to Hamburgh, where he was, May 16, this year. He went next day to Lubeck, and thence to Wiſmar, where count Wrangle, admiral of the Swediſh fleet, gave him a ſplendid entertainment, and afterwards ſent a man of war with him to Calmar, whither the chancellor ſent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambaſſadors, who treated him with great honours. Returning to Calmar, he went by land to Stockholm, whither queen Chriſtina came from Upſal to ſee him.

His ſtay here was very diſagreeable to him. He aſked a paſſport, which they delaying to grant, he grew ſo uneaſy, that he reſolved to be gone without it. Leaving Stockholm, therefore, he went to a ſea-port two leagues diſtant, in order to embark for Lubeck. The queen, being informed of his departure, ſent a gentleman to tell him ſhe wanted to ſee him once more, otherwiſe ſhe ſhould think he was diſpleaſed with her. He returned therefore to Stockholm, and explained himſelf to the queen, who ſeemed ſatisfied with his reaſons, and made him a large preſent in money; adding to it ſome ſilver plate which was not finiſhed ſooner, and which he was aſſured had delayed the granting of his paſſport. That was afterwards iſſued; and the queen gave him a veſſel, on board which he embarked, Aug. 12, for Lubeck. But ſhe was ſcarce ſailed when a violent ſtorm aroſe, which obliged her after three days toſſing to put in, Aug. 17, on the coaſt of Pomerania, fourteen miles from Dantzick. Grotius ſet out in an open waggon for Lubeck, and arrived at Roſtock, Aug. 26, very ill, having

travelled above ſixty miles through wind and rain. He lodged with Balleman, and ſent for Stochman the phyſician, who, from the ſymptoms, judged he could not live long. He died Aug. 28, at night, 1645. His corpſe was carried to Delft, and depoſited in the tomb of his anceſtors. During his embaſſy at Paris he publiſhed ſeveral books, and wrote others, which came out after his deceaſe. Beſides theſe, he left ſeveral MSS. in his cloſet, which were purchaſed by the queen of Sweden from his wife. She died at the Hague in the communion of the Remonſtrants. Grotius had by her three ſons and three daughters.

GROVE (HENRY), a learned divine among the Engliſh Preſbyterians, deſcended from the Groves of Wiltſhire, and the Rowes of Devonſhire, was born at Taunton in Somerſetſhire Jan. 4, 1683; and at fourteen years of age, being poſſeſſed with a ſufficient ſtock of claſſical literature, he went through a courſe of academical learning under the Rev. Mr. Warren, of Taunton, who was for many years at the head of a flouriſhing academy. Having finiſhed his courſe of philoſophy and divinity under Mr. Warren, he removed to London; and ſtudied ſome time under Mr. Rowe, to whom he was nearly related. At this time he contracted a friendſhip with ſeveral perſons of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgment upon ſeveral points warmly controverted among divines.

After two years ſpent in London, he returned into the country; and, being now twenty-two years of age, began to preach with great reputation. Soon after he married; and at the age of twenty-three, upon the death of his tutor, Mr. Warren, was choſen to ſucceed him in the academy at Taunton. The province firſt aſſigned him, was ethics and pneumatology; and he compoſed ſyſtems in each. His concern in the academy obliging him to a reſidence in Taunton, he preached for eighteen years to two ſmall congregations in the neighbourhood. In 1708, he commenced author, by a piece entitled, "The Regulation of Diverſions," drawn up for the uſe of his pupils; and about the ſame time, Dr. Samuel Clarke publiſhed his "Diſcourſe on the Being and Attributes of God;" and the proof therein from the neceſſary ideas of ſpace and duration not convincing our author, he wrote to the doctor for information and ſatisfaction upon that head. This occaſioned their exchanging ſeveral letters; when, not being able to convince each other, the debate was dropped, with expreſſions of great mutual eſteem. The next offering he made to the public, was ſeveral papers in the eighth volume of the "Spectator." In 1718, he publiſhed "An Eſſay towards a Demonſtration of the Soul's Immortality." About 1719, when thoſe angry diſputes upon the Trinity unhappily divided the Preſbyterians, and when the animoſities were carried ſo high as to produce excommunications, &c. Mr. Grove's moderate conduct was ſuch,

ſuch, as drew on him the cenſures and diſpleaſure of ſome of his own perſuaſion: the reaſons for this moderate conduct are mentioned in his "Eſſay on the Terms of Chriſtian Communion."

In 1725, he loſt his partner in the academy, the Rev. Mr. James; and was now obliged to take the ſtudents in divinity under his direction. He confined himſelf to no ſyſtem in divinity, but directed his pupils to the beſt writers on natural and revealed religion, and an impartial conſideration of the chief controverſies therein. He likewiſe ſucceeded Mr. James in his paſtoral charge at Fulwood, near Taunton, in which he continued till his death. In 1730, he publiſhed "The Evidence of our Saviour's Reſurrection conſidered;" and the ſame year, "Some Thoughts concerning the Proof of a future State from Reaſon," in anſwer to the Rev. Mr. Hallet, junior, which drew him into a diſpute on the point with that divine. In 1732, he printed "A Diſcourſe concerning the Nature and Deſign of the Lord's Supper," where he ſet that inſtitution in the ſame light with biſhop Hoadly. In 1734, he publiſhed, without his name, "Wiſdom the firſt Spring of Action in the Deity," which was animadverted on, as to ſome particulars, by Mr. Balguy; who, however, allowed the diſcourſe in general to abound with ſolid remarks and ſound reaſonings. In 1736, he publiſhed "A Diſcourſe on ſaving Faith." The ſame year he met with an affliction, which gave him an opportunity of ſhewing the ſtrength of his Chriſtian patience and reſignation; this was the death of his wife: and a little more than a year after this, he died himſelf; for having preached on Feb. 19, 1737-8, and with ſuch an uncommon flow of ſpirits as he ſaid he could hardly govern, he was violently ſeized at night with a fever, which carried him off upon the 27th. His friends erected a handſome monument over his grave, with a Latin inſcription compoſed by the late Dr. Ward, rhetoric profeſſor at Greſham-College. Beſides the works already mentioned, he publiſhed many ſermons upon ſeveral occaſions, and alſo a volume of "Miſcellanies in Proſe and Verſe." After his death came out by ſubſcription his "Poſthumous Works, 1740," in 4 vols. 8vo.

GRUTERUS (Janus), a celebrated philologer, was born Dec. 3, 1560, at Antwerp in Brabant. He was the ſon of John Walter Gruter, burgo-maſter of Antwerp; who, being one of thoſe who ſigned the famous petition to the ducheſs of Parma, then governeſs of the Netherlands, which gave riſe to the word *Gueux* [beggars], was proſcribed his country. He croſſed the ſea to Norwich in England, taking his wife (who was an Engliſh woman) and family along with him. Young Gruter was then but an infant: he had the peculiar felicity of imbibing the elements of learning from his mother, Catherine Tiſhem; who, beſides French, Italian, and Engliſh, was complete miſtreſs of Latin, and ſo well

ſkilled in Greek, that ſhe could read Galen in the original. The family, being perſecuted on account of the Proteſtant religion, found an aſylum in England, where they reſided ſeveral years, and at a proper age ſent their ſon to complete his education at Cambridge. His parents, after ſome time, repaſſing the ſea to Middleburgh, the ſon followed them to Holland; and, going to Leyden, ſtudied the civil law, and took his doctor's degree there in that faculty; but applying himſelf at the ſame time to polite literature, he became an early author in that way, as appears by ſome Latin verſes which he publiſhed, under the title of "Ocelli," at twenty years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as ſoon as the States had poſſeſſed themſelves of it; but when the city was threatened with a ſiege by the duke of Parma in 1584, was ſent to France, where he reſided ſome years, and then viſited other countries. The particular rout and circumſtances of his travels afterwards are not known; only it is certain, that he read public lectures upon the claſſics at Roſtock, particularly on Suetonius. He was in Pruſſia, when Chriſtian, duke of Saxony, offered him the chair of hiſtory profeſſor in the univerſity of Wittemburgh; which place he enjoyed but a few months: for upon the death of that prince, his ſucceſſors deſiring the profeſſors to ſubſcribe the act of concord, on pain of forfeiting their places, Gruterus choſe rather to reſign, than ſubſcribe any confeſſion of faith againſt his conſcience. He was treated with particular ſeverity on this occaſion.

We do not know whither he directed his ſteps next; only we are told, that being at Padua at the time of Riccoboni's death, that profeſſor's place was offered to him, together with liberty of conſcience: the ſalary too was very conſiderable, but he refuſed all theſe advantages. He was much better pleaſed with his invitation to Heidelberg, where he filled the profeſſor's chair with great reputation for many years; and, in 1602, had the direction of that famous library, which was afterwards carried to Rome.

This employ ſuited his genius; and ſoon after he publiſhed the moſt uſeful of his works, his large collection of inſcriptions, which is dedicated to the emperor Rodolphus II. who beſtowed great encomiums upon it, and gave Gruterus the choice of his own reward. He anſwered that he would leave it to the emperor's wiſdom, only begged it might not be pecuniary. The emperor was then deſired to grant him a general licence for all the books of his own publiſhing. He not only conſented to this, but alſo granted him a privilege of licencing others. The emperor intended to create him a count of the ſacred palace; and the affair was carried ſo far, that the patent was drawn, and brought back to be ratified by his ſign manual; but the emperor happening to die in the interim, it was left without the ſignature, and ſo the affair came to nothing.

nothing. Nevertheleſs Gruterus beſtowed the ſame encomiums on the good emperor, as if it had been completed. His privilege, however, of licenſing books was of great advantage to him, ſince he publiſhed a vaſt number, being one of the moſt laborious writers of his age. This taſk he was the better enabled to execute by the help of his library, which was large and curious; having coſt him no leſs than 1200 crowns in gold. Imagine then, how deep his affliction muſt be, when it was deſtroyed and plundered, together with the city of Heidelberg, in 1622. Oſwald Swendius, his ſon-in-law, endeavoured to ſave it, but in vain.

Gruterus had left Heidelberg before it was taken, and retired to his ſon-in-law's at Bretten, from whence he went to Tubingen, where he ſtayed ſome time. He made ſeveral removes afterwards, and received invitations to read lectures at ſeveral places, particularly one from Denmark. The curators alſo of the univerſity of Franecker offered him the profeſſorſhip of hiſtory in 1624; but when the affairs of the Palatinate were a little ſettled, he returned to Bretton; where, however, he found himſelf very much teazed by ſome young Jeſuits, who were mightily for diſputing, which was contrary to his diſpoſition. On this account he retired to a country-houſe, which he purchaſed near Heidelberg, where he uſed to make viſits occaſionally. He came from one of theſe, Sept. 10, 1627; and going to Bernhelden, a country-ſeat belonging to his ſon-in-law Smendius, about a league's diſtance from Heidelberg, he fell ſick the ſame day, and expired there ten days afterwards. His corpſe was carried to Heidelberg, and interred in St. Peter's Church. When he lay at the point of death, news came that he was nominated to the lecture of hiſtory, and the Greek tongue, in Groningen.

He was married four times, and had iſſue; but what number, or of what gender, is not known. He ſurvived all his wives, one of whom was killed by a fall from the top of the houſe.

GRYNÆUS (Simon), a very learned German, was the ſon of a peaſant of Suabia, and born at Veringen in the county of Hohenzollern in 1493. He purſued his ſtudies in Pfortſheim at the ſame time with Melancthon, which gave riſe to a friendſhip between them which laſted long. He continued them at Vienna, and there taking the degree of maſter in philoſophy, was appointed Greek profeſſor. Having embraced the Proteſtant religion, he was expoſed to many dangers; and particularly in Baden, where he was ſome years rector of the ſchool. He was thrown into priſon at the inſtigation of the friars; but at the ſolicitation of the nobles of Hungary, was ſet at liberty, and retired to Wittemberg, where he had a conference with Luther and Melancthon. Being returned to his native country, he was invited to Heidelberg, to be Greek profeſſor in that city, in 1523. He exerciſed this employment till

1529,

1529, when he was invited to Baſil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Eraſmus to William Montjoy, dated Friburg, March 18, 1531. Eraſmus recommended him alſo to Sir Thomas More, from whom he received the higheſt civilities. In 1534, he was employed, in conjunction with other perſons, to reform the church and ſchool of Tubingen. He returned to Baſil in 1536, and in 1540 was appointed to go to the conferences of Worms, with Melanchthon, Capito, Bucer, Calvin, &c. He died of the plague at Baſil in 1541.

He did great ſervice to the commonwealth of learning, and we are obliged to him for editions of ſeveral ancient authors. He was the firſt who publiſhed the "Almageſt" of Ptolemy in Greek, which he did at Baſil in 1538, and added a preface concerning the uſe of that author's doctrine. He alſo publiſhed a Greek "Euclid" with a preface in 1533, and Plato's works with ſome commentaries of Proclus in 1534. He corrected in ſome places Ficinus's Latin verſion of Plato.

GRYPHIUS (SEBASTIAN), a celebrated printer, of Lyons in France, was a German, and born at Suabia near Augſburg in 1493. He performed the duties of his profeſſion with ſo much honour, that he was publicly applauded for it by very learned men. He is ſaid to have reſtored the art of printing at Lyons, which was before exceedingly corrupted; and the great number of books printed by him are valued by the connoiſſeurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no leſs accurate than beautiful; being a very learned man, and perfectly verſed in the languages of ſuch books as he undertook to print. He died in 1556, in his 63d year: and his trade was carried on honourably in the ſame city by his ſon, Anthony Gryphius.

GUADAGNOLO (PHILIP), a great orientaliſt of Italy, was born about 1596 at Magliano. After going through his ſtudies, he entered among the "Clerici regulares minores," and made his profeſſion at Rome in 1612. His genius prompted him to the ſtudy of languages, to which he devoted himſelf entirely: ſo that he acquired the Greek, Hebrew, Chaldee, Syriac, Perſian, and Arabic languages, but excelled chiefly in the Arabic. He ſpent the greateſt part of his life in tranſlating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome; and was indeed ſo perfect a maſter of it, that he ſpoke an oration in it, before Chriſtina queen of Sweden, in 1656. The Eaſtern prelates preſented a petition to Urban VIII. to have the Bible tranſlated into Arabic; and the congregation "de propaganda fide" complying

complying with their deſires, Guadagnolo was immediately pitched upon as the propereſt and beſt qualified perſon to undertake this great work. He began it in 1622, and finiſhed it in 1649: having, however, aſſiſtants under him, and ſometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week, of what progreſs he had made, to a congregation aſſembled for that purpoſe. It was publiſhed at Rome, 1671, in 3 vols. folio. A Spaniard having publiſhed a religious book, entitled, "The true Looking-Glaſs;" it fell into the hands of a learned Perſian, who wrote an anſwer to it in his native tongue, entitled, "The Poliſher of the Looking-Glaſs;" and added theſe words at the end of it, "Let the Pope anſwer it." This book being brought to Rome in 1625, Urban VIII. ordered Guadagnolo to refute it; which he did ſo effectually, that the Perſian, to whom it was ſent, renounced the Mahometan faith, and became as zealous a defender of Chriſtianity, as he had been before an oppoſer of it. Guadagnolo publiſhed this Apology in Arabic in 1637, 4to. He wrote another work in Arabic, entitled, "Conſiderations againſt the Mahometan Religion;" in which he ſhews, that the Koran is a mere rhapſody of falſehood and impoſture. He publiſhed alſo at Rome, in 1642, a very methodical Arabic grammar, folio. He had alſo compiled a dictionary in that language, but the publication of it was prevented by his death, which happened in 1656.

GUARINI (BATTISTA), a celebrated Italian poet, was great grandſon of the famous Guarini of Verona, who was the firſt after the reſtoration of letters that taught Greek in Italy, having learnt that language in Conſtantinople; and born at Farrara, in 1537. In the courſe of his education he ſpent ſome time at Piſa, and alſo at Padua; where he was much eſteemed by the rector of the univerſity, but went very young to Rome. He was apparently bred for the court and public affairs, and ſoon taken notice of by Alphonſus II. who firſt ſent him on an embaſſy to Venice, and then to Piedmont, where he reſided five years. The nuptials of the duke of Savoy with the princeſs Catharine, ſiſter to Philip III. king of Spain, being celebrated about the time of his reſidence at the court of Turin, he had an opportunity of preſenting that prince with his "Paſtor fido," which was then, Guarini himſelf being preſent, exhibited for the firſt time with the greateſt magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Farrara, Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he ſpoke the funeral oration, when the ſervice was ſolemnized there for the emperor Maximilian and Lewis cardinal of Eſſe. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and paſſing through Germany, he

he had on this occaſion an interview with the emperor; and on his return home, was made ſecretary and counſellor to the duke of Ferrara.

At length, however, not meeting with the return he thought his ſervices deſerved, he grew diſguſted; and, in 1582, applied to the duke for leave to retire, upon pretence of attending his private concerns. He had ſpent three years in retirement, when he was recalled by duke Alphonſo, reſtored to the office of ſecretary of ſtate, and employed in various negotiations; but, meeting with ſome vexations, he again quitted the court. Aleſſandro Guarini, his eldeſt ſon, who, in 1587, had married a rich heireſs, niece to cardinal Canani, being weary of living under the ſubjection of his father, and diſguſted with the imperious treatment he met with from him, reſolved to leave his houſe, and live apart with his wife. Battiſta was ſo highly offended at their departure, that he immediately ſeized their income, on pretence of debts due to him for money expended at their marriage. His ſon, deprived of his income for nine months, at laſt applied to the duke of Ferrara to interpoſe his authority, which he did; when commanding the chief judge to take cognizance of the affair, that magiſtrate immediately decided it in favour of Aleſſandro. This ſentence exaſperated the father ſtill more; ſo that, looking on it as a proof that the duke had no regard for him, he addreſſed a letter to him in the moſt reſpectful, but ſtrongeſt terms, to be diſmiſſed the ſervice; which the duke granted, though not without intimating ſome diſpleaſure at Guarini, for ſhewing ſo little regard to the favours he had conferred on him.

In this ill humour, in 1588, he offered his ſervice to the duke of Savoy, and was immediately employed; but not continuing long there, he went to Padua, where he had the affliction to loſe his wife in 1589. This loſs inſpired him with different thoughts from thoſe he had hitherto entertained; it is even preſumed by his letters, that he intended to go to Rome, and turn eccleſiaſtic. However, he was diverted from this ſtep by an invitation, received in 1592 from the duke of Mantua, who ſent him to Inſpruck to negotiate ſome affairs at the archduke's court. But he afterwards was diſmiſſed this ſervice, as he had been that of Ferrara, by the ſolicitations of duke Alphonſo; who, it is ſaid, could not bear that a ſubject of his, of Guarini's merit, ſhould ſerve other princes. Thus perſecuted, he went to Rome apparently with the deſign juſt mentioned, but was again prevented from executing it by a reconciliation with Alphonſo, which brought him back to Ferrara in 1595. This reconciliation was obtained by his ſon Aleſſandro, who was very much beloved at court. However, freſh quarrels between father and ſon ſoon broke out again, which were afterwards carried to a great height; and great changes happening upon the death of Alphonſo in 1597, Guarini thought himſelf ill

uſed, and left Ferrara to go to Ferdinand de Medicis, grand duke of Tuſcany, who expreſſed a great eſteem for him.

But here again an unlucky accident cut ſhort his hopes; he carried with him to Florence Guarino Guarini, his third ſon, but fifteen years of age, and ſent him to Piſa to complete his ſtudies in that city. There the youth fell in love with a noble, but poor widow, named Caſſandra Pontaderi, and married her. Guarini no ſooner heard the news, but ſuſpecting the Grand Duke was privy to the marriage, and even promoted it, he left his ſervice abruptly; and returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604: he was ſent the ſame year by the magiſtrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his laſt public employ. He reſided at Ferrara till 1609, going occaſionally to Venice to attend his law-ſuits, which carried him in 1610 to Rome, where they were determined in his favour. Paſſing through Venice on his return home, he was ſeized, in his inn there, with the diſtemper which put a period to his life, Oct. 1612, when he was ſeventy years of age.

He was a knight of St. Stephen, and member of ſeveral academies, beſides other ſocieties; as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoriſti of Rome. He could not endure the title of poet, which he thought ſo far from bringing any honour to the bearers, that it rather expoſed them to contempt. He wrote ſeveral things, but "Paſtor Fido," was his favourite work, as appears from the warmth of his reſentment againſt a critic who cenſured it.

GUDIUS (MARQUARD), a learned critic, was of Holſtein in Germany; but we know nothing of his parents, nor what year he was born in. He laid the foundation of his ſtudies at Renſburg under Jonſius, and went afterwards to Jena, where he was in 1654. He continued ſome years in this city, manifeſting a ſtrong inclination for letters, and making diligent ſearch after ancient inſcriptions. He was at Francfort in July 1658, when the emperor Leopold was crowned; and went from thence into Holland, where John Frederic Gronovius recommended him to Nicolas Heinſius, as a young man of uncommon parts and learning, who had already diſtinguiſhed himſelf by ſome publications, and from whom greater things were to be expected. His parents in the mean time wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they conſidered as a frivolous and unprofitable employment. But he remained inexorable; preferred a competency with books to any fortune without them; and, above all, was particularly averſe to a court,

where "he ſhould," he ſaid, "be conſtantly obliged to keep the very worſt of company."

His learned friends all this while were labouring to ſerve him. Grævius tried to get him a place at Duiſburg, but could not. The magiſtrates of Amſterdam ſoon after offered him a conſiderable ſum to digeſt and reviſe Blondel's "Remarks upon Baronius's Annals," and gave him hopes of a profeſſorſhip: but receiving a letter from Gronovius, which made him a better offer, he declined the undertaking. Gronovius propoſed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whoſe name was Samuel Schas: and this propoſal he readily embraced, though he had another letter from Alexander Morus, with the offer of a penſion of Saumur, and a lodging in the houſe of the celebrated profeſſor Amyrault, if he would read lectures upon ancient hiſtory to ſome French noblemen.

He ſet out with Schas, Nov. 1659; and, April 1660, got to Paris, where he found Menage at work with Diogenes Laërtius, and communicated to him ſome obſervations of his own. He eaſily found admittance to all the learned wherever he came, being furniſhed from Holland with inſtructions and recommendations for that purpoſe. They arrived at Toulouſe, Oct. 1661, where they both fell ſo ill, that they were expected to die: but recovering, they went to Italy, where they ſtayed all 1662, and part of 1663. At Rome, at Florence, at Capua, they found ſeveral of the learned, ſuch as Leo Allatius, Carolus Dati, &c. In 1663, they returned to France, and continued there the remaining part of the year. Gudius, who ſeems to have been a provident man, had deſired his friends at parting, to keep a look-out for any place of ſettlement for him at his return: and accordingly Heinſius, Gronovius, and Grævius, were very attentive to his intereſt. But his pupil Schas had a mind for another tour, and Gudius thought it better to attend him, than to accept of any thing that the others could get him. The truth is, Gudius found himſelf at preſent in a condition to make his fortune: for Schas was a lover of letters; and, though immenſely rich, reſolved to ſpend his life in ſtudying. He was withal very fond of Gudius, whom he diſſuaded from accepting any place; and preſſed to accompany him through the libraries of Germany, as he had already done through thoſe of France and Italy.

They ſet out for England, and were in Germany in July 1664; for they returned to the Hague in the December following. Gudius continued at the Hague till 1671, refuſing to accept any thing, though a profeſſorſhip or two were offered him; and then went to ſettle in his own country, yet without diſuniting himſelf from his pupil, with whom he had lived long as an intimate friend. In Auguſt, Gudius was made librarian and counſellor to the duke of Holſtein;

Holſtein; and, in June 1672, he was married. In 1674, he was ſent by that prince to the court of Denmark; and, Dec. 1675, was informed at the Hague, that Schas was dead at Holſtein. He had left his eſtate to Gudius, with legacies to Grævius, Gronovius, Heinſius, and other learned men: which legacies however were revoked in a codicil. There was a conteſt about the will, ſet on foot by the relations of Schas; but Gudius carried the eſtate, and, from that time thought proper to break off his correſpondence with his learned friends in Holland. In 1678, he was irretrievably diſgraced with his prince, which created him much affliction. However, he was a little comforted afterwards, by being made counſellor to the king of Denmark. He died, ſomewhat immaturely, in 1689. Though it was conſtantly expected from him, yet he never publiſhed any thing of conſequence. At Jena, in 1657, came out a theſis of his "De Clinicis, ſive Grabatariis veteris Eccleſiæ:" and in 1661, when he was at Paris, he publiſhed "Hippolyti Martyris de Antichriſto librum, Græcè," a piece never printed before. His MSS. however, with his own collations, he communicated to Gronovius, Grævius, Heinſius, and others, who all conſidered him as excellent in philology and criticiſm.

GUERCINO, ſo called from a caſt he had in one of his eyes, for his true name was Franceſco Barbierii da Cento, was a celebrated Italian painter, and born near Bologna in 1590. He learned the principles of his art under a Bolognian painter, whoſe capacity was not extraordinary: but converſing afterwards with the works of Michael Angelo and the Caracci, whoſe academy he entered into, he made a vaſt progreſs. He deſigned gracefully, and with correctneſs; and was an admirable colouriſt: he was, beſides, very famous for a happy invention and freedom of pencil, and for the ſtrength, relievo, and becoming boldneſs of his figures. He painted for a long time in this ſtrong way, but began, in the decline of life, to alter his ſtyle; and took up another more gay, neat, and pleaſant, yet by no means ſo grand and natural as his former guſto. He was ſent for to Rome by Gregory XV. and after two years ſpent there with univerſal applauſe, returned home: from whence he could not be drawn by the moſt powerful invitations from either the kings of England or France. Nor could Chriſtina, queen of Sweden, prevail with him to leave Bologna, though in her paſſage through it ſhe made him a viſit, and would not be ſatisfied till ſhe had taken him by the hand. He received the honour of knighthood from the duke of Mantua. He died a bachelor in 1666, very rich, notwithſtanding he had expended vaſt ſums of money, in building chapels, founding hoſpitals, and other acts of charity.

GUEVARA (ANTONY DE), a Spaniſh writer, was born in the province of Alaba, towards the end of the fifteenth century; and was brought up at court. After the death of Iſabella, queen of Caſtile, he turned Franciſcan monk; but afterwards, having made himſelf known at court, became preacher and hiſtoriographer to Charles V. He was much admired for his politeneſs, eloquence, and great parts; but, pretending to write books, he made himſelf ridiculous to good judges. His high-flown figurative ſtyle, full of antitheſes, is not the greateſt of his faults: an ill taſte, and a wrong notion of eloquence, put him upon ſuch a way of writing. This however was trifling, compared with his extravagant way of handling hiſtory. The liberty he took to falſify whatever he pleaſed, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romantic writers. Being in the emperor's retinue, he ſaw a great part of Europe, and was made biſhop of Guadix, in the kingdom of Granada, and then biſhop of Mandonedo in Galicia. He died in 1544. He was the author of ſeveral works in Spaniſh; the moſt famous of which is his "Dial of Princes, or Life of Marcus Aurelius Antoninus;" it having been tranſlated into all the languages of Europe.

GUEVARA (LOUIS VELEZ DE), a Spaniſh comic poet, who recommended himſelf at the court of Philip IV. by his humour and pleaſantries. He is ſaid to have poſſeſſed in the higheſt degree the talent of turning the moſt ſerious things into ridicule, and even of diſſipating, in an agreeable manner, the deepeſt and the juſteſt grief. He was the author of ſeveral comedies, which were printed at different places in Spain; and of an humorous piece, entitled, "El diabolo cojudo, novela de la otra vida," printed at Madrid in 1641. He was born at Ecija in Andaluſia, we know not in what year; but he died in 1646.

GUICCIARDINI (FRANCESCO), the celebrated hiſtorian of Italy, was deſcended of an ancient and noble family at Florence, where he was born March 6, 1482. His father, Piero Guicciardini, being an eminent lawyer, bred up his ſon in his own profeſſion; in which deſign he ſent him, in 1498, to attend the lectures of M. Jacopo Modeſti, of Carmignano, who read upon Juſtinian's Inſtitutes at Florence. Franceſco ſubmitted to this reſolution of his father with ſome reluctance. He had an uncle, who was archdeacon of the metropolitan church of Florence, and biſhop of Cortona; and the proſpect of ſucceeding to theſe benefices, which yielded near 1500 ducats a year, had fired the ambition of the nephew. He had hopes of riſing from ſuch a foundation, through richer preferments, by degrees, to the higheſt, that of a cardinal; and the reverſion of the uncle's places might have been eaſily obtained. But though his father had five ſons, he could not

not think of placing any of them in the church, by reaſon of the neglect which he obſerved in the diſcipline. Franceſco proceeded therefore with great vigour in the ſtudy of the law: he took his degrees at Piſa, in 1505; but looking upon the cannon law as of little importance, he choſe to be doctor of the civil law only. The ſame year he was appointed a profeſſor of the inſtitutes at Florence, with a competent ſalary for thoſe times. He was now no more than twenty-three years of age, yet ſoon eſtabliſhed a reputation ſuperior to all the lawyers his contemporaries, and had more buſineſs than any of them. In 1506, he married Maria, daughter of Everardo Salviati, by far the greateſt man in Florence; and, in 1507, was choſen ſtanding counſellor to ſeveral cities of the republic. Two years after he was appointed advocate of the Florentine chapter, a poſt of great honour and dignity, which had been always filled with the moſt learned counſellors in the city; and, in 1509, elected advocate of the order of Calmaldoli.

He continued thus employed in the proper buſineſs of his profeſſion till 1511; but that year the criſis of the public affairs gave occaſion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league, which the French and Spaniards had entered into againſt the Pope. Perplexed about their choice to remain neuter or engage in the league, they had recourſe to our advocate, whom they ſent ambaſſador to Ferdinando, king of Spain, to treat of this matter; and at the ſame time charged him with other affairs of the higheſt importance to the ſtate. With this character he left Florence in 1512, and arriving ſafely at Bruges, where his Spaniſh majeſty then reſided, remained two years at that court. Here he had an opportunity of exerting and improving his talents as a ſtateſman. Many events happened in that time, the conſequences whereof came within his province to negotiate; ſuch as the taking and plundering Ravenna and Prato by the Spaniards, the depoſing of Piero Soderini, and the reſtoration of the family of Medici. The iſſues of theſe and ſeveral other occurrences, which happened at that time, were conducted by him with ſuch an happy addreſs, that the republic found no occaſion to employ any other miniſter; and the king teſtified the ſatisfaction he found in him by the great quantity of fine wrought plate, which he preſented to him at his departure. On his arrival at Florence, in 1514, he was received with uncommon marks of honour; and, in 1515, conſtituted advocate of the conſiſtory by Leo X. at Cortona. The Pope's favours did not ſtop here. Franceſco's extraordinary abilities, with a hearty devotion for the intereſt of the church, were qualifications of neceſſary uſe in the eccleſiaſtical ſtate. Leo therefore, that he might reap the full advantage of them, ſent for him not long after to Rome, reſolving to employ him where his talents might be of moſt ſervice; and he aſſiſted in all the conſultations, to the great ſatisfaction

faction of the Pope. In 1518, when Modena and Reggio were in great danger of being loſt, he was ſent to the government of thoſe cities, and approved himſelf equal to the charge.

His merit in this government recommended him, in 1521, to that of Parma, from whence he drove away the French, and confirmed the Parmeſans in their obedience; and this at a time, when the holy ſee was vacant by the death of Leo, and the people he commanded full of fears, diſheartened, and unarmed. He retained the ſame poſt under Adrian VI. to whom he diſcovered the dangerous deſigns of Alberto Pio da Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government, and conſtituted him preſident of Romagna, with an unlimited authority. In 1526, the Pope, by a brief, declared him lieutenant-general of all his troops in the eccleſiaſtical ſtate, with an authority over his forces in other parts alſo, that were under the command of any captain-general: this honour received a further heightening, by the command of the confederate army, which was given him ſoon after. In 1527, he led theſe joint forces to Ravenna, and relieved that country, then threatened with an entire deſtruction. The ſame year he alſo quelled a dangerous inſurrection in Florence, when the army of the league was there under the command of the conſtable of Bourbon.

In 1531, the Pope, thinking he could never do enough for him, made him governor of Bologna, contrary to all former precedents, that city having never before been committed to the hands of a layman. He did not remain continually at Bologna, but divided his time between that city and Florence. In Feb. this year, he ſent a letter of inſtructions to Florence; and in April received orders from the Pope to reform the ſtate there, and to put Aleſſandro in the poſſeſſion of the government. Wiſe and prudent, however, as he was, diſcontents and faction at length aroſe. As long as Clement ſat in the papal chair, the murmurers grumbled only in private; but upon that Pope's death, in 1534, the diſguſt ſhewed itſelf openly: two noblemen in particular, who till then had been fugitives, entered the city at noon-day, with a retinue of ſeveral of their friends, and ſome outlawed perſons, well armed. The governor, looking upon this as done in contempt of his perſon, meditated how to revenge the affront. One evening two proſcribed felons, under Pepoli's protection, were taken up by the officers as they were walking the ſtreets, and carried to priſon: and Guicciardini, without any further proceſs, ordered them to be immediately executed. Pepoli, who was one of theſe noblemen, highly incenſed, aſſembled a number of his friends, and was going in queſt of the governor to ſeek his revenge, when the ſenate ſent ſome of their members to deſire him to return home, and not to occaſion

occaſion a tumult, which, for fear of diſobliging that body, he complied with.

It was this good diſpoſition of the ſenate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foreſaw that the people would no longer ſubmit to his commands, and therefore had reſolved to quit the government; but the ſenate, conſidering that many diſorders might happen, if they were left without a governor in the time of the vacant ſee, begged him to continue, promiſing that he ſhould have all the aſſiſtance requiſite. To this he at laſt conſented; and, with true magnanimity and firmneſs of mind, deſpiſing the danger that threatened him, remained in the city, till he underſtood that a new governor was appointed, when he reſolved to quit the place. Some time after his arrival in Florence, upon the death of the duke, he had influence enough in the ſenate, to procure the election of Coſmo, ſon of Giovanni de Medici, to ſucceed in the ſovereignty. But though he had intereſted himſelf ſo much in the election, yet he ſoon quitted the court, and meddled in public affairs no further than by giving his advice occaſionally, when required. He was now paſt 50, an age when buſineſs becomes diſguſting to perſons of a reflecting turn. His chief wiſh was, that he might live long enough, in a quiet receſs, to finiſh his hiſtory. In this reſolution he retired to his delightful country-ſeat at Emmæ, where he gave himſelf up entirely to the work; nor could he be drawn from it by all the entreaties and advantageous offers that were made him by Pope Paul III. who, in the midſt of his retirement, paſſing from Nice to Florence, was at the pains to ſolicit our hiſtorian, firſt in perſon, then by letters, and at laſt, by the mediation of cardinal Ducci, to come to Rome. But he was proof againſt all ſolicitations, and, excuſing himſelf in a handſome manner to his holineſs, ſtuck cloſe to his great deſign; ſo that though he enjoyed this happy tranquillity a few years only, yet in that time he brought his hiſtory to a concluſion; and had reviſed the whole, except the four laſt books, when he was ſeized with a fever, which carried him out of this world, May 27, 1540. He died in his 59th year.

As to the productions of his pen, his hiſtory claims the firſt place. As ſoon as it appeared in public, it was immediately tranſlated into Latin, and has had ſeveral editions in moſt of the European languages. Our author wrote ſeveral other pieces, as "The Sacking of Rome;" "Conſiderations on State Affairs;" "Councils and Admonitions."—Beſides, there are extant ſeveral of his "Law Caſes," with his opinion, preſerved in the famous library of Signior Carlo Tomaſo Strozzi; and an Epiſtle in verſe, which has given him a place among the Tuſcan poets, in the account of them by Creſcimbeni.

Guicciardini

Guicciardini was ſurvived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

GUIDI (ALEXANDER), an Italian poet, was born at Pavia in Milan, 1650; and ſent to Parma, at ſixteen years of age. His uncommon talents for Italian poetry recommended him ſo powerfully at court, that he received encouragement from the duke himſelf. He compoſed ſome pieces at that time, which, though they favoured of the bad taſte then prevailing, yet ſhewed genius, and a capacity for better things. He had afterwards a deſire to ſee Rome; and, in 1683, went thither by the permiſſion of the duke of Parma. The queen of Sweden, Chriſtina, was ſo pleaſed with a poem, which he compoſed at her requeſt, that ſhe had a great deſire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having ſignified her deſire to that prince's reſident at Rome, and the duke being acquainted with it, Guido was ſent back to Rome in May 1685.

Though the queen of Sweden was very kind to him, and obtained a good benefice for him from Innocent XI. yet he did not ceaſe to feel the eſteem of his maſter the duke of Parma, but received from him a penſion, which was paid very punctually. The death of his royal patroneſs happened in 1689, but he did not leave Rome; for the duke of Parma gave him an apartment in his palace there, and his loſs was abundantly recompenſed by the liberality of many perſons of quality. In July 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raiſed to the pontificate.

In 1709, he took a journey to his own country, to ſettle ſome private affairs. He was there when the emperor made a new regulation for the ſtate of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to repreſent to prince Eugene of Savoy, the inconveniences and burden of this regulation: for prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpoſe Guidi drew up a memorial, which was thought ſo juſt and ſo well reaſoned, that the new regulation was immediately revoked. The ſervice he did his country in this reſpect, procured him a mark of diſtinction from the council of Pavia; who, in 1710, enrolled him in the liſt of nobles and decurions of the town. He was now ſolely intent upon returning to Rome; but made his will firſt, as if he had foreſeen what was ſhortly to happen to him. Upon his arrival there, he applied himſelf to a

verſification of ſix homilies of the pope; which he cauſed to be magnificently printed, and would have preſented it to the pontiff, who was then at Caſtel-Gandolfe. With this view he ſet out from Rome in June 1712, and arrived at Freſcati, where he was ſeized with an apoplectic fit, of which he died in a few hours, aged almoſt ſixty-two. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Taſſo.

Though nature had been very kind to his inner man, yet ſhe had not been ſo to his outer; for he was crooked and crumpt both before and behind: his head, which was reaſonably large, did not bear a juſt proportion to his body, which was but ſmall; and he was blind of his right eye. In recompence, however, for theſe bodily defects, he poſſeſſed very largely the faculties of the mind. He was not learned, but he had a great deal of wit and judgment. His taſte lay for heroic poetry, and he had an averſion to any thing free or ſatirical. His goût is original, though we may ſometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models.

GUIDO RENI, an Italian painter, was born at Bologna in 1575, and learned the rudiments of painting under Denis Calvert, a Flemiſh maſter, who taught in that city, and had a good reputation. But, the academy of the Carracci beginning to be talked of, Guido left his maſter, and entered himſelf of that ſchool, in order to be poliſhed and refined. He chiefly imitated Ludovico Caracci, yet always retained ſomething of Calvert's manner. He made the ſame uſe of Albert Durer, as Virgil did of old Ennius, borrowed what he pleaſed from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with ſo much gracefulneſs and beauty, that he alone got more money and more reputation in his time than his own maſters, and all the ſcholars of the Caracci, though they were of greater capacity than himſelf. He was charmed with Raphael's pictures; yet his own heads are not at all inferior to Raphael's. Michael Angelo, moved probably with envy, is ſaid to have ſpoken very contemptuouſly of his pictures; and his inſolent expreſſions might have had ill conſequences, had not Guido prudently avoided diſputing with a man of his impetuous temper. Guido acquired ſome ſkill alſo in muſic, by the inſtruction of his father, who was an eminent profeſſor of that art.

Great were the honours this painter received from Paul V. from all the cardinals and princes of Italy, from Lewis XIII. of France, Philip IV. of Spain, and from Udiſlaus king of Poland and Sweden, who, beſides a noble reward, made him a compliment, in a letter under his own hand, for an Europa he had ſent him. He was extremely handſome and graceful in his perſon; and ſo very beau-

tiful in his younger days, that his maſter Ludovico, in painting his angels, took him always for his model. In his behaviour he was modeſt, gentle, and very obliging; lived in great ſplendor both at Bologna and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himſelf ſo entirely, that all the money he could get, by his pencil, or borrow upon intereſt, was too little to ſupply his loſſes: and he was at laſt reduced to ſo poor and mean a condition, that the conſideration of his preſent circumſtances, together with reflections on his former reputation and high manner of living, brought a languiſhing diſtemper on him, of which he died in 1642.

GUIGNARD (JOHN), a Jeſuit, born at Chartres, and profeſſor of divinity in the college of Clermont, was executed at Paris, Jan. 7, 1595, for high-treaſon: that is, for having written a book filled with rebellion and fury againſt Henry III. and Henry IV. of France. As the parliament were carrying on the proſecution againſt Chaſtel, ſome of them, deputed for that purpoſe, went to the college of Clermont, and ſeized ſeveral papers: and among theſe was found a book in the hand-writing of Guignard, containing propoſitions to prove, that it was lawful to kill the king; with inferences, to adviſe the murder of his ſucceſſor alſo. As the juncture of things at that time required the government to proſecute with the ſtricteſt ſeverity a doctrine, which not long before had expoſed the king's life to the wicked attempt of John Chaſtel, it was not thought proper to ſhew the leaſt favour to the Jeſuit.—He refuſed to make the "Amende Honorable" and obſtinately perſiſted till his death, in not acknowledging Henry IV. for king of France: for which he has been placed in the Jeſuits martyrology.

GUILDFORD (Right Hon. FREDERICK NORTH, Earl of) lord North, lord-warden and admiral of the cinque-ports, governor of Dover-Caſtle, lord-lieutenant and cuſtos-rotulorum of Somerſetſhire, chancellor of the univerſity of Oxford, recorder of Glouceſter and Taunton, and elder brother of the Trinity-Houſe, preſident of the Foundling-Hoſpital and of the Aſylum, a governor of the Turkey-Company and of the Charter-Houſe, K. G. and L. L. D. was born April 13, 1732. He ſucceeded the celebrated Mr. Charles Townſhend, as manager of the Houſe of Commons and chancellor of the Exchequer; and in 1770, on the reſignation of the duke of Grafton, was made firſt lord of the treaſury, in which office he continued until the cloſe of the American war, or rather until the formation of the Rockingham miniſtry, which began the buſineſs of peace with the colonies. He was a man of ſtrong mental faculties, and, as an orator, at once commanded attention and enforced conviction: but taking the helm

helm at a time when the king's party were unpopular, and when it was ſuppoſed that the late earl of Bute was the great machine by which the cabinet was moved, ſo he continued in that ſtate of unpopularity until he reſigned the ſeals. During the whole of his premierſhip, he ſtudiouſly avoided impoſing any taxes that ſhould materially affect the lower claſs of people. The luxuries and not the neceſſaries of life were repeated objects of his budget. As a financier, he ſtood high, even in the opinion of oppoſition; and they were a combination of all the great talents in the kingdom; but, fatally wedded to the deſtructive plan of ſubduing the republican ſpirit of the Americans, his adminiſtration will not only ſtand marked in the page of hiſtory with an immenſe waſte of public treaſure, but it will appear beſprinkled with the kindred blood of thouſands of Britiſh ſubjects. To the very laſt moment he ſpoke in the ſenate, he, however, defended that war. His Lordſhip was one of the firmeſt and moſt ſtrenuous ſupporters of the conſtitution in church and ſtate. He died Auguſt 9, 1790. He married May 20, 1756, Miſs Ann Speke, an heireſs of the ancient family of Dillington, in Somerſetſhire, by whom he has left two ſons and three daughters; the eldeſt ſon, George-Auguſtus, born Sept. 11, 1757, and married Sept. 30, 1785, to Miſs Hobart, ſucceeded his father in the earldom and eſtates.

GUILLELMA, of Bohemia, in French Guillemete, was the foundreſs of an infamous ſect, which ſtarted up in Italy in the 13th century, and which under the maſk of devotion uſed to practiſe all manner of lewdneſs. She impoſed ſo effectually upon the world by a ſhew of extraordinary devotion, and played her part ſo well all her life-time, that ſhe was not only reputed holy at her death, but alſo revered as a ſaint a conſiderable time after it. However, her frauds, and the deluſions ſhe had employed, were at laſt diſcovered, in the ſame manner, according to Spondanus, as the frauds of the Fratricelli; upon which her body was dug up, and burnt in 1300. She died in 1281, and had been buried in Milan.

GUILLIM (John), was the ſon of John Guillim of Weſtburg in Glouceſterſhire, yet born in Herefordſhire, about 1565. He was ſent to a grammar-ſchool at Oxford, and apparently entered a ſtudent of Brazen-Noſe-College in 1581. Having completed his purſuit of literature in the univerſity, he returned to Minſterworth in Glouceſterſhire; and had been there only a ſhort ſpace when he was called to London, and made a member of the Society of the College of Arms, by the name of Portſmouth; and hence promoted to the honours of Rouge Croix Purſuivant of Arms in ordinary in 1617; in which poſt he continued till his death, which happened in 1621. He publiſhed his celebrated book, entitled,

"The Diſplay of Heraldry," in 1610, folio, which has gone through many editions.

GUISE (WILLIAM) an Engliſh divine, whoſe untimely death was a great loſs to the republic of letters, was born at Ablond's-Court near Glouceſter, in 1653; and was entered, in 1669, a commoner of Oriel-College, Oxford: which he changed for All-Souls, where he was choſen fellow, a little before he took his firſt degree in arts, April 4, 1674. He commenced M. A. in 1677, and entered into orders; but marrying, he reſigned his fellowſhip. However, he ſtill continued at Oxford; he took a houſe in St. Michael's pariſh, reſolving not to leave the univerſity, on account of his ſtudies, which he proſecuted with indefatigable induſtry, and ſoon became a great maſter of the Oriental learning and languages. In that way he tranſlated into Engliſh, and illuſtrated with a commentary, "Miſnæ pars ordinis primi Zeraim Tituli ſeptem;" and was preparing an edition of Abulfeda's Geography, when he was ſeized with the ſmall-pox, which carried him off in 1683. He was buried in St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inſcription. He left iſſue a ſon John, who, being bred to the army, raiſed himſelf to the higheſt poſts there, and was well known in the military world, by the title of General Guiſe.

GULDENSTAEDT (JOHN ANTHONY), was born at Riga, April 26, 1745; received the rudiments of his education in that town; and in 1763 was admitted into the medical college of Berlin. He completed his ſtudies at Francfort upon the Oder, and in 1767, received the degree of M. D. in that univerſity. On account of his knowledge of foreign languages, and the conſiderable progreſs he had made in natural hiſtory, he was conſidered as a fit perſon to engage in the expeditions which were planned by the imperial academy. Being invited to St. Peterſburg, he arrived in that city in 1768, was created adjunct of the academy, and afterwards, in 1770, member of that ſociety, and profeſſor of natural hiſtory. In June 1761, he ſet out upon his travels, and was abſent ſeven years. From Moſcow, where he continued till March 1769, he paſſed to Voronetz, Tzaritzin, Aſtracan, and Kiſlar, a fortreſs upon the weſtern ſhore of the Caſpian, and cloſe to the confines of Perſia. In 1770 he examined the diſtricts watered by the rivers Terek, Sunſha, and Alkſai, in the eaſtern extremity of Caucaſus; and in the courſe of the enſuing year penetrated into Oſſetia, in the higheſt part of the ſame mountain; where he collected vocabularies of the languages ſpoken in thoſe regions, made inquiries into the hiſtory of the people, and diſcovered ſome traces of Chriſtianity among them. Having viſited Cabarda and the northern chain of the Caucaſus, he proceeded to Georgia, and

was

was admitted to an audience of prince Heraclius, who was encamped about ten miles from Tefflis.

In the almoſt unknown dominions of this prince, who, from his gratitude to Ruſſia, afforded to Guldenſtaedt every aſſiſtance in his power, the profeſſor penetrated into the middle chain of Mount Caucaſus, viſited the confines of Mingrelia, Middle Georgia, and Eaſtern and Lower Imeretia; and, after eſcaping many imminent dangers from the bandîtti of thoſe parts, fortunately returned to Kiſlar, on the 18th of November, where he paſſed the winter, collecting various information concerning the neighbouring Tartar tribes of the Caucaſus, and particularly the Leſgees. In the following ſummer he journeyed to Cabarda Major, continued his courſe to Mount Beſhtan, the higheſt point of the firſt ridge of the Caucaſus; inſpected the mines of Madſhar, and went to Tcherkaſh upon the Don. From thence he made expeditions to Azof and Taganrog, and then, along the new limits to the Dnieper, he finiſhed this year's route at Krementſhuk, in the government of New Ruſſia. In the enſuing ſpring, he was proceeding to Crim Tartary, but receiving an order of recall, he returned through the Ukraine to Moſcow and St. Peterſburg, where he arrived in the month of March 1775. Upon his return, he was employed in arranging his papers; but, before he could finiſh them for the preſs, was ſeized with a violent fever, which carried him to the grave in March 1781. His writings which have been hitherto publiſhed, conſiſt of the following treatiſes, 1. "Theoria virium corporis humani primitivarum, &c." by which he obtained his doctor's degree. 2. "Memoire ſur les produits de Ruſſie propes pour ſoutenir la balance du commerce exterieur toujours favorable. St. Pet. 1777." 3. "Account of the Havens in the Seas of Azof, Euxine, and Marmora, in the Journal of St. Peterſburg for 1776." 4. "Of the Harbours and Trade of the Caſpian Sea, with a Chart in the ſame Journal for 1777." 5. "Chymical Analyſis of the Warm Baths near the River Terek," in the Geographical Calendar for 1778. 6. "Geographical, Hiſtorical, and Political Account of the new Ruſſian Lines between the Terek and the Sea of Azof, accompanied with a Map," in the ſame Journal for 1777. 7. "Thoughts on the Commerce to be opened between Ruſſia and Germany, through the Danube," in the Journal for 1780. The five laſt articles are written in the German language; there were ſeveral others printed in Latin.

GUNNING (Peter), biſhop of Ely, was the ſon of Peter Gunning, of Hoo in Kent, and born there in 1613. He had his firſt education at the king's ſchool in Canterbury, where he commenced an acquaintance with Somner, the antiquary, his ſchoolfellow. At fifteen, he was removed to Clare-Hall in Cambridge, and promoted to a fellowſhip in 1633: he became an eminent tu-

tor

tor in the college. Soon after he commenced M. A. and had taken orders, he had the cure of Little St. Mary's from the maſter and fellows of Peter-Houſe. He became an eminent preacher, and was licenſed as ſuch by the univerſity in 1641; when he diſtinguiſhed himſelf by his zeal for the church and king. About the ſame time, making a viſit to his mother at Tunbridge, he exhorted the people, in two ſermons, to make a charitable contribution for the relief of the king's forces there: which conduct rendered him obnoxious to the powers then in being, who firſt impriſoned him; and, on his refuſing to take the covenant, deprived him of his fellowſhip. This obliged him to leave the univerſity, but not before he had drawn up a treatiſe againſt the covenant, with the aſſiſtance of ſome of his friends, who took care to publiſh it.

Being thus ejected, he removed to Oxford, where he was incorporated M. A. July 10, 1644; and kindly received by Dr. Pink, warden of New-College, who appointed him one of the chaplains of that houſe. During his reſidence there, he officiated two years at the curacy of Caſſingdon, under Dr. Jaſper Mayne, near Oxford; and ſometimes preached before the court, for which ſervice he was complimented, among many other Cambridgemen, with the degree of B. D. June 23, 1646. Soon after this, he became tutor to the lord Hatton and Sir Francis Compton, and then chaplain to Sir Robert Shirley, who was ſo much pleaſed with his behaviour, in ſome diſputations with a Romiſh prieſt, as well as with his great worth and learning in general, that he ſettled upon him an annuity of 100l. Upon the deceaſe of Sir Robert, he held a congregation at the chapel of Exeter-Houſe, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other moleſtation from the uſurper Cromwell, than that of being now and then ſent for and reproved by him. On the return of Charles II. he was reſtored to his fellowſhip, and created D. D. by the king's mandate September 5, 1660; having been firſt preſented to a prebend in the church of Canterbury; ſoon after which he was inſtituted to the rectories of Coteſmore in Rutland, and of Stoke-Bruen in Northamptonſhire. But this was not all; for before the expiration of the year, he was made maſter of Corpus-Chriſti-College in Cambridge, and alſo lady Margaret's profeſſor of divinity: nor did he ſtop even here, for in a few months he ſucceeded to the regius profeſſorſhip of divinity, and the headſhip of St. John's-College, upon the reſignation of Dr. Tuckney, who had been obliged, June 12, 1661, to give way for Gunning; he being looked upon as the propereſt perſon to ſettle the univerſity on right principles again, after the many corruptions that had crept into that body.

In 1661, he was choſen proctor both for the chapter of the church of Canterbury, and for the clergy of the dioceſe of Peter-

borough. In 1669, he was promoted to the biſhopric of Chicheſter, which he held with his regius profeſſorſhip of divinity till 1674, when he was tranſlated to Ely; where, after ten years enjoying it, he died a bachelor, in his 71ſt year, July 6, 1684. His corpſe was interred in the cathedral of Ely, under an elegant monument of white marble with an inſcription.

He was a perſon of great erudition and literature; of a moſt unblamable life and converſation, and of moſt extenſive and exemplary charity. Among the chief of his writings are, 1. "A Contention for Truth, in two public Diſputations upon Infant Baptiſm, &c. 1658," 8vo. 2. "Schiſm unmaſked, or a late Conference in 1657, &c. This was publiſhed the following year with a large preface by a Roman Catholic at Paris, 8vo. 3. "A View and Correction of the Common-Prayer, 1662." 4. "The Paſchal or Lent Faſt apoſtolical and perpetual, 1662," 4to. with an appendix, anſwering the principal objections of the Preſbyterians.

GUNTER (EDMUND), an Engliſh mathematician, was of Welſh extraction from a family at Gunter's-Town in Brecknockſhire; but his father, being ſettled in the county of Hereford, had this ſon born to him there in 1581. As he was a gentleman poſſeſſed of an handſome fortune, he thought proper to breed him up in a liberal way: to which end he was placed under Dr. Buſby at Weſtminſter-School, where he was admitted a ſcholar on the foundation; and in conſequence thereof, elected ſtudent of Chriſt-Church, Oxford, in 1599. Having taken both his degrees in arts at the regular times, he entered into orders, and became a preacher in 1614, and proceeded B. D. Nov. 23, 1615. But genius and inclination leading him chiefly to mathematics, he applied early to that ſtudy, and, about 1606, merited the title of an inventor by the new projection of his ſector, which he then deſcribed, together with its uſe, in a Latin treatiſe; and ſeveral of the inſtruments were actually made according to his directions. Theſe being greatly approved, as being more extenſively uſeful than any that had appeared before, ſpread our author's fame univerſally: and though he did not print them, yet many copies being tranſcribed and diſperſed abroad, carried his reputation along with them, and he was preferred to the aſtronomy chair at Greſham-College on March 6, 1619.

He had invented a ſmall portable quadrant, for the more eaſy finding of the hour and azimuth, and other ſolar concluſions of more frequent uſe, in 1618; and, in 1620, he publiſhed his "Table of artificial Sines and Tangents to the Radius of 10,000,000 Parts to each Minute of the Quadrant." This admirable help to the ſtudious in aſtronomy was gratefully commemorated, and highly commended, by ſeveral of the moſt eminent mathematicians who were his contemporaries, and who at the ſame time did juſtice

to

to his claim to the improvement beyond all contradiction. He diſcovered a new variation in the magnetic needle, or the mariner's compaſs, in 1622. This fact was ſo ſurpriſing, and ſo contrary to the opinion then univerſally received, that our author dropt the matter apparently, expecting, through modeſty, an error in his obſervation to have eſcaped his notice in his experiment. But afterwards, what he had done, induced his ſucceſſor at Greſham to purſue it; and the truth of Gunter's experiment being confirmed by a ſecond, further inquiry was made, which ended in eſtabliſhing the fact. The deſcription and uſe of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his ſcale, which, after the inventor, is called "Gunter's Scale; he publiſhed in 1624, 4to. together with that of his ſector and quadrant. It is no wonder that his fame by this time had reached the ears of his ſovereign, or that prince Charles ſhould give directions, that he ſhould draw the lines upon the dials in Whitehall-Garden, and give a deſcription and uſe of them; or that king James ſhould order him to print the book the ſame year, 1624.

But while he was thus buſily employed he was taken off Dec. 10, 1626, about his 45th year, the prime of life for ſuch ſtudies. He died in Greſham-College, and was buried in St. Peter-le-Poor, Broad-Street, without any momument or inſcription. The 5th edition of his works was publiſhed by Mr. Leybourn in 1674, 4to.

GUSTAVUS the THIRD, (king of Sweden) was born on the 24th of January 1746. In 1771, he aſcended the throne, on the demiſe of his father Adolphus Frederick. He was at Paris when his father died, and ſoon after his arrival in Stockholm, he ſwore to preſerve the Conſtitution as eſtabliſhed in 1720, and not to introduce abſolute ſovereignty.

From his mother the queen dowager, ſiſter to the late king of Pruſſia, he ſeemed to inherit the ſpirit and abilities of his uncle; from his father that benevolence of heart, which ſtill renders the memory of Frederick Adolphus dear to the Swedes. Born with talents that would have reflected luſtre on any rank, but peculiarly ſuited to the exalted one he was deſtined to hold, his natural endowments were cultivated to the higheſt pitch, by an education the moſt finiſhed, and moſt nicely adapted to a ſituation, which would, probably, one day require their fulleſt exertion. By a graceful and commanding oratory, the moſt captivating manner and inſinuating addreſs, he caught the hearts of thoſe who beheld him only in public; by an extent of knowledge and depth of judgment, he excited the admiration of ſuch as had an opportunity of being nearer his perſon. But neither of theſe could as yet ſuſpect him of that genius for intrigue, of that bold and enterpriſing ſpirit, which have ſince diſtinguiſhed him; neither could hope, that ſuch a genius,

genius, whilſt it was exerted to promote the particular intereſts of the prince who poſſeſſed it, ſhould yet never loſe ſight of the happineſs of the people; that ſuch a ſpirit ſhould be under the direction of prudence, and in its courſe be marked by a moderation as amiable as it is rare. Neglectful of pleaſures, yet not averſe to them, without being diſſipated, he taſted the amuſements of a court; and in the midſt of the cloſeſt application to ſtudy, retained all that graceful eaſe which qualifies to ſhine in a circle—he cultivated with equal ſucceſs the arts of governing and of pleaſing, and knew alike how to gain the reſpect, and win upon the affections of his ſubjects. Three times a week he regularly gave audience to all who preſented themſelves. It required neither rank, fortune, nor intereſt, to obtain acceſs to him—he liſtened to the meaneſt of his ſubjects with the dignity of a ſovereign, indeed; but at the ſame time with the tenderneſs of a parent. He entered into the minuteſt details that concerned them; he informed himſelf of their private affairs, and ſeemed to take all that intereſt in their happineſs, which is ſo grateful to the unfortunate, and ſo rarely to be met with in perſons whoſe elevated ſtation place them, in a meaſure, beyond the reach, or even the knowledge of the ſufferings of the lower claſſes of mankind.

He poſſeſſed the military talents of his predeceſſor Charles XII. without his brutal ferocity. Like Cæſar, he united the character of the orator and ſoldier, and to complete the analogy, heedleſs of his death's warning, he unfortunately met Cæſar's fate. March 16, 1792, an aſſaſſin in a maſque fired a piſtol loaded with ſlugs and ruſty nails at his majeſty while at a maſquerade at the opera houſe in Stockholm. The greateſt part of the ſlugs had been extracted, and appearances indicating a recovery were viſible for about a week after he was wounded. But part of a ruſty nail and ſome ſmall pieces of iron had penetrated where it was dangerous and difficult to follow them; the ſurgeons concluded at one time that the whole ſhot was extracted, and the pains were only in conſequence of the unhealed ſores; but, ſoon after they had flattered themſelves with a perfect recovery, they perceived ſymptoms of a mortification, nor could they remove the cauſe. His majeſty was apprized of his certain diſſolution many days before it took place; but he bore the tidings of his doom with the moſt heroic fortitude and reſignation. He retained all his mental faculties until the laſt, and gave orders about the arrangements of the government, and other important affairs, with as much compoſure and wiſdom as ever he could have done in his moſt happy moments; and after ſuffering excruciating tortures for twelve days, he expired.

The name of the aſſaſſin, who endeavoured to conceal himſelf in the crowd, was Anckerſtrom, who had been an enſign in the guards. He had been remarked to talk diſreſpectfully of the king, and had been condemned to death by a council of war, for having prevented

the peaſants of Gothland from uniting to raiſe a body of troops during the laſt war againſt Ruſſia; but the king had granted him his pardon, as well as ſeveral other nobles who were concerned in ſimilar tranſactions. The king had been forwarned of an attempt on his life, by an anonymous letter, delivered to him the ſame day, but which he treated with contempt. About the time his majeſty's wounds was pronounced to be mortal, he changed his mind with reſpect to the regency, and veſted the whole of the authority in his brother, the duke of Sudermania. This duke was a very enterpriſing man, and as a warrior, ſuperior to the late king, equal to him in council, but by no means equal to him in the winning arts. The young king, who was inſtantly on his father's death proclaimed Guſtavus the Fourth, king of Sweden, was only 14 years old, but diſcovered great and promiſing abilities. The plot was ſoon traced to a conſiderable length. One of the principal bankers in Stockholm was involved in the conſpiracy, and furniſhed the nobles engaged in it with money to a large amount. One of the noblemen (Baron Bielke) taken up on ſuſpicion, when put to interrogatories, told the council that he would anſwer no queſtions. They threatened him with the torture; he ſmiled, and told them he had provided againſt their power, and accordingly in half an hour died in convulſions. The murderer, on being threatened with the torture, immediately gave up the following perſons, as principals in the plot: General Pechlin, the ſuppoſed leader, count Ribbing, count Horn, ſon to the general, Baron Bielke (who poiſoned himſelf on being diſcovered) Mr. Waltenſtierne, and Mr. Lilliehorn.

GUY (THOMAS), founder of Guy's-Hoſpital, was the ſon of Thomas Guy, lighterman and coal-dealer in Horſeleydown, Southwark. He was put apprentice, in 1660, to a bookſeller, in the porch of Mercers-Chapel, and ſet up trade with a ſtock of about 200l. in the houſe that forms the angle between Cornhill and Lombard-Street. The Engliſh Bibles being at that time very badly printed, Mr. Guy engaged with others in a ſcheme for printing them in Holland, and importing them; but this being put a ſtop to, he contracted with the univerſity of Oxford for their privilege of printing them, and carried on a great Bible-trade for many years to conſiderable advantage. Thus he began to accumulate money, and his gains reſted in his hands: for, being a ſingle man, and very penurious, his expences were next to nothing. His cuſtom was, to dine on his ſhop-counter, with no other table-cloth than an old news-paper: he was alſo as little nice with regard to his apparel. The bulk of his fortune, however, was acquired by purchaſing ſeamen's tickets during queen Anne's wars, and by South-Sea ſtock in the memorable year 1720.

To ſhew what great events ſpring from trivial cauſes, it may be obſerved,

obſerved, that the public are indebted to a moſt trifling incident, for the greateſt part of his immenſe fortune being applied to charitable uſes. Guy had a maid-ſervant, whom he had agreed to marry; and, preparatory to his nuptials, he had ordered the pavement before his door to be mended, ſo far as to a particular ſtone which he marked. The maid, while her maſter was out, innocently looking on the paviours at work, ſaw a broken place they had not repaired, and mentioned it to them; but they told her, that Mr. Guy had directed them not to go ſo far. "Well," ſays ſhe, "do you mend it: tell him I bad you, and I know he will not be angry." It happened, however, that the poor girl preſumed too much on her influence over her wary lover, with whom the charge of a few ſhillings extraordinary turned the ſcale entirely againſt her: for Guy, enraged to find his orders exceeded, renounced the matrimonial ſcheme, and built hoſpitals in his old age. He died December 17, 1724, in the 81ſt year of his age, after having dedicated to charitable purpoſes more money than any one private man upon record in this kingdom.

GUYET (Francis), an eminent critic, was born of a good family at Angers, in 1575. He loſt his father and mother when a child, and the ſmall eſtate they left him came almoſt to nothing by the ill-management of his guardians. Nevertheleſs, he applied himſelf intenſely to books; and being of opinion, that Paris would enable him to perfect his judgment and knowledge by the converſation of learned men, he took a journey thither in 1599. The acquaintance he ſoon got with the ſons of Claudius du Puy proved very advantageous to him; for the moſt learned perſons in Paris did frequently viſit theſe brothers, and many of them met every day in the houſe of Thuanus, where Meſſ. du Puy received company. After the death of that preſident, they held thoſe conferences in the ſame place: and Guyet conſtantly made one. He went to Rome in 1608, and applied himſelf to the Italian tongue with ſuch ſucceſs, that he could make good Italian verſes. He was much eſteemed by cardinal du Perron, and ſeveral great perſonages. He returned to Paris by the way of Germany; and was taken into the houſe of the duke d'Epernon, to teach the abbot de Granſelve, who was made cardinal de la Valette in 1621. Being thoroughly ſkilled in Greek and Latin authors, he picked out of them what was moſt proper for his pupil; and explained it to him, not like a pedant, but with a view to the uſe which a man deſigned for great employments would make of it. His noble pupil conceived ſo great an eſteem for him, that he always intruſted him with his moſt important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, choſe to live a private life, rather than in the houſe of the cardinal, and pitched upon Burgundy-College to make his abode in. Here

he ſpent the remainder of his life, minding nothing but his ſtudies: and applied himſelf chiefly to a work, wherein he pretended to ſhew, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter conſiſted only of one ſyllable.—His work came to nothing; for they found, after his death, only a vaſt compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main buſineſs: for as to the moderns, he meddled with nothing but hiſtories and voyages. The margins of his claſſics were full of notes; many of which have been publiſhed. The moſt complete thing that was found among his papers, was his notes upon Terence; and therefore they were ſent to Boeclerus, and afterwards printed. He took great liberties as a critic; for he rejected as ſuppoſititious all ſuch verſes, as ſeemed to him not to ſavour of the author's genius.—Thus he ſtruck out many verſes of Virgil; diſcarded the firſt ode in Horace; and would not admit the ſecret hiſtory of Procopius. He was cut for the ſtone in 1636; excepting which, his long life was hardly attended with any illneſs. He died of a catarrh, after three days illneſs, in the arms of James du Puy and Menage his countrymen, April 12, 1655, aged 80.

GUYON (JOHANNA-MARY BOUVIERS de la MOTHE), a French lady, memorable for her writings and her ſufferings in the cauſe of Quietiſm, was deſcended of a noble family, and born at Montarges, April 13, 1648. At ſeven years of age ſhe was ſent to the convent of the Urſulines, where one of her ſiſters by half-blood took care of her. She had given ſome extraordinary ſigns of illumination from her earlieſt infancy, and had made a great progreſs in the ſpiritual courſe at eight years of age. She ſurpriſed the confeſſor of the queen-mother of England, widow of Charles I. who preſented her to that princeſs; by whom ſhe would have been retained, had not her parents oppoſed it, and ſent her back to the Urſulines. She tried to take the habit before ſhe was of age to diſpoſe of herſelf; and her parents, having promiſed her to a gentleman in that country, obliged her to marry him. At the age of twenty-eight, ſhe loſt her ſpouſe, who leaving her a widow with three ſmall children, two boys and a girl, of whom ſhe had the guardianſhip, the education of theſe, and the management of her fortune, ſeemed to have become her only employment for the future. She governed herſelf by theſe principles, and had put her domeſtic affairs into ſuch an order as required an uncommon capacity, when ſhe was ſuddenly ſtruck with an impulſe to abandon every thing and follow her deſtiny, without knowing what it might be. She had lived, both before and after her marriage, in the ſtricteſt exerciſe of all the auſterities of a religious devotee.

In

In this turn of mind, ſhe went firſt to Paris, where ſhe became acquainted with M. d'Aranthon, biſhop of Geneva, who perſuaded her to go into his dioceſe, in order to perfect an eſtabliſhment which he had begun at Gex for the reception of newly-converted Catholics. She accordingly went to Gex in 1681, taking only her daughter with her; and her parents writing to her ſome time afterwards to reſign the guardianſhip of them, which was 40,000 livres a year, and give all her fortune to them, ſhe readily complied with the requeſt, reſerving only a moderate penſion for her own ſubſiſtence. Hereupon, the new community at Gex obſerving her humour, put it in the head of M. d'Aranthon, their biſhop, to oblige her to beſtow this remainder upon their houſe, and make herſelf ſuperior of it. But ſhe declined that propoſal, not approving of their regulations: whereat both the biſhop and his community took ſo much offence, that they entreated her to quit their houſe. Hereupon, ſhe retired firſt to the Urſulines of Thonon, and paſſing thence to Turin, and then to Grenoble, ſhe went at laſt to Verceil at the invitation of that biſhop, who had a great veneration for her piety. At length, after an abſence of five years, growing into an ill-ſtate of health, ſhe returned to Paris in 1686, to have the advice of the beſt phyſicians there. It was during this reſidence abroad, that ſhe compoſed the "Moyen court & tres facile de faire Oraiſon;" and another piece entitled, "Le Cantique des Cantiques de Salomon interpreté, ſelon le ſens myſtique," which were printed at Lyons with a licence of approbation; but, as her irreproachable conduct and extraordinary virtues made many converts to the way of contemplation and prayer, which was called Quietiſm, the matter in a little time began to make a noiſe, and the more ſo, as letters were ſent from the provinces where ſhe had travelled, complaining of her ſpiritualiſm.

The perſecution began with father de la Combe, a Barnabite monk, who was her confeſſor; and ſhe herſelf was confined by an order from the king in the convent des Filles de la Viſitation, in the ſtreet of St. Anthony, January 1668. Here ſhe was ſeverely examined for the ſpace of eight months, by order of M. Harlai, archbiſhop of Paris; but this ſerved only to illuſtrate her innocence and virtue: and Madam Miranion, the ſuperior of the convent, repreſenting the injuſtice of her detention to Madam Maintenon, that favourite pleaded her cauſe ſo effectually to the king, that ſhe obtained an order for her diſcharge, and afterwards conceived a particular affection and eſteem for her. She had not been long ſet at liberty, when ſhe became known to the abbé Fenelon, afterwards archbiſhop of Cambray, to whom ſhe was introduced by the ducheſs of Bethune. Beſides theſe two, ſhe had connections with the dukes de Chevreuſe and Beauvilliers, and ſeveral other perſons diſtinguiſhed by their parts and merit. But theſe connections could not ſcreen her from the zeal of the eccleſiaſtics, who recurred

recurred to their uſual ſtratagem on theſe occaſions, making violent outcries of the church's danger from this ſect. In this exigence, ſhe was perſuaded to put her writings into the hands of Boſſuet, biſhop of Meaux, and ſubmit to his judgment. That prelate, after reading all her papers both printed and MS. had a conference with her in perſon, and was ſo much ſatisfied as to communicate with her. In the mean time, the rage of the churchmen roſe daily higher, ſo that an order paſſed for the re-examination of her two books already mentioned. Boſſuet was at the head of this examination, to whom the biſhop of Chalons, afterwards cardinal de Noailles, was joined, at the requeſt of Madam Guyon; and to theſe two were added, M. Tronſon, ſuperior of the ſociety of St. Sulpice; and M. Fenelon. During the examination, ſhe retired to a convent at Meaux, by the deſire of that biſhop. At the end of ſix months, thirty articles were drawn up by him, ſufficient, as he thought, to prevent any miſchiefs from Quietiſm: to which four more by way of qualification, being added by Fenelon, the whole thirty-four were ſigned at Iſay near Paris by all the examinants, May 10, 1695.

Madam Guyon alſo ſigned them at the inſtance of Boſſuet, who prevailed with her likewiſe to ſubſcribe a ſubmiſſion to the cenſure, which he had paſſed in April preceding, upon her printed tracts. To this the biſhop ſubjoined an atteſtation, dated July 16, 1695, purporting that, in conſequence of theſe ſubmiſſions, and of the good teſtimony that had been given of her during her reſidence for ſix months in the convent of St. Mary de Meaux, he was ſatisfied with her conduct, and had continued her in the participation of the holy ſacrament, in which he found her. Thus cleared ſhe returned to Paris, not dreaming of any further proſecution; but ſhe was ſoon made ſenſible of her miſtake. All theſe ſubmiſſions and atteſtations did not prove ſufficient to allay the ſtorm; on the contrary, ſhe was involved in the perſecution of the archbiſhop of Cambray, and, being accuſed with him of Quietiſm, was impriſoned before the expiration of 1695, in the caſtle of Vincennes. She was removed, after ſome time, to the convent of Thomas a Vangirard, and thence thrown into the Baſtille, where ſhe underwent many rigorous examinations, and continued in priſon as a criminal till the meeting of the general aſſembly of the clergy of France in 1700; when, nothing being made out againſt her, ſhe was releaſed. This was the laſt epoch of the eclat which Madam Guyon made; after this ſhe went, firſt, to the caſtle belonging to her children, whence ſhe was permitted to retire to Blois, the next town to that caſtle.

The twelve years ſhe paſſed from this time to her death, the abſolute oblivion in which ſhe lived, and the uniform and retired life which ſhe led the reſt of her days, are a conſpicuous evidence that the noiſe ſhe had made in the world did not proceed from any

vain-

vain-glorious ambition that ſhe had of making a figure in it. She died June 9, 1717, having ſurvived almoſt two years and a half the archbiſhop of Cambray, who preſerved a ſingular veneration for her to his laſt breath.

The numerous verſes which proceeded from the abundance of her heart, formed a collection, which was printed after her death, in five volumes, under the title of "Cantiques Spirituels, ou d'Emblemes ſur l'Amour divin." Her other writings conſiſt of twenty volumes of the Old and New Teſtament, with "Reflexions & Explications concernant la Vie interieure; Diſcourſes Chrétiennes," in two volumes: "Letters to ſeveral Perſons," (who preſerved them) in four volumes; her "Life, written by herſelf," in three volumes; a volume of "Juſtifications," drawn from the moſt venerable eccleſiaſtical authors, which ſhe made uſe of in her defence before her examiners; and two volumes of "Opuſcles," in which are reprinted her "Moyen Court," and the tract "De Torrens Spirituels," with ſeveral other ſmall pieces.

GYMNOSOPHISTS, ancient philoſophers, ſo called by the Greeks, from their going naked. Some of them were of Africa, but the moſt famous were in the Indies. Thoſe of Africa inhabited a mountain in Ethiopia, not far from the Nile, without either houſe or cell. They did not live in community, nor did they ſacrifice together; but each had his ſmall habitation, where they performed apart their exerciſes and their ſtudies. Theſe philoſophers profeſſed a great frugality, for they lived only upon ſuch things as the earth naturally yielded.

H.

HABINGTON (William), an Engliſh poet and hiſtorian, was deſcended from an ancient family, and born at Hendlip, in Worceſterſhire in 1605. He received his education at St. Omer's and Paris, where he was earneſtly preſſed to take upon him the habit of a Jeſuit; but, this ſort of life not ſuiting with his genius, he excuſed himſelf, and left them. After his return from Paris, he was inſtructed in hiſtory and other branches of polite literature, and became a very accompliſhed gentleman. He died Nov. 30, 1654, leaving behind him the following monuments of his abilities: 1. "Poems," 1635, in 8vo, 2d edit.

under the title of "Caſtara." 2. "The Queen of Arragon," a tragi-comedy. 3. "Obſervations on Hiſtory, 1641," 8vo. 4. "Hiſtory of Edward IV. King of England, 1640," in a thin folio, written and publiſhed at the deſire of Charles I. Our author during the civil war is ſaid to have run with the times, and not to have been unknown to Oliver Cromwell; but there is no account of his being raiſed to any preferment during the Protector's government.

HACKET (WILLIAM), an Engliſh fanatic in the reign of Elizabeth, was at firſt a gentleman's ſervant, and afterwards married a rich widow, whom he ſoon ruined by his extravagance. He was enormouſly vicious; being not only addicted to wine and women, but even to robbing upon the highway. He had never ſtudied, but had a great memory, which he abuſed in repeating the ſermons of miniſters over his cups. At length he ſet up for a prophet, and declared, that England ſhould feel the ſcourges of famine, peſtilence, and war, unleſs it eſtabliſhed the conſiſtorial diſcipline; and that for the future there ſhould be no more popes. He began to propheſy at York and Lincoln, where for his boldneſs he was publicly whipped, and condemned to be baniſhed. The people believed, nevertheleſs, that he had the extraordinary gift of the Holy Spirit; and he was ſo confident of his own favour with heaven, as to affirm, that if all England ſhould pray for rain, and he ſhould pray for the contrary, it would not rain. Coppinger and Arthington, two perſons of learning, joined with him: the firſt by the title of "The Prophet of Mercy," the ſecond by the title of "The Prophet of Judgment." As they proteſted a moſt unreſerved obedience to him, he ordered them to go and proclaim through all the ſtreets of London, that Jeſus Chriſt was come to judge the world, and lodged in ſuch an inn; and that nobody could put him to death. They did ſo; and, drawing together a vaſt concourſe of people, diſcourſed of the important miſſion of William Hacket. They were proſecuted and tried: Hacket was ſentenced to be hanged and quartered, and executed accordingly, July 28, 1592.

The blaſphemies he uttered in his prayer upon the ſcaffold were horrid. He had an inconceivable hatred againſt queen Elizabeth, whom, as he confeſſed to the judges, he had ſtabbed to the heart in effigy; and he curſed her with all manner of imprecations, a little before he was hanged. As for Coppinger and Arthington, the former famiſhed himſelf in priſon, and the latter, upon his repentance, was pardoned.

HACKET (JOHN), biſhop of Litchfield and Coventry, was deſcended from an ancient family, and born in London, Sept. 1, 1592. He was admitted very young into Weſtminſter-School; and,

and, in 1608, elected from thence to Trinity-College in Cambridge. His uncommon parts and learning recommended him to particular notice; ſo that, after taking the proper degrees, he was choſen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamſhire, he there compoſed a Latin comedy, entitled, "Loyala;" which was twice acted before James I. and printed in 1648. He took orders in 1618, and had ſingular kindneſs ſhewn him by biſhop Andrews and ſeveral great men. But, above all others, he was regarded by Dr. Williams, dean of Weſtminſter and biſhop of Lincoln; who being appointed lord-keeper of the great ſeal in 1621, choſe Hacket for his chaplain, and ever loved and eſteemed him above the reſt of his chaplains. In 1623, he was made chaplain to James I. and alſo a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron alſo procured him the ſame year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

In 1625, he was named by the king himſelf, to attend an ambaſſador into Germany; yet was diſſuaded from the journey by being told, that, on account of his ſevere treatment of the Jeſuits in his "Loyala," he would never be able to go ſafe, though in an ambaſſador's train. In 1628, he commenced D. D. and, in 1631, was made archdeacon of Bedford. His church of St. Andrew's being old and decayed, he undertook to rebuild it, and for that purpoſe got together a great ſum of money in ſtock and ſubſcriptions; but, upon the breaking out of the civil war, the parliament ſeized them, as well as what had been gathered for the repair of St. Paul's cathedral. March 1641, he was one of the ſub-committee appointed by the Houſe of Lords, to conſult of what was amiſs and wanted correction in the liturgy, in hopes by that means to diſpel the cloud hanging over the church; and made a ſpeech againſt the bill for taking away deans and chapters, which is publiſhed at length in his life by Dr. Plume. March 1642, he was preſented to a reſidentiary's place in St. Paul's, London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Beſides, ſome of his pariſhioners there having articled againſt him at the committee of plunderers, his friend Selden told him, it was in vain to make defences; and adviſed him to retire to Cheam, where he would endeavour to keep him quiet. He was diſturbed here by the earl of Eſſex's army, who marching that way took him priſoner along with them; but was ſoon after diſmiſſed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that, in 1648-9, he attended in his laſt moments Henry Rich, earl of Holland, who was beheaded for attempting the relief of Colcheſter.

After the reſtoration of Charles II. he recovered all his preferments, and was offered the biſhopric of Glouceſter, which he refuſed; but he accepted ſhortly after that of Litchfield and Coventry, and was conſecrated Dec. 22, 1661. The ſpring following he repaired to Litchfield, where, finding the cathedral almoſt battered to the ground, he ſet up in eight years a complete church again, better than ever it was before, at the expence of 20,000l. of which he had 1000l. from the dean and chapter; and the reſt was of his own charge, and procuring from benefactors. He laid out 1000l. upon a prebendal houſe, which he was forced to live in, his palaces at Litchfield and Eccleſhall having been demoliſhed during the civil war. He added to Trinity-College in Cambridge a building called Biſhop's-Hoſtel, which coſt him 1200l. ordering that the rents of the chambers ſhould be laid out in books for the college-library. Beſides theſe acts of munificence, he left ſeveral benefactions by will. He died at Litchfield, Oct. 28, 1670, and was buried in the cathedral, under a handſome tomb, erected by his eldeſt ſon, Sir Andrew Hacket, a maſter in chancery; for he was twice married, and had ſeveral children by both his wives.

He publiſhed only the comedy of "Loyola" above-mentioned, and "A Sermon preached before the King, March 22, 1660;" but, after his deceaſe, "A Century of his Sermons upon ſeveral remarkable Subjects," was publiſhed by Thomas Plume, D. D. in 1675, folio; and, in 1693, "The Life of Archbiſhop Williams," folio; of which an improved abridgement was publiſhed in 1700, 8vo. by Ambroſe Philips. He intended to have written the life of James I. and for that purpoſe, the lord-keeper Williams, had given him Camden's MS. notes or annals of that king's reign; but theſe being loſt in the confuſion of the times, he was diſabled from doing it. He was a man of great virtue and piety, and applied himſelf to all parts of learning, but could never make himſelf maſter of the Oriental languages.

HADDON (Dr. WALTER), an eminent ſcholar, and great reſtorer of the learned languages in England, was deſcended from a good family in Buckinghamſhire, and born in 1516. He was educated at Eton-School, and from thence elected to King's-College in Cambridge; where he greatly diſtinguiſhed himſelf by his parts and learning, and particularly by writing Latin in a fine Ciceronian ſtyle. He ſtudied alſo the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made profeſſor of it; he was alſo for ſome time profeſſor of rhetoric, and orator of the univerſity. During king Edward's reign, he was one of the moſt illuſtrious promoters of the Reformation; and therefore, upon the deprivation of Gardiner, was thought a proper perſon to ſucceed him in the maſterſhip of Trinity-Hall. Sept. 1552, through the earneſt recommendation of the court, though not qualified according

ing

ing to the ſtatutes, he was choſen preſident of Magdalen-College in Oxford; but, Oct. 1553, upon the acceſſion of queen Mary, he quitted the preſident's place for fear of being expelled, or perhaps worſe uſed, at Gardiner's viſitation of the ſaid college. He is ſuppoſed to have lain concealed in England all this reign; but, on the acceſſion of Elizabeth, was ordered by the privy-council to repair to her majeſty at Hatfield in Hertfordſhire, and ſoon after conſtituted by her one of the maſters of the court of requeſts. Biſhop Parker alſo made him judge of his prerogative court. In the royal viſitation of the univerſity of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majeſty's commiſſioners, as appears by the ſpeech he then made, printed among his works. In 1566, he was one of the three agents ſent to Bruges, to reſtore commerce between England and the Netherlands upon ancient terms. He died Jan. 1571-2, and was buried in Chriſt-Church, London. He was engaged with Sir John Cheke, in turning into Latin and drawing up that uſeful code of eccleſiaſtical law, publiſhed in 1571, by the learned John Fox, under this title, "Reformatio Legum Eccleſiaſticarum," in 4to. He publiſhed in 1653, a letter, or an anſwer to an epiſtle directed to queen Elizabeth by Jerom Oſorio, biſhop of Silvia in Portugal; wherein the Engliſh nation, and the reformation of the church, were treated in a falſe, abuſive, and ſcurrilous manner. His other works were collected and publiſhed in 1567, 4to. under the title of "Lucubrationes."

HADRIAN VI. pope of Rome, was born at Utrecht, in 1459. His father, whoſe name was Florent Boyens, was in a low condition of life; ſome ſay a barge-maker, others a brewer, and others a weaver. Be this as it will, he was certainly ſo poor, that his ſon Hadrian, who, according to the cuſtom of the country, took the ſurname of Florent, being deſirous of a learned education, was forced to beg a place in the pope's college at Louvain, where poor ſcholars are brought up gratis. We are told, that he uſed to read at night, by the light of the lamps, that were hung up in churches, or the corners of ſtreets; which may ſerve as a proof both of his poverty and his ſtudious temper. As he had a genius proper for learning, he made a great progreſs in all kinds of ſciences, and became in a few years an able divine. The princeſs Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, for his manners were alſo exemplary, gave him a cure in Holland, and furniſhed him with all neceſſary charges to take his degree of D. D. which he did at Louvain in 1491. A little after he was made canon of St. Peter and divinity-profeſſor in the ſame city; and afterwards dean of St. Peter, and vice-chancellor of the univerſity. Being now in good circumſtances, and willing to teſtify his gratitude to the univerſity which had raiſed him, he built a college at Louvain of his own name, to receive poor ſcho-

lars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treaſury of the chapter of St. Mary the greater at Utrecht, and the provoſtſhip of our Saviour in the ſame city.

In 1507, he was removed from a collegiate life to court; for the emperor Maximilian, wanting a preceptor for his grandſon the archduke Charles, then about ſeven years old, thought he could not find a fitter perſon for that place, than Dr. Hadrian Florent. The young prince made no great progreſs in Latin under him, and it is ſaid that his governor Chievres was the cauſe of it; who, deſiring to have the ſole poſſeſſion of his pupil, and all the glory of his progreſs, cultivated his inclination and biaſs, which lay for politics and arms, and made him quite indifferent about his improvement by the leſſons of the Louvain profeſſor. However, the preceptor had as noble recompences for his pains, how ineffectual ſoever they might prove to his pupil, as any man of that employ ever had; for it was Charles V's intereſt which raiſed him to the Papacy.

Maximilian was ſo pleaſed with the ſervice of Hadrian, that he ſent him his ambaſſador to Ferdinand of Spain, whoſe daughter he had married, to obtain the favour of that prince for the archduke Charles; and it is ſaid, he managed things with much greater addreſs, than could be expected from a man who had ſo long breathed the air of an univerſity. Ferdinand honoured Hadrian with the biſhopric of Tortoſa; who ſtill continued ambaſſador, and diſcharged all the functions of that office, till the death of Ferdinand. Charles, then becoming heir of his dominions, left the biſhop of Tortoſa in Spain, that he might have part of the government with Ximenes, cardinal of Toledo. He was ſoon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that pope, July 1517. Charles going into Spain, after Ximenes (who had taken too much upon him) was ſent home, was ſo pleaſed with the negotiations of Hadrian, that when he went to receive the Imperial crown, he appointed him governor of Spain in his abſence.

The holy ſee becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himſelf, agreed at laſt with the other cardinals to give their votes for the cardinal of Tortoſa, who was abſent; judging him fit to be raiſed to the Papacy, as one learned enough in theological matters to oppoſe Luther, and in political ones to quiet the troubles of Italy. Hadrian received the news of his election at Victoria in Biſcay, and aſſumed the next day the pontifical habit, in the preſence of ſome biſhops, whom he aſſembled in haſte, without waiting for the legates, whom the ſacred college ſhould ſend. He departed a little after to Rome; and having paſſed through Barcelona, and from thence to Terragon, he embarked

for Italy; where arriving, he made his entry at Rome in Auguſt, and was crowned the next day by the name of Hadrian VI. His election was in Jan. 1522; and it diſpleaſed the people of Rome ſo highly, that they loaded the cardinals with curſes, as they went home, on the breaking up of the conclave.

Hadrian found no little buſineſs at his arrival. Italy was in a combuſtion, by reaſon of a war between the emperor and the king of France. The holy ſee was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with ſickneſs: Rimini newly ſeized by the houſe of Malateſta: the cardinals divided, and defying one another: the Iſle of Rhodes beſiged by the Turks: the treaſury exhauſted: the goods of the church engaged by his predeceſſor: the whole eccleſiaſtical ſtate fallen into diſorder through an anarchy of eight months: and, what affected him the moſt, the Reformation by Luther, which gained ground, and grew ſtronger every day in Germany. He applied himſelf as faſt as he could to remedy theſe diſorders, but the ſhortneſs of his pontificate permitted him to do but little; for he died Oct. 24, 1523, in his ſixty-fourth year, without being able to make any great progreſs in removing the evils which diſturbed the eccleſiaſtical ſtate, within or without.

He publiſhed a piece or two of ſchool divinity before his advancement to the pontificate, and "Regulæ Cancellariæ Apoſtolicæ" after. He wrote many letters to the princes of Germany, which were printed with the councils, and elſewhere.

HAILLAN (Bernard de Girard, lord of), a French hiſtorian, of an ancient family, was born at Bourdeaux about 1535. He went to court at twenty years of age, and ſet up early for an author. His firſt appearance in the republic of letters was in the quality of a poet and tranſlator. In 1559, he publiſhed a poem, entitled, "The Union of the Princes, by the Marriages of Philip King of Spain and the Lady Elizabeth of France, and of Philbert Emanual Duke of Savoy and the Lady Margaret of France;" and another entitled, "The Tomb of the moſt Chriſtian King Henry II." In 1560, he publiſhed an abridged tranſlation of "Tully's Offices," and of "Eutropius's Roman Hiſtory; and in 1568, of "The Life of Æmilius Probus." He applied himſelf afterwards to the writing of hiſtory, and ſucceeded ſo well, that by his firſt performances of this nature, he obtained of Charles IX. the title of Hiſtoriographer of France in 1571. He had publiſhed the year before at Paris a book entitled, "Of the State and Succeſs of the Affairs of France;" which was reckoned very curious, and was often reprinted. He augmented it in ſeveral ſucceſſive editions, and dedicated it to Henry IV. in 1694. He had publiſhed alſo the ſame year a work entitled, "Of the Fortune and Power of France, with a Summary Diſcourſe on the Deſign of a Hiſtory of France:" though

though Niceron ſuſpects that this may be the ſame with "The Promiſe and Deſign of the Hiſtory of France," which he publiſhed in 1571, in order to let Charles IX. ſee what he might expect from him in ſupport of the great honour he had conferred on him of Hiſtoriographer of France. In 1576, he publiſhed a hiſtory, which reaches from Pharamond to the death of Charles VII. and was the firſt who compoſed a body of the French hiſtory in French. He promiſed Henry IV. to continue this hiſtory to his time; but nothing of this kind was found among his papers after his death. He died at Paris Nov. 23, 1610. He was originally a Calviniſt, but changed his religion in order to ingratiate himſelf at court.

HAINES (JOSEPH), commonly called Count Haines, was a very eminent low comedian, and a perſon of great facetiouſneſs of temper and readineſs of wit. When, or where, or of what parents he was born, are particulars which the hiſtorians of his life are totally ſilent about. It is certain, however, that the earlier parts of his education were communicated to him at the ſchool of St. Martin's in the Fields, where he made ſo rapid a progreſs as to become the admiration of all who knew him. From this place he was ſent by the voluntary ſubſcription of a number of gentlemen, to whoſe notice his quickneſs of parts had ſtrongly recommended him, to Queen's-College, Oxford, where his learning and great fund of humour gained him the eſteem and regard of Sir Joſeph Williamſon, who was afterwards ſecretary of ſtate, and miniſter plenipotentiary at the concluding of the peace of Ryſwick. When Sir Joſeph was appointed to the firſt of thoſe high offices, he took our author as his Latin ſecretary. But taciturnity not being one of thoſe qualities which Haines was eminent for, Sir Joſeph found that, through his means, affairs of great importance frequently tranſpired, even before they came to the knowledge of thoſe who were more immediately concerned in them. He was therefore, obliged to remove him from an employment for which he ſeemed ſo ill calculated; and recommended him to one of the heads of the univerſity of Cambridge, where he was very kindly received; but a company of comedians coming to perform at Stirbidge-Fair, Mr. Haines took ſo ſudden an inclination for their employment and way of living, that he threw away his cap and band, and immediately joined their company. It was not long, however, before the reputation of his theatrical abilities procured him an invitation to the Theatre-Royal in Drury-Lane, where his inimitable performance on the public ſtage, together with his vivacity and pleaſantry in private converſation, introduced him not only to the acquaintance, but even the familiarity of perſons of the moſt exalted abilities, and of the firſt rank in the kingdom. Inſomuch, that a certain noble duke, being appointed ambaſſador to the French court,

court, thought it no diſgrace to take Joe Haines with him as a companion, who being, beſides his knowledge of the dead languages, as perfect maſter of the French and Italian, as if he had been a native of the reſpective capitals of Paris and Rome, was greatly careſſed by many of the French nobility. On his return from France, where he had aſſumed the title of count, he again applied himſelf to the ſtage, on which he continued till 1701, in which year, on the 4th of April, he died of a fever, after a very ſhort illneſs, at his lodgings in Hart-Street, Long-Acre, and was buried in the church-yard of St. Paul's, Covent-Garden.

There is one dramatic piece, ſaid to be his, entitled, "The Fatal Miſtake, a Tragedy, 1692," 4to. But the compoſition of it is ſo very miſerable, and ſo devoid of any marks of that humour and ſprightlineſs which ran through his whole converſation, that ſome of the writers ſeem inclinable to acquit him of being the author of it.

HAKEWILL (GEORGE), a learned divine, was the ſon of a merchant in Exeter, and born there in 1579. After a proper education in claſſical literature, he was admitted of St. Alban's-Hall in Oxford; where he became ſo noted a diſputant and orator, that it ſeems he was unanimouſly elected fellow of Exeter-College at two years ſtanding. He was afterwards made chaplain to prince Charles, and arch-deacon of Surrey in 1616; but never raiſed to any higher dignity, on account of the zealous oppoſition he made to the match of the Infanta of Spain with the prince his maſter in Aug. 1621, when he was impriſoned; ſoon after which, being releaſed, he was diſmiſſed from his attendance on the prince. He was afterwards elected rector of Exeter-College, but reſided very little there; for the civil war breaking out, he retired to his rectory of Heanton near Barnſtable in Devonſhire, and there continued to the time of his death; which happened in 1649. He wrote ſeveral things; but his principal work, and that for which he is now known, is "An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, folio.

He had a brother John, who was mayor of Exeter in 1632; and an elder brother William, who was of Exeter-College, and removed from thence to Lincoln's-Inn, where he arrived at eminence in the ſtudy of the common law. He was always a Puritan, and therefore had great intereſt with the prevailing party in the civil war. He publiſhed ſome pieces in his own way; and among the reſt, "The Liberty of the Subject againſt the pretended Power of Impoſitions, &c. 1641," 4to.

HAKLUYT (RICHARD), famous for his ſkill in the naval hiſtory of England, was deſcended from an ancient family at Eyton in

in Herefordſhire, and born about 1553. He was trained up at Weſtminſter-School; and, in 1570, removed to Chriſt-Church-College in Oxford, where he made himſelf maſter of the modern as well as ancient languages; and then read over whatever printed or written diſcourſes of voyages and diſcoveries, naval enterprizes, and adventures of all kinds he found extant, either in Greek, Latin, Italian, Spaniſh, Portugueſe, French, or Engliſh. By this means he became ſo conſpicuous in theſe branches of ſcience, that he was choſen to read public lectures in them at Oxford, and was the firſt man there who introduced maps, globes, ſpheres, and other inſtruments of this art, into the common ſchools. In proceſs of time, he became known to and reſpected by the principal ſea commanders, merchants, and mariners of our nation; and though it was but a few years after that he went to reſide a long time beyond ſea, yet his fame travelled thither long before him. He held a correſpondence with the learned in theſe matters abroad, as with Ottelius, the king of Spain's coſmographer, Mercator, &c.

In 1582, he publiſhed a ſmall "Collection of Voyages and Diſcoveries." The ſame year he received particular encouragements from ſecretary Walſingham to purſue the ſtudy of coſmography, and to perſevere in the ſame commendable collections and communications. The ſecretary alſo gave him a commiſſion to confer with the mayor and merchants of Briſtol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them ſuch intelligence and advertiſements, as he ſhould think uſeful. Hakluyt did ſo; and in acknowledgement of the ſervices he had done them, the ſecretary ſent him a letter of thanks.

About 1584, he attended Sir Edward Stafford as his chaplain, when that gentleman went over ambaſſador to France; and continued there ſome years with him. He was made a prebendary of Briſtol in his abſence. During his reſidence at Paris, he contracted an acquaintance with all the eminent mathematicians, coſmographers, and other literati in his own ſphere of ſtudy. He inquired after every thing that had any relation to our Engliſh diſcoveries; and prevailed with ſome to ſearch their libraries for the ſame. At laſt, having met with a choice narrative in MS. containing "The notable Hiſtory of Florida," which had been diſcovered about twenty years before by captain Loudonniere and other French adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and, May 1587, he publiſhed an Engliſh tranſlation of it, which he dedicated, after the example of the French editor, to Sir Walter Raleigh. The ſame year he publiſhed a new edition of Peter Martyr's book, entitled "De Orbe Novo," illuſtrated with marginal notes, a commodious index, a map of New-England and America, and a copious dedication, alſo,

to

to Sir Walter Raleigh; and this book he afterwards cauſed to be tranſlated into Engliſh.

Hakluyt returned to England in the memorable year 1588, and applied himſelf to ſet forth the naval hiſtory of England more expreſsly and more extenſively than it had ever yet appeared: and in this he was encouraged by Sir Walter Raleigh in particular. He applied himſelf ſo cloſely to amaſs, tranſlate, and digeſt, all voyages, journals, narratives, patents, letters, inſtructions, &c. relating to the Engliſh navigations, which he could procure either in print or in MS. that, towards the end of 1589, he publiſhed his ſaid collections in one volume folio, with a dedication to Sir Francis Walſingham, who was a principal patron and promoter of the work. About 1594, he entered into the ſtate of matrimony; yet it did not divert him from going on with his collections of Engliſh voyages, till he had increaſed them into three volumes folio: and as he was perpetually employed himſelf, ſo he did not ceaſe to invite others to the ſame uſeful labours.

In 1605, he was made a prebendary of Weſtminſter; which, with the rectory of Wetheringſet in Suffolk, is all the eccleſiaſtical promotion we can find he arrived at. About this time the tranſlation of Peter Martyr's "Hiſtory of the Weſt-Indies" was undertaken, and firſt publiſhed by Mr. Lok, at the requeſt and encouragement of our author: for, beſides his own publications of naval hiſtory, far ſuperior to any thing of the like kind that had ever appeared in this kingdom, he was no leſs active in encouraging others to familiarize among us the conqueſts and diſcoveries of foreign adventurers. This, and the ſpirit with which he alſo animated thoſe of his countrymen, who were engaged in naval enterprizes, by his uſeful communications, gained the higheſt eſteem and honour to his name and memory, from mariners of all ranks, in the moſt diſtant nations no leſs than his own. Of this there are ſeveral inſtances; and particularly in thoſe Northern diſcoveries, that were made at the charges of the Muſcovy merchants in 1608, under captain W. Hudſon: when among other places there denominated, on the continent of Greenland, which were formerly diſcovered, they diſtinguiſhed an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609, he publiſhed a tranſlation from the Portugueſe of an hiſtory of Virginia, entitled, "Virginia richly valued, by the Deſcription of the maine Land of Florida, her next Neighbour, &c." and dedicated to the right worſhipful counſellors, and others the cheerful adventurers for the advancement of that Chriſtian and noble plantation of Virginia.

In 1611, we find Edmund Hakluyt, the ſon of our author, entered a ſtudent of Trinity-College, Cambridge. In the ſame year the Northern diſcoveries, in a voyage to Peckora in Ruſſia, called a full and active current, they arrived at by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the

king of England were erected at Hakluyt's Headland above-mentioned. Our hiſtorian died Nov. 23, 1616, and was buried in Weſtminſter-Abbey. His MS. remains, which might have made another volume, falling into the hands of Mr. Purchas, were diſperſed by him throughout his four volumes of voyages.

HALDE (JOHN BAPTIST DU), a learned Frenchman, was born at Paris in 1674; and entered into the ſociety of the Jeſuits, among whom he died in 1743. He was extremely well verſed in all which regarded the Aſiatic geography; and we have of his a work, entitled, "Grande Deſcription de la Chine & de la Tartarie," which he compoſed from original memoirs of the Jeſuitical miſſionaries. This great and learned work, on which he ſpent much time and pains, was publiſhed after his death in four volumes folio; and contains many curious and intereſting particulars. He was concerned in a collection of letters, called "Des Lettres Edifiantes," in 18 volumes, begun by father Gobien. He publiſhed alſo ſome Latin poems and orations.

HALE (Sir MATTHEW), a moſt learned lawyer, and chief juſtice of the King's-Bench, was born at Alderſly in Glouceſterſhire, Nov. 1, 1609. His father was a barriſter of Lincoln's-Inn; and being puritanically inclined, cauſed him to be inſtructed in grammar-learning by Mr. Staunton, vicar of Wotton-under-Edge, a noted Puritan. In 1626, he was admitted of Magdalen-Hall in Oxford, where he laid the foundation of that learning and knowledge, on which he afterwards raiſed ſo vaſt a ſuperſtructure. Here however he fell into many levities and extravagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low-Countries, with a reſolution of entering himſelf into the prince of Orange's army: from which mad ſcheme he was diverted, by being engaged in a law-ſuit with Sir William Whitmore, who laid claim to part of his eſtate. Afterwards, by the perſuaſions of ſerjeant Glanville, he reſolved upon the ſtudy of the law, and was admitted of Lincoln's-Inn, Nov. 1629. And now he became as grave, as before he had been gay; ſtudied at the rate of ſixteen hours a day; and threw aſide all appearance of vanity in his apparel. He is ſaid indeed to have neglected the point of dreſs ſo much, that, being a ſtrong and well-built man, he was once taken by a preſs-gang, as a perſon very fit for ſea-ſervice: which pleaſant miſtake made him regard more decency in his clothes for the future, though never to any ſuperfluity or vanity in them.

Not ſatisfied with the law-books then publiſhed, but reſolved to take things from the fountain-head, he was very diligent in ſearching records; and with collections out of the books he read, together with his own learned obſervations, he made a moſt valuable

common-

common-place book. He was early taken notice of by the attorney-general Noy, who directed him in his ſtudies, and admitted him to ſuch an intimacy with him, that he came to be called young Noy. Selden alſo ſoon found him out, and took ſuch a liking to him, that he not only lived in great friendſhip with him, but left him at his death one of his executors. Selden put him upon a more enlarged purſuit of learning, which he had before confined to his own profeſſion; ſo that he arrived in time to a conſiderable knowledge in the civil law, in arithmetic, algebra, and other mathematical ſciences, as well as in phyſic, anatomy, and ſurgery. He was alſo very converſant in experimental philoſophy, and other branches of philoſophical learning; and in ancient hiſtory and chronology. But above all, he ſeemed to have made divinity his chief ſtudy, ſo that thoſe who read what he has written upon theological queſtions, might be inclined to think, that he had ſtudied nothing elſe.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but then, obſerving how difficult it was to preſerve his integrity, and yet live ſecurely, he reſolved to follow thoſe two maxims of the Roman Atticus, whom he propoſed to himſelf as a pattern, "To engage in no faction nor meddle in public buſineſs, and conſtantly to favour and relieve thoſe that were loweſt." He often relieved the Royaliſts in their neceſſities, which ſo ingratiated him with them, that he came generally to be employed by them in his profeſſion. He was one of the counſel to the earl of Strafford, archbiſhop Laud, and king Charles himſelf; as alſo to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven: but being eſteemed a plain honeſt man, and of great knowledge in the law, he was entertained by both parties, the Preſbyterians as well as Loyaliſts. In 1643, he took the covenant, and appeared ſeveral times with other lay perſons among the aſſembly of divines. He was then in great eſteem with the parliament, and employed by them in ſeveral affairs for his counſel, particularly in the reduction of the garriſon at Oxford; being, as a lawyer, added to the commiſſioners named by the parliament, to treat with thoſe appointed by the king. In that capacity he did good ſervice, by adviſing them, eſpecially the general Fairfax, to preſerve that ſeat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called the Engagement; and, Jan. 1651-2, was one of thoſe appointed to conſider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of ſuch a man as Hale to his courts, never left importuning him, till he accepted the place of one of the juſtices of the common bench, as it was called: for which purpoſe he was by writ made ſerjeant at law, Jan. 25, 1653-4. In that ſtation he acted with great integrity and courage. He had at firſt

great ſcruples concerning the authority under which he was to act: and after having gone two or three circuits, he refuſed to ſit any more on the crown ſide; that is, to try any more criminals. He had indeed ſo carried himſelf in ſome trials, that the powers then in being were not unwilling he ſhould withdraw himſelf from meddling any further in them.

When Cromwell died, he not only excuſed himſelf from accepting the mourning that was ſent him, but alſo refuſed the new commiſſion offered him by Richard; alleging, that "he could act no longer under ſuch authority." He did not ſit in Cromwell's ſecond parliament in 1656; but in Richard's, which met in Jan. 1658-9, he was one of the burgeſſes for the univerſity of Oxford. In the Healing Parliament in 1660, which recalled Charles II. he was elected one of the knights for the county of Glouceſter; and moved, that a committee might be appointed, to look into the propoſitions that had been made, and the conceſſions that had been offered by Charles I. during the late war, that from thence ſuch propoſitions might be digeſted, as they ſhould think fit to be ſent over to the king at Breda. The king upon his return recalled him in June, by writ, to the degree of ſerjeant at law: and, upon ſettling the courts in Weſtminſter-Hall, conſtituted him in November chief baron of the Exchequer. He continued eleven years in that place, and very much raiſed the reputation and practice of the court by his impartial adminiſtration of juſtice, as alſo by his generoſity, vaſt diligence, and great exactneſs in trials. In 1671, he was promoted to the place of lord chief-juſtice of England, and behaved in that high ſtation with his uſual ſtrictneſs, regularity, and diligence: but about four years and a half after this advancement, he was on a ſudden brought very low by an inflammation in his midriff, which in two days time broke his conſtitution to that degree, that he never recovered: for his illneſs turned to an aſthma, which terminated in a dropſy. Finding himſelf unable to diſcharge the duties of his function, he petitioned, in Jan. 1675-6, for a writ of eaſe; which being delayed, he ſurrendered his office in February. He died Dec. 25th following, and was interred in the church-yard of Alderley among his anceſtors: for he did not approve of burying in churches. He was knighted ſoon after the Reſtoration; and twice married, having by his firſt wife ten children.

He was the author of ſeveral things which were publiſhed by himſelf: namely, 1. "An Eſſay touching the Gravitation or Nongravition of Fluid Bodies, and the Reaſons thereof." 2. "Obſervations touching the Torricellian Experiment, and the various Solutions of the ſame, eſpecially touching the Weight and Elaſticity of the Air." 3. "Obſervations touching the Principles of natural Motion, and eſpecially touching Rarefaction and Condenſation." 4. "Contemplations moral and divine." 5. "An Engliſh

liſh Tranſlation of the Life of Pomponius Atticus, written by Corn. Nepos; together with Obſervations political and moral." 6. "The primitive Origination of Mankind conſidered and explained according to the Light of Nature, &c." He left alſo at his deceaſe other works which were publiſhed; namely, 1. "Pleas of the Crown; or a methodical Summary of the principal Matters relating to that Subject." 2. "Diſcourſe touching Proviſions for the Poor." 3. "A Treatiſe touching the Sheriffs Accounts:" to which is joined his "Trial of Witches at the Aſſizes held at Bury St. Edmund's on March 1, 1664." 4. "His Judgment of the Nature of true Religion, the Cauſes of its Corruption, and the Church's Calamity by Men's Addition and Violences, with the deſired Cure." 5. "A Diſcourſe of Religion," &c. with other Tracts. 6. "Diſcourſe of the Knowledge of God and of ourſelves, firſt by the Light of Nature, ſecondly, by the ſacred Scriptures." 7. "The original Inſtitution, Power, and Juriſdiction of Parliaments." 8. "The Hiſtory of the Pleas of the Crown;" firſt publiſhed in 1736, from his original MS. and the ſeveral references to the records examined by the originals, with large notes, by Sollom Emlyn of Lincoln's-Inn, Eſq; 2 vols. folio. The Houſe of Commons had made an order, Nov. 29, 1680, that it ſhould be printed then; but it never was printed till 1736. By his will he bequeathed to the ſociety of Lincoln's-Inn his MS. books, of ineſtimable value, which he had been near forty years in gathering with great induſtry and expence.

HALES (JOHN), uſually called the Ever-Memorable, was born at Bath in Somerſetſhire, in 1584, and educated in grammar-learning there. At thirteen years of age, he was ſent to Corpus-Chriſti-College in Oxford; and, in 1605, choſen fellow of Merton by the intereſt and contrivance of Sir Henry Savile, warden of that college; who, obſerving the prodigious pregnancy of his parts, reſolved to bring him in, and employed him, though young, in his edition of the works of St. Chryſoſtom. His knowledge of the Greek tongue was ſo conſummate, that he was not only appointed to read the Greek lecture in his college, but alſo made in 1612 Greek profeſſor to the univerſity. Sir Thomas Bodley, founder of the Bodleian-Library, dying in 1613, Hales was choſen by the univerſity to make his funeral oration: and the ſame year admitted a fellow of Eton-College. Five years after, in 1618, he accompanied Sir Dudley Carleton, king James's ambaſſador, to the Hague, in quality of chaplain; and by this means procured admiſſion to the ſynod of Dort, held at that time. He had the advantage of being preſent at the ſeſſions or meetings of that ſynod, and was witneſs to all their proceedings and tranſactions; of which he gave Sir Dudley an account in a ſeries of letters, printed afterwards among his "Golden Remains." He grew very fond of the Remonſtrants

monſtrants method of theologizing; and after his return to England, being of a frank and open diſpoſition, wrote and talked in ſuch a manner, as brought him under the ſuſpicion of being inclined to Socinianiſm: ſo far, in ſhort, that books actually written by Socinians were attributed to him.

In the mean time, he had a moſt ardent thirſt after truth, and a deſire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and ſimplicity; which temper of his was ſufficiently made known by a ſmall tract, he wrote for the uſe of his friend Chillingworth, concerning Schiſm and Schiſmatics; in which he traced the original cauſe of all Schiſm, and delivered with much freedom, his principles about eccleſiaſtical peace and concord. This tract being handed about in MS. a copy̅ of it fell into the hands of Laud; who, being diſpleaſed with ſome things in it, occaſioned Hales to draw up a vindication of himſelf, in a remarkable letter, which was firſt printed in the ſeventh edition of a pamphlet, entitled "Difficulties and Diſcouragements, &c." He alſo ſent for him, in 1638, to Lambeth, and, after a conference of ſeveral hours, appears not only to have been reconciled to him, but even to have admitted him into his friendſhip. Some are of opinion, that the Archbiſhop uſed Hale's aſſiſtance in compoſing the ſecond edition, in 1639, of his "Anſwer to the Jeſuit Fiſher," where the objections of A. C. againſt the firſt edition are ſo fully and ſo learnedly confuted; and it is certain, that Hales was the ſame year preferred to a canonry of Windſor, which could not be done without the approbation and favour of the Archbiſhop. This, however, he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of Laud's death, he retired from the college at Eton to private lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and when he heard of the Archbiſhop's death, wiſhed his own head had been taken off inſtead of his. He continued in his fellowſhip at Eton, though refuſing the Covenant, nor complying in any thing with the times; but was ejected upon his refuſal to take the Engagement. After this, he underwent incredible hardſhips, and was obliged to ſell one of the moſt valuable libraries that ever was in the poſſeſſion of a private man, for the ſupport of himſelf and his friends. He died May 19, 1656, aged 72; and the day after, was buried in Eton-College church-yard. He is reported to have ſaid in his former days, that he "thought he ſhould never die a martyr;" but he ſuffered more than many martyrs have ſuffered, and certainly died little leſs than a martyr to the eſtabliſhment in church and ſtate. All writers and parties have agreed in giving to him the character of one of the greateſt as well as beſt of men, that any age has produced.

We did not find that Hales ever ſuffered any thing to be publiſhed

liſhed in his life-time, except his oration at the funeral of Sir Thomas Bodley, in 1613. However, two or three years after his death, there came out a collection of his works with this title, "Golden Remains of the ever-memorable Mr. John Hales, of Eton-College, &c." which was enlarged with additional pieces in a ſecond edition of 1673. This collection conſiſts of Sermons, Miſcellanies, and Letters; all of them written upon particular occaſions. In 1677, there appeared another collection of his works, entitled, "Several Tracts by the ever-memorable Mr. John Hales, &c." conſiſting of ſundry pieces. To theſe two volumes of poſthumous works we muſt add the letter to archbiſhop Laud, mentioned before, which was printed in 1716.

HALES (STEPHEN), was born in 1677, of a good family in Kent; his grandfather having been created a baronet by Charles II. In 1696, he was entered a penſioner at Benet-College in Cambridge; and was admitted a fellow in 1703. The bent of his genius to natural philoſophy began ſoon to ſhew itſelf. Botany was his firſt ſtudy; in which he took infinite pains, when he was a very young man. With Ray's "Catalogue of Cambridge Plants" in his pocket, we are told, he took many a painful walk among Gogmagog-Hills, and the bogs of Cherryhunt-Moor. In theſe expeditions likewiſe he uſed to collect foſſils; and ſometimes inſects, and contrived a curious inſtrument for taking ſuch of them as could fly: and in chemiſtry is ſaid, even when very young, to have made a conſiderable progreſs. He not only conſtantly attended the lectures, which Vigain read in the cloiſters of Queen's-College; but himſelf went through the proceſs of moſt of Mr. Boyle's experiments. But what made him moſt remarkable at the univerſity, was the invention of a machine of braſs, to demonſtrate the motions of the planets. This machine was conſtructed with great ingenuity; and was nearly the ſame with that which was afterwards invented by Rowley, under the name of the Orrery.

Our philoſopher, who had now been admitted to a doctor's degree, began to be much taken notice of in the philoſophical world; and was elected a fellow of the Royal-Society. He ſoon after received the thanks of that learned body, for ſome experiments he communicated to them, on the nature of vegetation. In 1741, he publiſhed his invention of ventilators, which he continued to improve as long as he lived. About ſix or ſeven years afterwards, one of theſe machines was put up in the priſon of the Savoy; the benefit of which was ſoon acknowledged. The uſe of ventilators afterwards became general, in the king's ſhips and other places. In the laſt war, after long ſolicitations, he procured an order from the French king to erect ventilators in the priſons where the Engliſh were kept; and the writer of this memoir has heard him merrily ſay, "he hoped nobody would inform againſt him for correſponding

with the enemy." It would be endleſs to mention his various reſearches into nature, and his various ſchemes for the benefit of mankind; moſt of which are to be found in the Tranſactions of the Royal-Society, which he choſe as his vehicle for the communication of them to the public. They all diſcover great knowledge of the ſecrets of nature, which he was able to apply to agriculture, phyſic, and various other arts in life. His "Statical Eſſays," in two volumes 8vo. have been often printed, and are well known.

He ſpent moſt of the latter part of his life at his parſonage at Teddington, near Hampton-Court. Here he was honoured with the friendſhip of ſome of the greateſt perſons in the nation; whom, without any of the faſhionable modes of polite breeding, he viſited and received with patriarchal ſimplicity. Among thoſe who honoured him with a particular eſteem, was the late prince Frederic, father of the preſent king; who would often take great pleaſure in ſurprizing him in his laboratory. After the death of that prince, when the houſehold of the princeſs was ſettled, he was appointed her almoner; and ſoon afterwards nominated to a canonry of Windſor. When he firſt heard of the honour that was deſigned him, he immediately waited upon the princeſs, and engaged her to put a ſtop to the affair. His circumſtances, he ſaid, were ſuch as entirely ſatisfied him; and a better income would only be a greater incumbrance. He died, after a ſhort illneſs, Jan. 4, 1761, aged 84.

HALIBEIGH, a Polander, whoſe original name was Bobowſki, was born a Chriſtian; but, being taken by the Tartars while a child, was ſold to the Turks, who educated him in their religion. He acquired the knowledge of ſeventeen languages, among the reſt, of the French, Engliſh, and German, having had part of his education in theſe countries; and became interpreter to the Grand Seignior. He tranſlated into the Turkiſh language the catechiſm of the church of England, and all the Bible. He compoſed a Turkiſh grammar and dictionary, and other things which were never printed. His principal work is, "A Treatiſe upon the Liturgy of the Turks, their Pilgrimages to Mecca, their Circumciſion, and Manner of viſiting the Sick;" printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a deſign, which he had formed of returning to the Chriſtian religion. He is ſuppoſed to have furniſhed Ricaut, the conſul of Smyrna, with ſome materials for his book, entitled, "The State of the Ottoman Empire."

HALIFAX (CHARLES, earl of). See MONTAGUE.

HALL (JOSEPH), an eminent and learned divine, and ſucceſſively biſhop of Exeter and Norwich, was born July 1, 1754, in Briſtow-Park,

Park, within the pariſh of Aſhby-de-la-Zouch in Leiceſterſhire, of honeſt parentage. His ſchool-education was at his native place; and, at the age of fifteen, he was ſent to Emanuel-College in Cambridge; of which in due time, after taking his degrees, he became fellow. He often diſputed and preached before the univerſity; and he read alſo the rhetoric lecture in the public ſchools for two years with great applauſe. He diſtinguiſhed himſelf as a wit and poet in this early ſeaſon of his life; for he publiſhed in 1597, "Virgidemiarum: Satires in ſix Books." The three firſt are called toothleſs ſatires, poetical, academical, moral: the three laſt, biting ſatires. They were reprinted at Oxford in 1753, 8vo.

After ſix or ſeven years ſtay in college, he was preſented to the rectory of Halſted, in Suffolk, by Sir Robert Drury; and, being thus ſettled, married a wife, with whom he lived happily forty-nine years. In 1605, he accompanied Sir Edmund Bacon to the Spa, where he compoſed his ſecond "Century of Meditations." He had an opportunity, in this journey, of informing himſelf with his own eyes of the ſtate and practices of the Romiſh church; and at Bruſſels he entered into a conference with Coſter the Jeſuit. After his return, having ſome miſunderſtanding with his patron about the rights of his living, he reſolved to quit it, as ſoon as he could conveniently; and while he was meditating on this, Edward, lord Denny, afterwards earl of Norwich, gave him the donative of Waltham-Holy-Croſs in Eſſex. About the ſame time, which was in 1612, he took the degree of D. D. He had been made chaplain a little before to Prince Henry, who was much taken with his Meditations, and with two ſermons he had preached before him; and on that account conferred this honour upon him. In the ſecond year of his monthly attendance, when he ſolicited a diſmiſſion, the prince ordered him to ſtay longer, promiſing him ſuitable preferments: but, being unwilling to forſake his noble patron, who had placed his heart much upon him, he waved the offer, and remained twenty-two years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton, and, in 1616, dean of Worceſter, though he was then abſent, attending the embaſſy of Lord Hay in France. The year after, he attended his majeſty into Scotland as one of his chaplains; and the year after that, viz. 1618, was ſent to the ſynod of Dort, with others of our Engliſh divines. Indiſpoſition obliged him to return home very ſoon: however, before his departure, he preached a Latin ſermon to that famous aſſembly, which by their preſident and aſſiſtants took a ſolemn leave of him: and the deputies of the States diſmiſſed him with an honourable retribution, and ſent after him a rich gold medal, having on it the portraiture of the ſynod (which is now, 1783, the property of Dr. Farmer, the preſent worthy and learned maſter of Emanuel-College.)

Having refuſed in 1624 the biſhopric of Glouceſter, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of Puritaniſm, yet he wrote, in the beginning of the troubles, with great ſtrength in defence of Epiſcopacy. Nov. 1641, he was tranſlated to the ſee of Norwich; but on Dec. 30 following, having joined with other biſhops in the proteſtation againſt the validity of all laws made during their forced abſence from the parliament, he was voted amongſt the reſt to the Tower, and committed thither Jan. 30, in all the extremity of froſt, at eight o'clock in a dark evening. About June 1642, he was releaſed upon giving 5000l. bail, and withdrew to Norwich; where he lived in tolerable quiet till April 1643. But then, the order for ſequeſtering notorious delinquents being paſſed, in which he was included by name, all his rents were ſtopped, and he had nothing to live on but what the parliament allowed him; all the while ſuffering the greateſt inconveniences, which he has given an account of in a piece, entitled his "Hard Meaſure." In 1647, he retired to a little eſtate, which he rented at Higham near Norwich; and in this retirement he ended his life Sept. 8, 1656, in his 82d year. He was buried in the church-yard of that pariſh without any memorial.

He is univerſally allowed to have been a man of great wit and learning, and of as great meekneſs, modeſty, and piety. His works, beſides the "Satires" above-mentioned, make in all five volumes in folio and 4to. His writings ſhew, that he was very zealous againſt Popery. He lamented the diviſions of Proteſtants, and wrote ſomething with a view of putting an end to them.

HALL (JOHN), born at Durham, in Auguſt 1627; after one year ſpent at St. John's-College, Cambridge, removed to Gray's-Inn, London, where he was called to the bar; but entering into the politics of the times, and writing on ſubjects of that ſort, he attracted the notice of parliament, who ſent him into Scotland to attend Oliver Cromwell, and afterwards diſtinguiſhed him by other marks of favour: but being too much addicted to pleaſure, he fell a ſacrifice to his indulgence; and returning to his native city of Durham, died there, Aug. 1, 1656. In 1646 (during his ſhort reſidence at Cambridge) being then but nineteen years of age, he publiſhed "Horæ Vacivæ, or Eſſayes," a ſufficient proof of his abilities. His poems came out the ſame year. He publiſhed the firſt Engliſh verſion of Longinus, which he entitled "The Height of Eloquence, Lond. 1652," 8vo. This he tranſlated from the Greek, as he alſo did "Hierocles upon the Golden Verſes of Pythagoras."

HALL (HENRY), M. A. born in London in 1716, was ſent early to Eton, admitted on the foundation in 1729; and elected to King's-College, Cambridge, in 1735, where of courſe he became a fellow

a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to archbiſhop Potter, his grace appointed him his librarian at Lambeth in 1744, on the reſignation of Mr. Jones. In that ſtation he continued till the death of his patron in in 1747; when archbiſhop Herring, who ſucceeded to the primacy, being ſenſible of his merit, not only continued him in that office, but, on his taking orders, appointed him one of his chaplains, and in April 1750 collated him to the rectory of Harbledown (vacant by the promotion of Mr. Thomas Herring to the rectory of Chevening); in Nov. 1752, the archbiſhop collated him alſo to the vicarage of Herne, which he held by diſpenſation; to which his grace afterwards added the ſinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiars. In 1756 Mr. Hall vacated Herne, on being preſented to the vicarage of Eaſt Peckham by the dean and chapter of Canterbury, by whom he was much eſteemed, having greatly aſſiſted their auditor in digeſting many of the records, charters, &c. preſerved in their regiſtry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was collated by the archbiſhop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of archbiſhop Herring in 1757, he reſigned the librarianſhip of Lambeth, and from that time reſided chiefly at Harbledown, in a large houſe, which he hired, now the ſeat of Robert Mead Wilmott, Eſq. only ſon of Sir Edward. Soon after the death of archbiſhop Herring, Mr. Hall was preſented by his executors to the treaſurerſhip of the cathedral of Wells, one of his grace's options. He was alſo at firſt a competitor for the precentorſhip of Lincoln, an option of archbiſhop Potter (which Dr. Richardſon gained in 1760 by a decree of the Houſe of Lords); but ſoon withdrew his claim, well-grounded as it ſeemed. He died a bachelor, at Harbledown, Nov. 1, 1763, in the 47th year of his age, after a ſhort illneſs, occaſioned by a violent ſwelling in the neck, which could not be accounted for by the eminent phyſicians who attended him. He was buried under the communion-table of Harbledown-Church, without any epitaph. He was very much reſpected for his abilities and modeſty, and more eſpecially for his benevolence.

HALLÉ (Peter), profeſſor of canon law in the univerſity of Paris, was born at Bayeux in Normandy, Sept. 8, 1611. He ſtudied philoſophy, the law, and divinity, for five years in the univerſity of Caen; and alſo applied himſelf to poetry, under the direction of his uncle Anthony Hallé, who was an eminent poet, with ſuch ſucceſs, that he gained the prizes in the poetical exerciſes that are performed every year in theſe two cities, "to the honour of the immaculate conception of the Virgin Mary." This procured him ſo much reputation, that, though he was ſtill very young, he was choſen teacher of rhetoric in the univerſity of Caen. Some

time after, being rector of the univerſity, he made an oration to M. Seguier, chancellor of France, then in Normandy, to ſuppreſs ſome popular inſurrections; which was ſo much approved by that head of the law, that he received a doctor of law's cap from his hands in 1640. He attended M. Seguier to Paris, and gained ſuch reputation by ſome pieces he publiſhed, that they offered him the maſterſhip of five different colleges; and he was incorporated in his abſence (a very unuſual thing!) into the body of the univerſity in 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college in 1646. His ſtrong application to ſtudy having ruined his health, he was obliged to reſt for two years, in order to recover it. He afterwards reſolved to raiſe the glory of the faculty of the law, which was miſerably ſunk; and, in 1655, he obtained the poſt of regius profeſſor of the canon law, when he vigorouſly began, and, though he met with great difficulties, ſucceſsfully executed what he had reſolved.

Beſides "Canonical Inſtitutions," which he publiſhed in 1685, he wrote alſo for the uſe of his pupils ſeveral treatiſes upon the civil and canon laws. He alſo publiſhed in 1655, 8vo. "A Collection of Latin Poems and Orations." He died Dec. 29, 1689.

HALLER, an illuſtrious phyſician, who died at Bern in Switzerland, Dec. 12, 1777, in his ſeventy-fifth year. While profeſſor of medicine at Gottingen, he filled ſucceſſively the botanical, chemical, and anatomical chairs; and raiſed the reputation of that univerſity to a very high pitch. He is ſuppoſed to have been the moſt acute, various, and original genius, that has appeared in the medical world ſince Boerhaave. His ſtudies, however, were not confined to medicine: he wrote many ingenious moral eſſays, ſome theological tracts, and a few odes, which for elegance of diction and harmony of numbers, are not reckoned inferior to any poetical productions in the German language. In 1760, he retired to Bern; where he was elected a ſenator, and enjoyed the firſt authority in the adminiſtration of public affairs, till the time of his death.

HALLEY (EDMUND), a moſt eminent Engliſh philoſopher and aſtronomer, was born in the pariſh of St. Leonard, Shoreditch, near London, Oct. 29, 1656. His father, a wealthy citizen and ſoap-boiler in Wincheſter-Street, put him to St. Paul's-School under the learned Dr. Thomas Gale; where he not only excelled in all parts of claſſical learning, but made an uncommon advance in mathematical. In 1673, he was entered a commoner of Queen's-College in Oxford, where he applied himſelf to practical and geometrical aſtronomy, in which he was greatly aſſiſted by a curious apparatus of inſtruments, which his father, willing to encourage his ſon's genius, had purchaſed for him. At nineteen, he began to oblige

oblige the public with new obſervations and diſcoveries, and continued to do ſo to the end of a very long life. Beſides particular obſervations, made from time to time upon the celeſtial phænomena, he had, from his firſt admiſſion into college, purſued a general ſcheme for aſcertaining the true places of the fixed ſtars, and thereby correcting the errors of Tycho Brahe. His original view therein was to carry on the deſign of that firſt reſtorer of aſtronomy, by completing the catalogue of thoſe ſtars from his own obſervations: but, upon further inquiry, finding this province taken up by Hevelius and Flamſtead, he dropped that purſuit, and formed another; which was, to perfect the whole ſcheme of the heavens by the addition of the ſtars, which lie ſo near the ſouth pole, that they could not be obſerved by thoſe aſtronomers, as never riſing above the horizon either at Dantzick or Greenwich. With this view he left the univerſity, before he had taken any degree, and applied himſelf to Sir Joſeph Williamſon, then ſecretary of ſtate, and to Sir Jonas Moore, ſurveyor, both encouragers of theſe ſtudies; who applauding his purpoſe, mentioned it to Charles II. The king was much pleaſed with the thing, and immediately recommended him to the Eaſt-India-Company, who thereupon promiſed to ſupply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their poſſeſſion by a grant from the crown, which he pitched upon as a very proper ſituation for his deſign. Accordingly, he embarked for that iſland, Nov. 1676; and arriving there ſafely in three months, ſtuck cloſe to his teleſcope, till he finiſhed his taſk, and completed his catalogue. This done, he returned to England, Nov. 1678; and having delineated a planiſphere, wherein he laid down the exact places of all the ſtars near the ſouth pole from his own obſervations, he preſented it, with a ſhort deſcription, to his majeſty. The king was greatly ſatisfied with Halley, and gave him at his own requeſt a letter of mandamus to the univerſity of Oxford for the degree of M. A. dated Nov. 18, and the ſame month he was alſo choſen fellow of the Royal-Society.

In 1679, he was pitched upon by the Royal-Society to go to Dantzick, for the ſatisfaction of Hevelius the conſul, to adjuſt a diſpute between him and our Hooke, about the preference of plain or glaſs ſights in aſtroſcopical inſtruments. He ſet out May 14 of this year, with a letter recommendatory from that ſociety, and arrived at that city on the 26th. He waited on the conſul immediately, and, after ſome converſation, agreed to enter upon the buſineſs of his viſit that ſame night; on which, and every night afterwards, when the ſky permitted, the two aſtronomers made their obſervations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he ſet out upon what is uſually called the grand tour, accompanied by the celebrated Mr. Nelſon, who had been his

his ſchool-fellow, and was his friend. They croſſed the water in Dec. to Calais; and, in the mid-way from thence to Paris, Halley had, firſt of any one, a ſight of the remarkable comet, as it then appeared a ſecond time that year in its return from the ſun. He had, the November before, ſeen it in its deſcent, and now haſtened to complete his obſervations upon it, in viewing it from the Royal-Obſervatory of France. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he ſpent a great part of the year 1681: but his affairs then calling him home, he left Mr. Nelſon at Rome, and returned to England, after making ſome ſtay a ſecond time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a houſe at Iſlington near London, where he immediately ſet up his tube and ſextant, and eagerly purſued his favourite ſtudy. In 1683, he publiſhed his "Theory of the Variation of the Magnetical Compaſs," wherein he ſuppoſes the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c." The ſame year alſo, he entered early upon a new method of finding out the longitude by a moſt accurate obſervation of the moon's motion. His purſuits are ſaid to have been interrupted about this time by the death of his father, who, having ſuffered greatly by the fire of London, as well as by a ſecond marriage, into which he had imprudently entered, was found to have waſted his fortunes: but he ſoon reſumed them; for, Jan. 1684, he turned his thoughts upon the ſubject of Kepler's ſeſquialterate proportion, and, after ſome meditation, concluded from it, that the centripetal force muſt decreaſe in proportion to the ſquares of the diſtances reciprocally. He found himſelf, however, unable to make it out in any geometrical way, and therefore firſt applied to Mr. Hooke and Sir Chriſtopher Wren; who not affording him any aſſiſtance, he went to Cambridge to Mr. Newton, who ſupplied him fully with what he had ſo ardently ſought. But Halley, having now found an immenſe treaſure, could not reſt, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in ſome meaſure indebted for the "Principia Mathematica Philoſophiæ Naturalis." The "Principia" were publiſhed in 1686; and Halley, who had the whole care of the impreſſion by the direction of the Royal-Society, preſented it to James II. with a diſcourſe of his own, giving a general account of the aſtronomical part of that book. He alſo wrote a very elegant copy of verſes in Latin, which are prefixed to the "Principia." Mr. Halley continued to give his labours to the world by the channel of the "Philoſophical Tranſactions," of which, for many years, his pieces were the chief ornament and ſupport.

In 1691, the Savilian profeſſorſhip of aſtronomy at Oxford being vacant, he applied for that place, but did not ſucceed. On an application

plication to king William, he was appointed commander of the Paramour Pink, Aug. 19, 1698, with expreſs orders to ſeek by obſervations the diſcovery of the rule of the variations. He ſet out on this attempt Nov. 24th following, and proceeded ſo far as to croſs the line; but his men growing ſickly and untractable, and his firſt lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and caſhiered, he ſet off, September following, a ſecond time, having the ſame ſhip with another of leſſer bulk, of which he had alſo the command. He traverſed the vaſt Atlantic ocean from one hemiſphere to another, as far as the ice would permit him to go; and in his way back touched at St. Helena, the coaſt of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coaſt of Barbary, and many other latitudes, arriving in England Sept. 1700. Having thus furniſhed himſelf with a competent number of obſervations, he publiſhed in 1701, "A General Chart, ſhewing at one View the Variation of the Compaſs in all thoſe Seas, where the Engliſh Navigators were acquainted;" and hereby, firſt of any one, laid a ſure foundation for the diſcovery of the law or rule, whereby the ſaid variation changes all over the world.

The captain (for he had now acquired that title and character) had been at home little more than half a year, when he went in the ſame ſhip, with another expreſs commiſſion from the king, to obſerve the courſe of the tides in every part of the Britiſh-Channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coaſt truly. Theſe orders were executed with his uſual expedition and accuracy; and ſoon after his return he publiſhed, in 1702, a large map of the Britiſh-Channel. The emperor of Germany having reſolved to make a convenient and ſafe harbour for ſhipping in that part of his dominions which borders upon the Adriatic, captain Halley was ſent this year by queen Anne to view the two ports on the Dalmatian coaſt, lying near to that ſea. He embarked Nov. 27, went over to Holland, and paſſing thence through Germany to Vienna, proceeded to Iſtria, with a view of entering upon the execution of the emperor's deſign; but ſome oppoſition being given to it by the Dutch, it was laid aſide: nevertheleſs, the emperor preſented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand, to queen Anne. He was likewiſe received with great reſpect by the king of the Romans, by prince Eugene, and the principal officers of that court. Preſently after his arrival in England, he was diſpatched again upon the ſame buſineſs; and paſſed his time through Oſnaburgh and Hanover, where he ſupped with his Britiſh majeſty, then electoral prince, and his ſiſter the queen of Pruſſia. Arriving at Vienna, he was preſented the ſame evening to the emperor, who directly ſent his chief engineer to attend him to Iſtria; whither

they repaired, and added ſome new fortifications to that of Trieſte, the port of Boccari being found fit to receive all kind of ſhipping with ſafet'.

Having ſeen the work finiſhed, he returned to England, Nov. 1703; and Wallis being deceaſed a few weeks before, Halley was appointed Savilian profeſſor of geometry at Oxford in his room, and had the degree of LL.D. conferred upon him by that univerſity. He was ſcarcely ſettled at Oxford, when Aldrich, dean of Chriſt-Church, engaged him to tranſlate into Latin from the Arabic "Apollonius de Sectione Rationis." At the ſame time, he reſtored the two books, which are loſt of the ſame author, "De Sectione Spatii;" and the whole work was publiſhed by him in one volume 8vo. at Oxford in 1706. Afterwards he took a ſhare with his colleague, Dr. David Gregory, in preparing for the preſs the ſame Apollonius's "Conics;" and ventured to ſupply the whole eighth book, which is loſt, of the original. He likewiſe added Serenus on the "Section of the Cylinder and Cone," printed from the original Greek with a Latin tranſlation, and publiſhed the whole in 1710, in folio: not to mention, that in the midſt of all theſe publications, the "Miſcellanea Curioſa," in three vols. 8vo. had come out under his direction in 1708. In 1713, he ſucceeded Dr. (afterwards Sir) Hans Sloane, in the poſt of ſecretary to the Royal-Society; and, upon the death of Flamſtead in 1719, was appointed to ſucceed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper buſineſs of his ſituation, reſign the poſt of ſecretary to the Royal-Society in 1721.

Upon the acceſſion of the late king, his conſort queen Caroline thought proper to make a viſit at the Royal-Obſervatory; and being pleaſed with every thing ſhe ſaw, took notice, that Dr. Halley had formerly ſerved the crown as a captain in the navy: and ſhe ſoon after obtained a grant of his half-pay for that commiſſion, which he enjoyed from that time during his life. An offer was alſo made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reaſon of his advanced age, and becauſe he deemed the ordinary attendance upon that employ not conſiſtent with the performance of his duty at Greenwich. In Aug. 1729, he was admitted as a foreign member of the Academy of Sciences at Paris. About 1737, he was ſeized with a paralytic diſorder in his right hand, which, it is ſaid, was the firſt attack he ever felt upon his conſtitution: however, he came as uſual once a week, till within a little while before his death, to ſee his friends in town on Thurſday, before the meeting of the Royal-Society. His paralytic diſorder increaſing, his ſtrength gradually wore away, and he came at length to be wholly ſupported by ſuch cordials as were ordered by his phyſician, Dr. Mead. He expired as he ſat in his chair, without a groan,

groan, Jan. 14, 1741-2, in his eighty-ſixth year. His corpſe was interred near Greenwich, in the church-yard of a ſmall village called Lee, where was erected over him a handſome tomb with an inſcription.

HALLIFAX (SAMUEL), was the eldeſt ſon of Mr. Samuel Hallifax, apothecary at Cheſterfield, in the county of Derby, by Hannah, youngeſt daughter of Richard Jebb, maltſter, at Mansfield, by which he was firſt couſin to Sir Richard and Dr. John Jebb. He was educated at Jeſus-College, Cambridge, where he proceeded B. A. in 1754, and M. A. in 1757; removed to Trinity-Hall, where there are only two fellows in the divinity line, and where he proceeded LL.D. in 1764, and S. T. P. by royal mandate in 1775. His firſt preferment was to the regius profeſſorſhip of civil law in the univerſity of Cambridge, in which ſervice he acquired ſome eminence by a work, entitled, "An Analyſis of the Civil Law." He was chaplain in ordinary to his majeſty, and maſter of the faculties in Doctors-Commons, worth 400l. a year, in which he ſucceeded Dr. Topham; vicar of Workſop, in the county of Nottingham, in the gift of earl Fitzwilliam, to which he was preſented by the marquis of Rockingham; advanced to the ſee of Glouceſter, on the tranſlation of biſhop Yorke to Ely in 1781, and thence, on the death of biſhop Shipley, to the rich ſee of St. Aſaph; F. A. S. in 1787. His preferments together amounted to 5000l. a year. He married, about 1778, Miſs Cook, one of the daughters of the Rev. Dr. Cook, provoſt of King's-College, Cambridge, and dean of Ely, by whom he has left ſix children; one ſon, aged fourteen, at Eton, he loſt by an unfortunate accident of ſcalding. He died of a fever and ſtone, March 5, 1790, aged ſixty, in Dartmouth-Street, Weſtminſter. He publiſhed a variety of ſermons upon different ſubjects. He was a prelate of great knowledge, and of great ability; an incomparable civilian, and an extremely acute public ſpeaker. His ſermons at biſhop Warburton's lectures are much eſteemed. His "Analyſis of Biſhop Butler's Apology" (a book entirely abſtruſe and metaphyſical) annexed to the charge he publiſhed of that biſhop to his clergy, is written with great elegance of ſtyle, as well as with much profundity of thinking. His brother Robert, F. A. S. who was appointed phyſician to the prince of Wales; and his ſiſter, the widow of Mr. Hutchinſon, and mother of Mrs. Gooch, both ſurvived him.

HAMEL (JOHN BAPTISTE DU), a French philoſopher and divine, was born at Vire in Lower Normandy, in 1614. He paſſed through his firſt ſtudies at Caen, and his courſe of rhetoric and philoſophy at Paris. At eighteen, he wrote a treatiſe, in which he explained, in a very ſimple manner, and by one or two figures,

Theodoſius's three books upon Spherics; to which he added a tract upon Trigonometry extremely ſhort yet perſpicuous, and deſigned as an introduction to aſtronomy. At nineteen, he entered himſelf into the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intenſely to ſtudy, and diſtinguiſhed himſelf greatly by publiſhing works upon aſtronomy and philoſophy. In 1666, Colbert propoſed to Lewis XIV. a ſcheme, which was approved by his majeſty, for eſtabliſhing a royal academy of ſciences; and appointed our author ſecretary of it. In 1668, he attended M. Colbert de Croiſſy, plenipotentiary for the peace at Aix la Chapelle; and upon the concluſion of it, accompanied him in his embaſſy to England, where he formed an acquaintance with the moſt eminent perſons of this nation. From thence he went over to Holland, and ſo returned to France, having made a great number of uſeful obſervations in his travels. In 1678, his "Philoſophia Vetus & Nova," was printed at Paris in 4 vols. 12mo. and, in 1681, enlarged and reprinted there in ſix. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philoſophy. Several years after the publication of it, the Jeſuits carried it into the Eaſt-Indies, and taught it with ſucceſs. His works in this way, now become numerous, were collected and publiſhed at Nuremberg in 1681, in 4 vols. 4to. under the title of, "Opera Philoſophica & Aſtronomica;" and they were highly valued then, though the improvements in philoſophy ſince his time have brought them into diſcredit, by rendering them of little or no uſe. In 1697, he reſigned his place of ſecretary of the Royal Academy of Sciences, which by his recommendation he procured for M. de Fontenelle. He had ſome years before this devoted himſelf to divinity, and publiſhed large works in this way. However, he did not loſe all care of his former ſtudies, but publiſhed at Paris in 1698, "Regiæ Scientiarum Academiæ Hiſtoria," 4to. in four books; which being greatly liked, he afterwards augmented with two books more. He died at Paris Aug. 6. 1706, without any ſickneſs, and of mere old age, being almoſt eighty-three. Though he had quitted his cure at Neuilli in 1663, yet he went every year to viſit his old flock; and the day he ſpent there was kept as an holiday by the whole village. He was a man of great modeſty, affability, piety, and integrity; he was diſintereſted, averſe to all conteſts, and exempt from jealouſy and affectation. He wrote Latin with prodigious purity and elegance.

HAMMOND (Dr. HENRY), a learned Engliſh divine, was born at Chertſey in Surrey, Auguſt 18, 1605; and was the youngeſt ſon of Dr. John Hammond, phyſician to Henry prince of Wales, who was his godfather, and gave him his own name. He was educated

educated in grammar-learning at Eton-School, and ſent to Magdalen-College, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in 1625. Some time after he applied himſelf to divinity. In 1633, he was preſented to the rectory of Penſhurſt in Kent, by Robert Sydney, earl of Leiceſter. Upon this he quitted his college, and went to his cure, where he reſided, as long as the times permitted him, punctually performing every branch of the miniſterial function in the moſt diligent and exemplary manner. In 1640, he was choſen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chicheſter by the unſought-for favour of Dr. Brian Duppa, then biſhop of Chicheſter, and afterwards of Wincheſter. The ſame year alſo he was named one of the aſſembly of divines, but never ſat amongſt them.

In the beginning of the national troubles, he continued undiſturbed at his living, till the middle of July 1643; but joining in the fruitleſs attempt then made at Tunbridge in favour of the king, and a reward of 100l. being ſoon after promiſed to the perſon that ſhould produce him, he was forced to retire privily and in diſguiſe to Oxford. Having procured an apartment in his own college, he ſought that peace in retirement and ſtudy, which was no where elſe to be found. Among the few friends he converſed with, was Dr. Chriſtopher Potter, provoſt of Queen's-College; by whoſe perſuaſion it was, that he publiſhed his "Practical Catechiſm, 1644."—This was one of the moſt valuable books publiſhed at that time; yet becauſe it did not ſuit the nonſenſe then prevailing, nor the principles of thoſe who cried up Faith to the ſkies, but condemned Works, as fit for little elſe but to make a man's damnation more ſure, great objections were raiſed againſt it by fifty-two miniſters within the province of London; and eſpecially by the famous Francis Cheynell, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Hammond however defended his book, and the ſame year and the following, put out ſeveral uſeful pieces, adapted to the times. Dec. 1644, he attended as chaplain to the duke of Richmond and earl of Southampton; who were ſent to London by Charles I. with terms of peace and accommodation, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's ſide, where he managed, greatly to his honour, a diſpute with Richard Vines, one of the Preſbyterian miniſters ſent by the parliament. Nevertheleſs, a report was afterwards raiſed upon the doctor, that Vines "had utterly ſilenced him;" inſomuch that, to avoid the force of his adverſary's objection, he was obliged to have recourſe to this expedient, that is, "to ſwear by God and the holy angels, that though at preſent a ſolution did not occur to him, he could anſwer it." But the doctor, being informed of this ſlander, wrote a letter in his own vindica-

tion, wherein he has theſe words: "I am both ſure, that I never called God and his holy angels to witneſs any thing in my life, nor ever ſwore one voluntary oath that I know of; and that I was not, at that meeting, conſcious to myſelf of wanting ability to expreſs my thoughts, or preſſed with any conſiderable difficulty, or forced by any conſideration, to wave the anſwer of any thing objected."

A few days after the breaking of this treaty, a canonry of Chriſt-Church in Oxford becoming vacant, the king beſtowed it upon him about March 1645; and the univerſity choſe him their public orator. His majeſty alſo, coming to reſide in that city, made him one of his chaplains in ordinary: notwithſtanding all which employments, he did not remit from his ſtudies, or ceaſe to publiſh books, principally contrived to do ſervice in the times they were written in. When Oxford ſurrendered, his attendance as chaplain was ſuperſeded; but when the king came into the power of the army, he was permitted to attend him again, in his ſeveral confinements and removes of Wooburn, Caverſham, Hampton-Court, and the Iſle of Wight: at which laſt place he continued till Chriſtmas 1647, the time that all his majeſty's ſervants were put away from him. He then returned again to Oxford, where he was choſen ſub-dean of Chriſt-Church; in which office he continued till March 30, 1648, when he was forcibly turned out of it by the parliamentary viſitors. Inſtead of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be priſoners in that place, where they continued in reſtraint for about ten weeks. During this confinement, he began his "Paraphraſe and Annotations on the New Teſtament." It came out firſt in 1653; in 1656, with additions and alterations. This is the moſt uſeful of all his works.

He was afterwards removed from his confinement at Oxford, to the houſe of Sir Philip Warwick, at Clapham in Bedfordſhire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpoſe than by writing, he drew up and publiſhed an addreſs to the general and council of officers. His grief for the death of his royal maſter was extreme; but after having indulged it for a while, he reſumed his ſtudies, and publiſhed ſeveral pieces. The rigour of his reſtraint being taken off in the beginning of 1649, he removed to Weſtwood in Worceſterſhire, the ſeat of the loyal Sir John Packington, from whom he received a kind invitation; and here ſpent the remainder of his days. In 1651, when Charles II. came into thoſe parts, he waited upon him, and received a letter from his own hand, of great importance, to ſatisfy his loyal ſubjects concerning his adherence to the religion of the church of England. After his great work on the New Teſtament, he undertook a "Paraphraſe and Commentary on all the Books of the Old Teſtament;" of which he publiſhed the Pſalms, and went through a third part of the book of Proverbs.

His

His want of health only hindered him from proceeding further: for that ſtrength of body, which had hitherto attended his indefatigable mind, beginning to fail him about 1654, he was ſeized by thoſe four tormenting diſtempers, each of which has been judged a competent trial of human patience, namely, the ſtone, the gout, the colic, and the cramp; but the ſtone put an end to his life. For, while Charles II. was deſigning him for the biſhopric of Worceſter, and he was preparing to go to London, whither he had been invited by the moſt eminent divines, he was ſeized with a ſharp fit of the ſtone the 4th of April, of which he died the 25th of the ſame month, 1660. He was a very handſome man, and of a good conſtitution; and the faculties of his mind were no way inferior to the graces of his body. Beſides above thirty pieces that came out in his life-time, at leaſt twenty more were publiſhed after his deceaſe; all which were collected together by his amanuenſis, the learned Mr. William Fulman, into 4 vols. folio, 1684.

HAMMOND (ANTHONY, Eſq.) deſcended from a family long ſituated at Somerſham-Place, in Huntingdonſhire, was born in 1668, and educated at St. John's-College, Cambridge. He was a commiſſioner of the navy, a good ſpeaker in parliament, had the name of "Silver-tongued Hammond," given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of this century. A volume of "Miſcellany Poems" was inſcribed to him in 1694, by his friend Mr. Hopkins; and in 1720, he was himſelf the editor of "A new Miſcellany of Original Poems," in which he had himſelf no ſmall ſhare. He was the intimate friend of Mr. Moyle, and wrote the "Account of his Life and Writings," prefixed to his works in 1727. In Moyle's works are three valuable letters to Hammond; a copy of verſes, by Hammond, to Moyle; another, by Hopkins, to the ſame; and a third, by Hopkins, to Hammond.

HAMMOND (JAMES), well remembered as a man eſteemed and careſſed by the elegant and great, was the ſecond ſon of Anthony Hammond, a man of note among the wits, poets, and parliamentary orators in the beginning of this century. He was born about 1710, and educated at Weſtminſter-School; but it does not appear that he was of any univerſity. He was equerry to the prince of Wales, and ſeems to have come very early into public notice, and to have been diſtinguiſhed by thoſe whoſe patronage and friendſhip prejudiced mankind at that time in favour of thoſe on whom they were beſtowed; for he was the companion of Cobham, Lyttelton, and Cheſterfield. He is ſaid to have divided his life between pleaſure and books; in his retirement forgetting the town, and in his gaiety loſing the ſtudent. Of his literary hours all the effects are exhibited in his memorable "Love Elegies," which were writ-

ten very early, and his Prologue not long before his death. In 1733, he obtained an income of 400l. a year by the will of Nicholas Hammond, Eſq. a near relation. In 1741, he was choſen into parliament for Truro in Cornwall, probably one of thoſe who were elected by the prince's influence: and died next year in June at Stowe, the famous ſeat of the lord Cobham. His miſtreſs long outlived him, and in 1779 died unmarried bed-chamber woman to the queen. The "Elegies" were publiſhed after his death.

HAMPDEN (JOHN, Eſq.) of Hamden in Buckinghamſhire, famous for ſuſtaining ſingly the weight of a royal proſecution, on his refuſing to pay the ſhip-money in the reign of Charles I. was born at London in 1594. He was of as ancient extraction as any gentleman in his county; and couſin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609, he was ſent to Magdalen-College in Oxford; from whence, without taking any degree, he removed to the inns of court, where he made a conſiderable progreſs in the ſtudy of the law. In his entrance into the world, he is ſaid to have indulged himſelf in all the licence of ſports, and exerciſes, and company, ſuch as were uſed by men of the moſt jovial converſation; but afterwards to have retired to a more reſerved and auſtere ſociety, preſerving however his natural cheerfulneſs and vivacity. In the ſecond parliament of king Charles, which met at Weſtminſter, February 1625-6, he obtained a ſeat in the Houſe of Commons, as he alſo did in two ſucceeding parliaments; but made no figure till 1636, when he became univerſally known, by a ſolemn trial at the King's-Bench, on his refuſing to pay the ſhip-money. He carried himſelf, through this whole ſuit with ſuch ſingular temper and modeſty, that he actually obtained more credit and advantage by loſing it, than the king did ſervice by gaining it. From this time he ſoon grew to be one of the moſt popular men in the nation, and a principal leading member in the long parliament. After he had held the chief direction of his party in the Houſe of Commons againſt the king, he took up arms in the ſame cauſe, and was one of the firſt who opened the war by an action at a place called Brill, a garriſon of the king's upon the edge of Buckinghamſhire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Eſſex, and ſhewed ſuch ſkill and bravery, that, had he lived, he would probably ſoon have been raiſed to the poſt of a general. But he was cut off early by a mortal wound, which he received in a ſkirmiſh with prince Rupert at Chalgrove-Field in Oxfordſhire: for he was there ſhot into the ſhoulder with a brace of bullets, which broke the bone, June 18, 1643, and after ſuffering much pain and miſery, died thereof the 24th, to as great a conſternation of all his party, as if their whole army had been defeated.

HANDEL

HANDEL (GEORGE-FREDERIC), an illuſtrious maſter in muſic, was born at Hall, a city of Upper-Saxony, February 24, 1684, by a ſecond wife of his father, who was an eminent phyſician and ſurgeon of the ſame place, and then above ſixty years of age. From his very childhood he diſcovered ſuch a propenſity to muſic, that his father, who always intended him for the civil law, was alarmed at it; and took every method to oppoſe this inclination, by keeping him out of the way of, and ſtrictly forbidding him to meddle with, muſical inſtruments of any kind. Nevertheleſs, the ſon found means to get a little clavicord, privately conveyed to a room at the top of the houſe; and with this he uſed to amuſe himſelf when the family was aſleep. While he was yet under ſeven years of age, he went with his father to the duke of Saxe Weiſenfels, where it was not poſſible to keep him from harpſicords and other muſical inſtruments. It happened one morning, that while he was playing on the organ, after the ſervice was over, the duke was in the church; and ſomething there was in his manner of playing, which affected his highneſs ſo ſtrongly, that he aſked his valet-de-chambre (who, by the way, was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to ſee him; and, after making proper inquiries about him, expoſtulated very ſeriouſly with the old doctor, who ſtill retained his prepoſſeſſions in favour of the civil law. He told him at length, that every father had certainly a right to diſpoſe of his children as he ſhould think moſt expedient; but that, for his own part, he could not but conſider it as a ſort of crime againſt the public and poſterity, to rob the world of ſuch a riſing genius. The iſſue of this debate was, not only a toleration for muſic, but conſent alſo that a maſter ſhould be called in to forward and aſſiſt him.

The firſt thing his father did, at his return to Hall, was to place him under one Zackaw, organiſt to the cathedral church; who was a perſon of great abilities in his profeſſion, and not more qualified than inclined to do juſtice to any pupil of promiſing hopes. Handel pleaſed him ſo much, that he never thought he could do enough for him. The pupil having far ſurpaſſed his maſter, he went to Berlin in 1698, where the opera was in a flouriſhing condition under the encouragement of the king of Pruſſia. Handel had not been long at court, before his abilities became known to the king, who frequently ſent for him, and made him large preſents.

Next to the opera of Berlin, that of Hamburg was in the higheſt requeſt; and thither it was reſolved to ſend him on his own bottom, and chiefly with a view to improvement: but his father's death happening ſoon after, and his mother being left in narrow circumſtances, he thought it neceſſary to procure ſcholars, and obtain ſome employment in the orcheſtra; and by this means, inſtead of a burden,

burden, he proved a great relief to her. From conducting the performance, he became compoſer to the houſe; and "Almeria," his firſt opera, was made here, when he was not much above fourteen years of age. The ſucceſs of it was ſo great, that it ran for thirty nights without interruption; and this encouraged him to make others, as he did alſo a conſiderable number of ſonatas not extant, during his ſtay at Hamburg, which was about four or five years.

Soon after he went to Italy, and Florence was his firſt deſtination; where, at the age of eighteen, he made the opera of "Rodrigo," for which he was preſented with 100 ſequins, and a ſervice of plate. Being earneſtly importuned to compoſe another, he finiſhed his "Agrippina" in three weeks; which was performed twenty-ſeven nights ſucceſſively, and with which the audience were ſo enchanted that they ſeemed to be all diſtracted. From Venice he went to Rome, where his arrival was no ſooner known, than he received polite meſſages from perſons of the firſt diſtinction. From Rome he went to Naples; and, after he quitted Naples, made a ſecond viſit to Florence, Rome, and Venice.

He now returned to his native country, but yet had not done travelling, nor was likely to have done, while there was any muſical court which he had not ſeen. Hanover was the firſt he ſtopped at, where he met with Steffani, with whom he had been acquainted at Venice; and who was then maſter of the chapel to George I. when he was only elector of Hanover. At Hanover alſo there was a nobleman who had taken great notice of him in Italy, and who afterwards did him great ſervice, when he came to England for the ſecond time. This perſon was baron Kilmanſeck. He introduced him at court, and ſo well recommended him to his electoral highneſs, that he immediately offered him a penſion of 1500 crowns per ann. as an inducement to ſtay. Handel excuſed his not accepting this high favour, becauſe he had promiſed the court of the elector palatine, and alſo reſolved to paſs over into England, whither it ſeems he had received ſtrong invitations from the duke of Mancheſter: upon which he had leave to be abſent for a twelvemonth or more, and to go whitherſoever he pleaſed; and on theſe conditions he thankfully accepted the penſion. After paying a viſit to his mother, who was now extremely old and blind, and to his old maſter Zackaw, he ſet out for Duſſeldorp. From Duſſeldorp he made the beſt of his way through Holland; and embarking for England, he arrived at London in the winter of 1710. He was ſoon introduced at court, and honoured with marks of the queen's favour, who ſettled on him for life a penſion of 200l. per annum. All this made Handel forget his obligation to return to Hanover; ſo that when his late majeſty came over, at the death of the queen, in 1714, conſcious how ill he had deſerved at his hands, he durſt not appear at court. He was however reſtored to favour, and his muſic

honoured

honoured with the higheſt approbation; and as a token of it, the king was pleaſed to add a penſion for life of 200l. a year, to that which queen Anne had before given him. Some years after, when he was employed to teach the young princeſſes, another penſion was added to the former by her late majeſty.

Handel was now ſettled in England, and well provided for. A project was formed by the nobility, for erecting an academy in the Haymarket; the intention of which was to ſecure a conſtant ſupply of operas, to be compoſed by Handel, and to be performed under his direction. For this purpoſe a large ſum was ſubſcribed, the king ſubſcribing 1000l. and the nobility 4000l. and Handel went to Dreſden in queſt of ſingers, from whence he brought Seneſino and Duriſtanti. The academy being firmly eſtabliſhed, and Handel appointed compoſer to it, all things went on proſperouſly for a courſe of ten years; but Handel having one day a diſpute with Cuzzoni on her refuſing to ſing ſomething or other, he took her up by the waiſt, and ſwore that he would fling her out of the window. This may ſerve to ſhew what a notable ſpirit he poſſeſſed, and how well the company were governed; upon which a rebellion commenced, with Seneſino at the head of it, and all became tumult and civil war. Thus the academy, after it had gone on in a flouriſhing ſtate for above nine years, was at once diſſolved.

His fortune was not now more impaired, than his health and underſtanding. His right arm was become uſeleſs to him from a ſtroke of a palſy; and his ſenſes were greatly diſordered at intervals for a long time. In this unhappy ſtate it was thought neceſſary, that he ſhould go to the vapour-baths at Aix-la-Chapelle; and from them he received a cure, which, from the manner, as well as quickneſs of it, paſſed with the nuns for a miracle.

Soon after his return to London in 1736, his "Alexander's Feaſt" was performed at Covent-Garden, and applauded; and ſeveral other attempts of the like nature were made to reinſtate him, but they did not prevail: the Italian party were too powerful; ſo that, in 1741, he went to Dublin, where he was well received. At his return to London in 1741-2, the minds of moſt men were diſpoſed in his favour, and the æra of his proſperity returned. He immediately began his oratorios in Covent-Garden, which he continued with uninterrupted ſucceſs and unrivalled glory, till within eight days of his death. The laſt was performed on the 6th, and he expired on the 14th of April 1759. He was buried in Weſtminſter-Abbey, where, by his own order, and at his own expence, a monument is erected to his memory. In 1751, a gutta ſerena deprived him of his ſight; but his faculties remained in their full vigour, almoſt to the hour of his diſſolution. This great maſter of muſic was a moſt uncommon epicure.

HANMER (Sir THOMAS, Bart.) a diſtinguiſhed ſtateſman and polite writer, was born about 1676; and had his education at Weſtminſter-School, and Chriſt-Church, Oxford. When he arrived at years of maturity, he was choſen knight of the ſhire for the county of Suffolk, and he ſat in parliament near thirty years, either as a repreſentative for that county, or for Flintſhire, or for the borough of Thetford. In this venerable aſſembly he was ſoon diſtinguiſhed: and his powerful elocution and unbiaſſed integrity drew the attention of all parties. In 1713, he was choſen ſpeaker of the Houſe of Commons; which office, difficult at all times, but at that time more particularly ſo, he diſcharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himſelf by degrees from public buſineſs, he ſpent the remainder of his life in an honourable retirement amongſt his books and friends: and there (which entitles him to a place in this work) prepared an elegant and correct edition of the works of Shakſpeare. This he made a preſent of to the univerſity of Oxford; and it was printed there in 1744, in ſix vols. 4to. with elegant engravings by Gravelot, at the expence of Sir Thomas. He died at his ſeat in Suffolk, April 5, 1746.

HANWAY (JONAS, Eſq.) was born at Portſmouth, Auguſt 12, 1712. His father, Thomas Hanway, was an officer in the naval line, and for ſome years ſtore-keeper to the dock-yard at Portſmouth. He was deprived of his life by an accident, and left his widow with four children, Jonas, William, Thomas, and Elizabeth, all of a very tender age.

Jonas was put to ſchool by his mother, in London, where he learned writing and accounts, and made ſome proficiency in Latin. At the age of ſeventeen he went to Liſbon, where he arrived in June 1729, and was bound apprentice to a merchant in that city.

His early life was marked with that diſcreet attention to buſineſs, and love of neatneſs and regularity, which diſtinguiſhed his future character. At Liſbon his affections were captivated by a lady, then celebrated for her beauty and mental accompliſhments; but ſhe preferring another for her huſband, returned to England, and ſpent the latter part of her life in London with her family, on terms of friendſhip with Mr. Hanway. On the expiration of his apprenticeſhip, Mr. Hanway entered into buſineſs at Liſbon as a merchant or factor; but it was not long before he returned to London; and, in February 1743, he accepted the offer of a partnerſhip in the houſe of Mr. Dingley, merchant, at Peterſburgh. He arrived at that city on the 10th of June; and there he firſt became acquainted with the Caſpian trade, and entertained an ardent deſire to ſee Perſia, a country ſo renowned for extraordinary events in ancient and modern times. He ſet out on the 30th of September,

and

and returned to Peterſburgh on the 1ſt of January 1745, after travelling 5400 Engliſh miles. He came to England October 28, 1750.

When he arrived in London, he went to live at the houſe of his ſiſter, then Mrs. Towmend, in the Strand; and his mercantile affairs being finally cloſed, he lived as a private gentleman.—His fortune was ſmall; but it was ſufficient to ſatisfy all his wants, and to afford a portion to alleviate diſtreſs. His time paſſed in arranging the materials for a publication of his travels; in tranſacting the buſineſs of his brother Thomas (captain of the Windſor) and in acts of beneficence ſuited to his income.

He choſe to print his travels at his own expence, that he might not lead a bookſeller into an angagement to his loſs; and he engaged ſome of the beſt artiſts to engrave the charts and maps, and to deſign and engrave ſome of the principal events that happened to him in the courſe of his travels. The engraving coſt him 700l. The firſt edition 1200 copies, in four quarto volumes, was publiſhed in January 1753, and received with univerſal approbation; and when the concurrent teſtimony of men of taſte and learning had given the work the ſtamp of merit, he cloſed with an offer made him by Mr. Millar, the bookſeller, for the ſale of the copy-right. Mr. Millar publiſhed a ſecond edition in two large quarto volumes, and after that a third and fourth edition were printed and ſold.

The cloſe application he had beſtowed on this favourite object having conſiderably impaired his health, which at the beſt was but indifferent, he went to paſs a few weeks at Tunbridge-Wells. The waters and amuſements of the place were of great ſervice to him; and his health being conſiderably recruited, in the beginning of September he ſet out for Paris, where he ſtaid about a month, returning leiſurely to London, by way of Liſle, Bruſſels, Antwerp, and Amſterdam.

On his return to England, he went again to Tunbridge-Wells, where he prepared for the preſs his "Review of the propoſed Naturalization of the Jews;" in which he very forcibly oppoſed the intended naturalization. Beſides this pamphlet, he afterwards printed two others on the ſame ſubject. Ever attentive to the public intereſt, in December 1754, Mr. Hanway publiſhed his "Firſt Letter to Mr. Spranger, on his excellent Propoſals for Paving, Cleanſing, and Lighting the Streets of Weſtminſter, &c." In 1755, when the whole kingdom was in conſternation on the apprehenſions of a French invaſion, Mr. Hanway publiſhed his "Thoughts on Invaſion," intended to quiet the minds of the people, as to the probability of the event taking place, and the means which they had, if exerted properly, to repel their enemies if they ſhould land.

In 1757, Mr. Hanway publiſhed his "Journey from Portſ-

mouth to Kingſton," in two vols. 8vo. which went through two editions, in the laſt of which he animadverted on the cuſtom of tea-drinking, as a pernicious cuſtom.

The many uſeful and public ſpirited plans which Mr. Hanway promoted, for the welfare of his fellow-creatures, rendered his character moſt reſpectably popular. His diſintereſtedneſs, and the ſincerity of his intentions, were conſpicuous to all. His name appeared to every propoſal for the benefit of mankind, and brought with it more than his own benefaction; for the people were aſſured that their bounty would be faithfully expended.

In addition to ſeveral benevolent publications and acts of kindneſs, this noble philanthropiſt, in 1772, endeavoured to do ſomething towards alleviating the miſeries of young chimney-ſweepers. Beſides the diſtreſſes of theſe helpleſs beings, ſuch as a contortion of the limbs, and the prevention of their growth, they are liable to a diſeaſe peculiar to their occupation, now known by the name of the Chimney-Sweeper's Cancer. His firſt attempt was by binding them regularly as apprentices, to place them more effectually under the cognizance of the magiſtrates; and a ſubſcription was promoted to defray the expence, and furniſh them with clothes. A great many were bound, ſome maſters were proſecuted for cruel behaviour to their boys; and no inconſiderable portion of miſery was prevented. Several years after he renewed his repreſentations in behalf of theſe miſerable beings, and leave was given to bring in a bill for the future regulation of chimney-ſweepers' apprentices; but death put an end to his exertions in their behalf.

Mr. Hanway was likewiſe inſtrumental in the inſtitution of a new Lock-Hoſpital, in the eaſt end of the town, and of a maritime-ſchool at Chelſea. A houſe for the former was actually taken in Preſcot-Street, Goodman's-Fields; but the ſubſcriptions decreaſing in a few years, the deſign was laid aſide; and ſome unhappy circumſtances of diſſention among the governors of the latter almoſt totally defeated its ſucceſs.

In 1783, finding his health decline, he reſigned his office at the victualling-board, and immediately received a grant of his whole ſalary by way of penſion for life. This favour he owed to the eſteem which his majeſty, to whom he was perſonally known, entertained for him; excited by his various exertions in behalf of his country and mankind.

He now had leiſure to promote, by every means in his power, the eſtabliſhment of Sunday-Schools, as well as a ſubſcription for the relief of the many black poor people, who wandered about the metropolis in extreme diſtreſs. But, in the Summer of 1786, his health declined ſo viſibly, that he thought it neceſſary to attend only to that. He had long felt the approach of a diſorder in the bladder, which, increaſing by degrees, cauſed a ſtranguary, and at length, on the 5th of September, put a perid to his life.

HARDING (THOMAS), a famous divine, and the mighty antagoniſt of biſhop Jewel, was born at Comb-Martin in Devonſhire, in 1512. His ſchool education was at Wincheſter, from whence he was removed to New-College, Oxford, and choſen fellow there in 1536. He was afterwards choſen Hebrew profeſſor of the univerſity by Henry VIII. and, as his religion probably kept pace with the king's, ſo being conſequently half reformed at Henry's death, Edward no ſooner aſcended the throne, than Harding became a very good Proteſtant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey: he had the honour to inſtruct this young lady in the then true religion; but, on the acceſſion of queen Mary, he immediately ſaw his error, and became a confirmed Papiſt. He had taken his degrees in arts: in 1554, he proceeded D. D. at Oxford, and was the year after made treaſurer of the cathedral of Saliſbury, as he had been a little before prebendary of Wincheſter. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and fixed his abode at Louvaine in Flanders, where in a warm controverſy with biſhop Jewel, between 1554 and 1567, he wrote ſeven pieces. He was a man of parts and learning, and not an inelegant writer.

HARDINGE (NICHOLAS, Eſq.) of Canbury, near Kingſton in Surrey, (brother of Caleb Hardinge, M. D. grandſon of ſir Robert Hardinge of King's-Newton, in the county of Derby, Knt. and father of George Hardinge, Eſq. of the Middle-Temple, barriſter, an eminent counſel, and of Henry, vicar of Kingſton) fellow of King's-College, Cambridge, many years clerk of the Houſe of Commons, and at laſt member of parliament for Eye in Suffolk, and one of the ſecretaries of the Treaſury. In December 1732, he was appointed law-reader to the duke of Cumberland, with a ſalary of 100l. He married in December 1738, Jane, ſecond daughter of Sir John Pratt, of Wilderneſs in Kent, chief-juſtice of the Common-Pleas, and ſiſter to the preſent lord Cambden; and died April 9, 1785. His works, eſpecially his Latin poems (in every meaſure and ſtyle) are much admired.

HARDOUIN (JOHN), a French Jeſuit, eminent for his great parts, learning, and ſingularities of opinion, was born of obſcure parents at Kimper in Bretagne, in 1647. He entered young into the ſociety of Jeſuits, and devoted himſelf to the ſtudy of the Belles Lettres, the learned languages, hiſtory, philoſophy, and divinity. In 1684, he publiſhed in 4to. a work, entitled, "Nummi antiqui populorum & urbium illuſtrati:" in which he often gave explications very ſingular, and as contrary to truth as to good ſenſe. The ſame year, in conjunction with Petavius, "Themiſtii Orationes xxxiii. cum notis," folio. The year following, in 5 vols. 4to. for

for the uſe of the Dauphin, "Plinii Hiſtoriæ naturalis libris xxxvii. interpretatione & notis illuſtrati;" but now, to the great uneaſineſs of many good perſons, he, in 1687, publiſhed "De Baptiſmo quæſtio triplex." Two years after appeared his "Antirrheticus de nummis antiquis coloniarum & municipiorum," in 4to. and alſo "S. Joannis Chryſoſtomi Epiſtola ad Cæſarium Monachum, notis ac diſſertatione de ſacramento altaris illuſtrata," in 4to. Le Clerc having made ſome reflections upon "St. Chryſoſtom's Letter to Cæſarius," Hardouin replied, in a piece printed in 1690, and entitled, "Defence de la Lettre de S. Jean Chryſoſtome, addreſſeé à l'Auteur de la Bibliotheque Univerſelle:" to which Le Clerc returned an anſwer in the 19th volume of that work.

In 1693, he printed at Paris, in two vols. 4to. "Chronologiæ ex nummis antiquis reſtitutæ proluſio, de nummis Herodiadum:" in which he opened more fully that ſtrange paradoxical ſyſtem, of which he had yet done little more than hint. This work was ſuppreſſed by public authority at Paris. He afterwards publiſhed "A Letter upon three Samaritan Medals;" "An Eſſay towards the reſtoring Chronology by Medals of Conſtantine's Age;" and "A Chronology of the Old Teſtament, conformable to the vulgar Tranſlation, illuſtrated by ancient Medals:" all which books were likewiſe ſuppreſſed, on account of the paradoxes contained in them.

Father Hardouin died at Paris, September 3, 1729, in his 83d year; and after his death was publiſhed by an anonymous friend, a volume of his "Opuſcula" in folio. There were other poſthumous works.

HARDWICKE (PHILIP YORKE, earl of), was born at Dover in Kent, Dec. 1, 1690; and educated under Mr. Samuel Morland, of Bethnal-Green, in claſſical and general learning, which he ever cultivated amidſt his higheſt employments. He ſtudied the law in the Middle-Temple; and, being called to the bar in 1714, he ſoon became very eminent in his profeſſion. In 1718, he ſat in parliament as member for Lewes in Suſſex; and, in the two ſucceſſive parliaments, for Seaford. March 1719-20, he was promoted to the office of ſolicitor-general, by the recommendation of the lord-chancellor Parker: an obligation he never forgot, returning it by all poſſible marks of perſonal regard and affection. The trial of Mr. Layer, at the King's-Bench, for high treaſon, Nov. 1722, gave him an opportunity of ſhewing his abilities: his reply, in which he ſummed up late at night the evidence againſt the priſoner, and anſwered all the topics of defence, being juſtly admired as one of the ableſt performances of that kind extant. About the ſame time, he gained much reputation in parliament, by opening the bill againſt Kelly, who had been principally concerned in biſhop Atterbury's plot, as his ſecretary. Feb. 1723-4, he was appointed attorney-

torney-general; in the execution of which important office, he was remarkable for his candour and lenity. Upon the reſignation of the great ſeal by Peter lord King, in Oct. 1733, Sir Philip Yorke was appointed lord-chief-juſtice of the King's-Bench. He was ſoon after raiſed to the dignity of a baron of this kingdom, with the title of lord Hardwicke, baron of Hardwicke, in the county of Glouceſter; and called to the cabinet-council. In the midſt of the general approbation, with which he diſcharged his office there, he was called to that of lord-high-chancellor, on the deceaſe of lord Talbot, Feb. 17, 1736-7. After he had executed that high office about ſeventeen years, in times and circumſtances of accumulated difficulty and danger, and had twice been called to the exerciſe of the office of lord high ſteward, on the trials of peers concerned in the rebellion; he was, April 1754, advanced to the rank of an earl of Great-Britain, with the titles of viſcount Royſton, and earl of Hardwicke. This favour was conferred unaſked, by his ſovereign, who treated him through the whole of his reign, with particular eſteem and confidence, and always ſpoke of him in a manner which ſhewed, that he ſet as high a value on the man, as on the miniſter. His reſignation of the great ſeal, in Nov. 1756, gave an univerſal concern to the nation, however divided at that time in other reſpects. But he ſtill continued to ſerve the public in a more private ſtation; at council, at the Houſe of Lords, and upon every occaſion where the courſe of public buſineſs required it, with the ſame aſſiduity as when he filled one of the higheſt offices in the kingdom. He died in his 74th year, at his houſe in Groſvenor-Square, March 6, 1764. His body lies interred at Wimple in Cambridgeſhire, by that of his lady, Margaret, daughter of Charles Cocks, eſq. of Worceſterſhire, and niece of lord-chancellor Sommers.

HARE (Dr. FRANCIS), an Engliſh biſhop, of whoſe birth we have no particulars, was bred at Eton-School, and from that foundation became a fellow of King's-College, Cambridge; where he had the tuition of the marquis of Blandford, only ſon of the illuſtrious duke of Marlborough, who appointed him chaplain-general to the army. He afterwards obtained the deanery of Worceſter, and from thence was promoted to the biſhopric of Chicheſter, which he held with the deanery of St. Paul's to his death, which happened in 1740. He was diſmiſſed from being chaplain to George I. in 1718, by the ſtrength of party prejudices, in company with Dr. Moſs and Dr. Sherlock, perſons of diſtinguiſhed rank for parts and learning.

About the latter end of queen Anne's reign he publiſhed a remarkable pamphlet, entitled, "The Difficulties and Diſcouragements which attend the Study of the Scriptures, in the Way of private Judgment." In this work, his manner appeared to be ſo ludicrous,

ludicrous, that the convocation fell upon him, as if he were really againſt the ſtudy of the Holy Scriptures: and, finding this piece likely to hinder that preferment he was ſeeking for, he aimed to conceal his being the author. He publiſhed many pieces againſt biſhop Hoadly; and alſo other learned works, which were collected after his death, and publiſhed in four vols, 8vo. 2. An edition of "Terence," with notes, in 4to. 3. "The Book of Pſalms in the Hebrew, put into the original poetical Metre," 4to.

HARE (HENRY). See COLRANE.

HARIOT (THOMAS), an eminent mathematician, was born at Oxford, in 1560. Having been inſtructed in grammar-learning in that city, be became a commoner of St. Mary-Hall, where he took the degree of B. A. in 1579. He had then ſo diſtinguiſhed himſelf by his uncommon ſkill in mathematics, as to be recommended ſoon after to Sir Walter Raleigh, as a preceptor to him in that ſcience. Accordingly that noble knight became his firſt patron, took him into his family, and allowed him a handſome penſion. In 1585, he was ſent over by Sir Walter with his firſt colony to Virginia; where being ſettled, he was employed in diſcovering and ſurveying that country, in obſerving what commodities it produced, together with the manners and cuſtoms of its inhabitants. He publiſhed an account of it, which was reprinted in the third volume of Hakluyt's "Voyages." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who allowed him a yearly penſion of 120l. Hariot lived for ſome time at Sion-College, and died in London, July 2, 1621, of a cancer in his lip. He was univerſally eſteemed on account of his learning.

HARLEY (ROBERT), afterwards earl of Oxford and earl Mortimer, and lord high-treaſurer in the reign of queen Anne, was eldeſt ſon of Sir Edward Harley, and born at London, in Bow-Street, Covent-Garden, Dec. 5, 1661. He was educated under the Rev. Mr. Birch, at Shilton, near Burford, Oxfordſhire. At the Revolution, Sir Edward Harley, and this his eldeſt ſon, raiſed a troop of horſe at their own expence; and after the acceſſion of king William and queen Mary, he was firſt choſen member of parliament for Tregony in Cornwall, and afterwards ſerved for the town of Radnor, till he was called up to the Houſe of Lords. In 1690, he was choſen by ballot one of the nine members of the Houſe of Commons, commiſſioners for ſtating the public accounts; and alſo one of the arbitrators for uniting the two India companies.

On Feb. 11, 1701-2, he was choſen ſpeaker of the Houſe of Commons; and that parliament being diſſolved the ſame year by king William, and a new one called, he was again choſen ſpeaker

Dec.

Dec. 31 following, as he was in the firſt parliament called by queen Anne.

April 17, 1704, he was ſworn of her majeſty's privy-council; and May 18th following, ſworn in council one of the principal ſecretaries of ſtate, being alſo ſpeaker of the Houſe of Commons at the ſame time. In 1706, he was appointed one of the commiſſioners for the treaty of union with Scotland, which took effect; and reſigned his place of principal ſecretary of ſtate in February 1707-8. Aug. 10, 1710, he was conſtituted one of the commiſſioners of the Treaſury, alſo chancellor and under-treaſurer of the Exchequer. On the 8th of March following, he was in great danger of his life; the marquis of Guiſcard, a French Papiſt, then under examination of a committee of the privy-council at Whitehall, ſtabbing him with a pen-knife, which he took up in the clerk's room, where he waited before he was examined. Guiſcard was impriſoned, and died in Newgate the 17th of the ſame month.

In 1711, queen Anne, to reward his many eminent ſervices, was pleaſed to advance him to the peerage of Great-Britain, by the ſtyle and titles of baron Harley of Wigmore in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of iſſue male of his own body, to the heirs male of Sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high-treaſurer of Great-Britain; and Aug. 15th following, at a general court of the South-Sea-Company, he was choſen their governor, as he had been their founder and chief regulator. Oct. 26, 1712, he was elected a knight companion of the moſt noble order of the Garter. July 27, 1714, he reſigned his ſtaff of lord high-treaſurer of Great-Britain, at Kenſington, into the queen's hands: ſhe dying upon the 1ſt of Auguſt following. June 10, 1715, he was impeached by the Houſe of Commons of high-treaſon, and high crimes and miſdemeanors; and on July the 16th was committed to the Tower by the Houſe of Lords, where he ſuffered confinement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married.

HARMER (Thomas), of Wheatfield in Suffolk, was upwards of fifty-nine years paſtor of the diſſenting congregation in that place. He was particularly diſtinguiſhed for his knowledge in oriental learning, and his ſkill in the ſtudy of antiquities. As the whole purpoſe of his ſtudies was to illuſtrate the ſcriptures, ſo it was his conſtant endeavour to practiſe thoſe duties which are therein declared to be eſſential to the forming of a true Chriſtian. He was a man of unaffected piety: equally kind as a maſter, parent, and huſband: meek and modeſt in his deportment: and invariably averſe from every degree of intemperance and exceſs. Superior to

all thoſe narrow and illiberal prejudices which we are apt to imbibe from education or habit, he was governed by a general principle of benevolence; and though he was commonly called the father of the Diſſenters, yet his good offices were ſo far from being confined to thoſe of his own communion, that he acknowledged and encouraged merit whereſoever he found it. He died at Wheatfield, in Suffolk, Nov. 27, 1788, at an advanced age, and without any previous indiſpoſition. He was greatly and deſervedly eſteemed in the literary world. His moſt approved-of pieces are, 1. "Obſervations on divers Paſſages of Scripture." This being very incorrectly printed in 1769, was republiſhed in 1777 with a ſecond volume, and two more were added in 1787. 2. "Notes on Solomon's Song," 8vo. 1768.

HARPOCRATION (VALERIUS), was an ancient rhetorician of Alexandria, who left us an excellent "Lexicon upon the ten Orators of Greece." Aldus firſt publiſhed this Lexicon in Greek at Venice, 1603, in folio.

HARRINGTON (Sir JOHN), an ingenious Engliſh poet, was the ſon of John Harrington, Eſq. who was impriſoned in the Tower under queen Mary, for holding a correſpondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. He was born at Kelſton, near Bath, in Somerſetſhire, and had queen Elizabeth for his godmother. He was inſtructed in claſſical learning at Eton-School, and from thence removed to Cambridge, where he took the degree of M. A. Before he was 30, he publiſhed a tranſlation of Arioſto's "Orlando Furioſo," by which he gained a conſiderable reputation, and for which he is now principally known. After this he publiſhed ſome books of epigrams; and, though his talent ſeems to have lain this way, they have not been ſufficient to keep his name alive. In the reign of James, he was created knight of the Bath.

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but as the former may be moſt probably placed about the middle of queen Elizabeth's reign, ſo we think the latter might happen towards the latter end of king James's.

HARRINGTON (JAMES), an eminent political writer, was born in Jan. 1611; being the eldeſt ſon of Sir Sapcote Harrington, and Jane, the daughter of Sir William Samuel, of Upton in Northamptonſhire, the place of his nativity. When he had made a progreſs in claſſical learning, he was admitted in 1629 a gentleman-commoner of Trinity-College in Oxford. About three years after, his father died; upon which he left the univerſity, and began to think of travelling; having previouſly furniſhed himſelf with the knowledge

knowledge of ſeveral foreign languages for that purpoſe. His firſt ſtep was into Holland, then the principal ſchool of martial diſcipline. On coming into the Netherlands, he entered a volunteer, and ſo continued ſome months, in lord Craven's regiment: during which time, being much at the Hague, he had the further opportunity of accompliſhing himſelf in two courts; namely, thoſe of the prince of Orange, and the queen of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princeſs, and alſo by the prince elector, whom he attended to Copenhagen, when his highneſs paid a viſit to the king of Denmark; and after his return from travelling, was intruſted by him with the affairs of the palatinate, ſo far as they were tranſacted at the Britiſh court.

He ſtayed, however, but a ſhort time in Holland: no temptations or offers could divert or reſtrain him from the reſolution he had formed to travel; and therefore, taking Flanders in his way, he ſet out on a tour through part of Germany, France, and Italy, after which he returned home to England, perfectly accompliſhed. In the beginning of the civil war in 1642, he manifeſtly ſided with the parliament, and endeavoured to get a ſeat in the houſe, but could not. His inclination to letters kept him from ſeeking public employments, ſo that we hear no more of him till 1646; when attending out of curioſity the commiſſioners, appointed by parliament to bring Charles I. from Newcaſtle nearer to London, he was by ſome of them named to wait on his majeſty, as a perſon known to him before, and engaged to no party or faction. The king approved the propoſal, and Harrington entered on the ſtation of a domeſtic; but would never preſume to come into his preſence except in public, till he was particularly commanded by the king, and made one of the grooms of the bedchamber, as he was in May 1647. The king's execution affected him extremely; after which he was obſerved to keep much in his library, and more retired than uſual, which was attributed to diſcontent and melancholy. But to convince them that this was not the cauſe of his retirement, he produced a copy of his "Oceana;" in imitation of Plato's "Atlantic Story," printed in 1656, and dedicated, as he promiſed, to lady Claypole's father.

After the Reſtoration, he lived more privately than he had done before, but ſtill was looked upon as a dangerous perſon, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himſelf now in reducing his politics into ſhort and eaſy aphoriſms methodically digeſted, and freely communicated his papers to all who viſited him. While he was putting the laſt hand to his ſyſtem, he was, by an order from the king, ſeized Dec. 28, 1661, and committed to the Tower of London for treaſonable deſigns and practices.

From the Tower he was conveyed very privately to St. Nicholas's iſland oppoſite to Plymouth; and from thence, upon a petition, to Plymouth, ſome relations obliging themſelves in a bond of 5000l. for his ſafe impriſonment. At this place he became acquainted with one Dr. Dunſtan, who adviſed him to take a preparation of guaiacum in coffee, as a certain cure for the ſcurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he ſoon grew delirious: upon which a rumour prevailed at Plymouth, that he had taken ſome drink which would make any man mad in a month; and other circumſtances made his relations ſuſpect, that he had foul play ſhewn him, leſt he ſhould write any more "Oceanas." It was near a month before he was able to bear the journey to London, whither, as nothing appeared againſt him, he had leave from the king to go. Here he was put under the care of phyſicians, who could afford little help to the weakneſs of his body, none at all to the diſorders of the mind. In this crazy condition he married the daughter of Sir Marmaduke Dorrel, in Buckinghamſhire, a lady to whom he was formerly ſuitor, and with whom he ſpent the remainder of his life. Towards his latter end, he was ſubject to the gout, and enjoyed little eaſe; but drooping and languiſhing a good while, he was at laſt ſeized with a palſy, and died at Weſtminſter, Sept. 11, 1677, and lies buried there in St. Margaret's church, on the ſouth ſide of the altar, next the grave of Sir Walter Raleigh. His writings were firſt collected, methodized, reviewed, and publiſhed by Toland in 1700, in one vol. folio. He made ſome attempts in the poetical way.

HARRIS (WILLIAM), a Proteſtant Diſſenting miniſter of eminent abilities and character, reſided at Honiton in Devonſhire. In Sept. 20, 1765, the degree of D. D. was conferred on him by the univerſity of Glaſgow, by the unanimous conſent of the members of that body. He publiſhed an hiſtorical and critical account of the lives of James I. Charles I. and Oliver Cromwell, in five vols. 8vo. after the manner of Mr. Bayle. He was preparing a like account of James II. He alſo wrote the life of Hugh Peters; beſides many fugitive pieces occaſionally, for the public prints, in ſupport of liberty and virtue. All his works have been well received. Dr. Harris died at Honiton, Feb. 4, 1770.

HARRIS (JAMES, Eſq.), an Engliſh gentleman of very uncommon parts and learning, was the ſon of James Harris, Eſq. by a ſiſter of lord Shafteſbury, author of "The Characteriſtics;" whoſe elegance and refinement of taſte and manners Mr. Harris ſeems to have inherited. He was born in the Cloſe at Saliſbury in 1709; and educated at the grammar-ſchool there. In 1726, he was removed to Wadham-College in Oxford, but took no degree.

degree. He was member for Chriſt-Church, Hants, which he repreſented in ſeveral ſucceſſive parliaments. In 1763, he was appointed one of the lords commiſſioners of the Admiralty, and ſoon after removed to the board of Treaſury. In 1774, he was made ſecretary and comptroller to the queen, which poſt he held to his death. He died, Dec. 21, 1780, in his ſeventy-ſecond year, after long illneſs, which he bore with calmneſs and reſignation.

He was the author of ſome valuable works. 1. "Three Treatiſes: concerning Art; Muſic, Painting, and Poetry; and Happineſs, 1745," 8vo. 2. "Hermes: or, a Philoſophical Enquiry concerning Univerſal Grammar, 1751," 8vo. 3. "Philoſophical Arrangements." 4. "Philological Enquiries, 1782," 2 vols. 8vo. finiſhed juſt before his death, and publiſhed ſince.

HARRISON (WILLIAM), a young gentleman high in eſteem, and fellow of New-College, Oxford, had no other income than 40l. a year as tutor to one of the duke of Queenſbury's ſons. In this employment he fortunately attracted the favour of Dr. Swift, whoſe generous ſolicitations with Mr. St. John obtained for him the reputable employment of ſecretary to lord Raby, ambaſſador at the Hague, and afterwards earl of Strafford. Mr. Harriſon, who did not long enjoy his riſing fortune, was diſpatched to London with the Barrier-Treaty; and died Feb. 14, 1712-13. He was profeſſedly the editor of the Tatler, and author of ſeveral pleaſing little poems. There was another WILLIAM HARRISON, author of "The Pilgrim, or the happy Convert, a Paſtoral Tragedy, 1709."

HARRISON (JOHN), a moſt accurate Engliſh mechanic, was the inventor and maker of the famous Time-keeper, for aſcertaining the longitude at ſea; and alſo of the compound, or (as it is commonly called) the gridiron-pendulum. He was born at Foulby, near Pontefract, in Yorkſhire, in 1693; and, though he might be ſaid to want education, yet the vigour of his natural abilities amply ſupplied it. His father was a carpenter, in which profeſſion the ſon aſſiſted; occaſionally alſo, according to the miſcellaneous practice of country-artiſts, ſurveying land, and repairing clocks and watches. He was, from his childhood, attached to any wheel-machinery; and when he grew up he was famous for ſeveral inventions. In 1775, he publiſhed "A Deſcription concerning ſuch Mechaniſm, as will afford a nice or true Menſuration of Time, &c." 8vo. This ſmall work alſo includes an account of his new Muſical Scale: for he had, in his youth, been the leader of a diſtinguiſhed band of church-ſingers, and had a very delicate ear for muſic. He died at his houſe in Red-Lion-Square, London, March 24, 1776, aged eighty-three.

HARTLEY (DAVID), an Engliſh phyſician of eminence, was the ſon of a clergyman, and born about 1704. He received his academical education at Jeſus-College, Cambridge, of which he was fellow; and took the degree of M. A. He firſt began to practiſe phyſic at Newark in Nottinghamſhire; removed thence to St. Edmund's Bury in Suffolk; after this, ſettled for ſome time in London; and, laſtly, went to live at Bath, where he died, Sept. 30, 1757, aged fifty-three. He publiſhed, in 1739, "A View of the preſent Evidence for and againſt Mrs. Stevens's Medicines as a Solvent for the Stone, containing 155 Caſes, with ſome Experiments and Obſervations." He is ſaid to have written alſo in defence of inoculation; and ſome letters of his are in the "Philoſophical Tranſactions." But his capital work is entitled, "Obſervations on Man, his Frame, his Duty, and his Expectations, in two Parts, 1749," 2 vols. 8vo.

HARTLEY (THOMAS), M. A. rector of Winwick in Northamptonſhire, was a perſon of rare natural endowments, and employed them in that beſt of purpoſes, the promotion of real internal piety: preferring this to all forms and names amongſt men, he ſought out the ſincere lovers of it, under the different religious diſtinctions, to be his friends and companions. His faith was not a dead or imaginary faith, for he ſhewed it by his works. In his converſation and deportment he was humble and devout, abounding in love; of charitable ſentiments towards others; inoffenſive as a child; inſtructive as the man of wiſdom. Beyond a moderate ſupply of his neceſſities, he only eſteemed this world's goods as the means of a generous beneficence, which he conſtantly practiſed. He tranſlated into Engliſh the writings of Baron Swedenbourg, with whom he had been acquainted, and of whom he was a great admirer. He was alſo author of many excellent diſcourſes. A treatiſe on the Millenium, &c. &c. He died at Eaſt Malling, Kent, Dec. 10, 1785, aged ſeventy-eight.

HARVEY (WILLIAM), an eminent Engliſh phyſician, who firſt diſcovered the circulation of the blood, was born of a gentleman's family at Folkſtone, in Kent, April 2, 1578. At ten years of age he was ſent to a grammar-ſchool at Canterbury, and at fourteen, removed from thence to Caius-College in Cambridge. At nineteen, he travelled through France and Germany to Padua in Italy; where, having ſtudied phyſic under Euſtachius Radius, John Minadous, and Hieronymus Fabricius ab Aquapendente, he was created doctor of phyſic and ſurgery in that univerſity in 1602. Soon after returning to England, he was incorporated M. D. at Cambridge, went to London to practiſe, and married. In 1604, he was admitted candidate of the College of Phyſicians in London; and three years after, fellow. In 1615, he was appointed lecturer of anatomy and ſurgery in that college; and the year after

read

read a courſe of lectures there, in which he opened his diſcovery relating to the circulation of the blood. In 1632, he was made phyſician to Charles I. as he had been before to king James; and adhering to the royal cauſe upon the breaking out of the civil wars, attended his majeſty at the battle of Edge-Hill, and thence to Oxford, where, in 1642, he was incorporated M. D. In 1645, the king got him elected warden of Merton-College in that univerſity; but, upon the ſurrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he publiſhed his book, entitled, "Exercitationes de generatione animalium, &c." This is a curious work, and had certainly been more ſo, but for ſome misfortunes, by which his papers periſhed, during the time of the civil wars; which loſs he lamented ſeveral years after. In 1654, on Michaelmas-Day, he was choſen preſident of the College of Phyſicians in his abſence; and coming thither the day after, acknowledged his great obligation to the electors, for chooſing him into a place of the ſame honour and dignity, as if he had been elected to be "Medicorum omnium apud Anglos princeps." But his age and weakneſs were ſo great, that he could not diſcharge the duty incumbent upon that great office; and therefore he requeſted them to chooſe Dr. Prujean, who had deſerved ſo well of the college. As he had no children, he made the college his heirs, and ſettled his paternal eſtate upon them in July following. He died June 3, 1657, and was carried to be interred at Hempſted in Hertfordſhire, where a monument is erected to his memory. Not long afterwards a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college.

HARVEY (GIDEON), an Engliſh phyſician alſo, was born in Surrey; acquired the Greek and Latin tongues in the Low-Countries; and was admitted of Exeter-College, Oxford, in 1655. Afterwards he went to Leyden, and ſtudied under Vanderlinden, Vanhorn, and Voſſius, all of them profeſſors of phyſic, and men of eminence. After this he went to France, and from thence returned to Holland, where he was admitted fellow of the College of Phyſicians at the Hague; being at that time phyſician in ordinary to Charles II. in his exile. He afterwards returned to London, from whence he was ſent, in 1659, with a commiſſion to Flanders, to be phyſician to the Engliſh army there: where ſtaying till he was tired of that employment, he paſſed through Germany into Italy, ſpent ſome time at Padua, Bologna, and Rome, and then returned through Switzerland and Holland to England. Here he became phyſician in ordinary to his majeſty; and, after king William came over, was made phyſician of the Tower. He died about 1700. He wrote a great number of books, which however have never been in any eſteem with the faculty.

HAVERCAMP (SIGEBERT), a celebrated critic and ſcholar, was born in Holland, and became an illuſtrious profeſſor of hiſtory, eloquence, and the Greek tongue, at Leyden. He was particularly ſkilled in the ſcience of medals, and was the author of ſome works in this way, that were very much eſteemed. He gave good editions, as well as grand ones, of ſeveral Latin and Greek authors; of Eutropius, Tertullian's "Apologetic," Joſephus, Salluſt, &c. and his editions of thoſe authors are reckoned the beſt. The time of his birth and death is unknown.

HAWKESWORTH (JOHN), an Engliſh writer of a very ſoft and pleaſing caſt, was born about the year 1719. He was brought up to a mechanical profeſſion; that of a watch-maker, as is ſuppoſed. He was of the ſect of Preſbyterians, and a member of the celebrated Tom Bradbury's meeting, from which he was expelled for ſome irregularities. He afterwards devoted himſelf to literature, and became an author of conſiderable eminence. In the early part of life, his circumſtances were rather confined. He reſided ſome time at Bromley in Kent, where his wife kept a boarding-ſchool. He afterwards became known to a lady, who had great property and intereſt in the Eaſt-India-Company; and, through her means, was choſen a director of that body. As an author, his "Adventurer" is his capital work; the merits of which, if we miſtake not, procured him the degree of LL.D. from Herring, archbiſhop of Canterbury. When the deſign of compiling a narrative of the diſcoveries in the South-Seas was on foot, he was recommended as a proper perſon to be employed on the occaſion: he executed his taſk, and is ſaid to have received for it the enormous ſum of 6000l. He died in 1773: ſome ſay, of high living; others, of chagrin from the ill reception of his "Narrative:" for he was a man of the keeneſt ſenſibility, and obnoxious to all the evils of ſuch irritable natures. He was buried at Bromley in Kent.

HAWKINS (Sir JOHN), an active magiſtrate of the county of Middleſex, and a laborious collector of anecdotes, recorded in his "Hiſtory of Muſic;" was born in the year 1718. After the uſual courſe of education, he ſerved his time as clerk to an attorney, and was afterward a practiſer, but with little ſucceſs. About this period, he wrote letters and eſſays in an evening paper, at the price of half a guinea for every piece, that happened to be inſerted. But in 1765, we find him in a more elevated ſituation: he was then elected chairman of the court of quarter ſeſſion for Middleſex, and, in that character, he publiſhed, in 1770, "A Charge to the Grand Jury." He received the honour of knighthood Oct. 23, 1772. His biography of Johnſon was undertaken in an evil hour; but enough has been ſaid upon that ſubject already. He

died

died at his houſe in the Great Sanctuary, Weſtminſter, on May 21, 1789, aged ſeventy-one.

HAWKWOOD (Sir JOHN), is indebted for a place among the Britiſh worthies to his actions in a foreign ſervice. He has been ſlightly noticed by his contemporaries at home, and would not now have been brought into a conſpicuous point of view, but for the engraved portrait of him preſented to the Society of Antiquaries, in 1775, by lord Hailes. He is ſaid, by the concurrent teſtimony of our writers, to have been the ſon of a tanner of Sible Hedingham, in Eſſex, where he was born in the reign of Edward II.

He is alſo ſaid to have been put apprentice to a taylor in London: but being preſt into the ſervice of Edward III. for his French wars, he behaved himſelf ſo valiantly, that from a common ſoldier he was promoted to the rank of captain; and for ſome further good ſervice had the honour of knighthood conferred on him by that king, though he was accounted the pooreſt knight in the army. His general, the Black Prince, highly eſteemed him for his valour and conduct, of which he gave extraordinary proofs at the battle of Poitiers.

Sir John likewiſe diſtinguiſhed himſelf in the Piſan ſervice, in 1364; after which period he was every where conſidered as a moſt accompliſhed ſoldier, and fought, as different occaſions preſented themſelves, in the ſervice of many of the Italian ſtates. In 1387, we find him engaged in a hazardous ſervice in defence of the ſtate of Florence. The earl of Armagnac, the Florentine general, having been defeated by Venni, the governor of the Siannefe; the victors marched to ſurpriſe Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremoneſe, and when by ſeveral ſkirmiſhes he had amuſed the enemy, who kept within a mile of him, and thought to force his camp, he ſallied out and repulſed them with loſs. This ſucceſs a little diſcouraged them. Venni is ſaid to have ſent Hawkwood a fox in a cage, alluding to his ſituation: to which Hawkwood returned for anſwer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his beſt horſe in the rear till the enemy had croſſed the river, on whoſe oppoſite bank he placed 400 Engliſh archers on horſeback. The rear by their aſſiſtance croſſed the river and followed the reſt, who, after fording the Mincio, encamped within ten miles of the Adige. The greateſt danger remained here. The enemy had broken down the banks of the river, and let out its waters, ſwoln by the melting of the ſnow and mountains, to overflow the plains. Hawkwood's troops, ſurpriſed at midnight by the increaſing floods, had no reſource but immediately to mount their horſes, and, leaving all their baggage behind them, marched in

the morning ſlowly through the water, which came up to their horſes bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horſes ſunk under the fatigue. Many of the foot periſhed with cold and ſtruggling againſt the water: many ſupported themſelves by laying hold on the tails of the ſtronger horſes. Notwithſtanding every precaution, many of the cavalry were loſt as well as their horſes. The purſuers, ſeeing the country under water, and concluding the whole army had periſhed, returned back. Sir John Hawkwood, as ſoon as he found himſelf among his allies, refreſhed his troops, and watched the enemies motions.

Peace being re-eſtabliſhed abroad, the city of Florence was in 1393 diſtracted with civil feuds, which were not terminated but by the execution and exile of ſome principal citizens. But at the cloſe of this year they ſuſtained a greater loſs in Sir John Hawkwood, who died March 6, advanced in years, at his houſe in the ſtreet called Pulveroſa near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city. His bier, adorned with gold and jewels, was ſupported by the firſt perſons of the republic, followed by horſes in gilded trappings, banners, and other military enſigns, and the whole body of the citizens. His remains were depoſited in the church of St. Reparata, where a ſtatue (as Poggio and Roſſi call it, though it is well known to be a portrait) of him on horſeback was put up by a public decree.

Both friends and enemies conſidered him as one of the greateſt ſoldiers of his age. His charity appears in his joining with ſeveral perſons of quality in this kingdom, in founding the Engliſh hoſpital at Rome for the entertainment of poor travellers.

HAY (WILLIAM, Eſq.) an agreeable Engliſh writer, was born at Glenburne in Suſſex, about 1700, as is conjectured; and educated at Headley-School. In 1730, he publiſhed a poem, called "Mount Caburn," dedicated to the ducheſs of Newcaſtle; in which he deſcribes the beauties of his native country, and celebrates the virtues of his friends. When lord Hardwicke was called up to the Houſe of Lords in 1734, he was choſen to ſucceed him, in repreſenting the borough of Seaford among the commons: and he repreſented this borough for the remainder of his life. He defended the meaſures of Sir Robert Walpole, and was the ſuppoſed author of a miniſterial pamphlet, entitled, "A Letter to a Freeholder on the late Reduction of the Land-Tax to one Shilling in the Pound;" which had been printed in 1732. In 1735, he publiſhed "Remarks on the Laws relative to the Poor, with Propoſals for their better Relief and Employment;" and at the ſame time brought in a bill for the purpoſe. He made another attempt of this kind, but without effect. May 1738, he

was

was appointed a commiſſioner of the Victualling-Office. In 1753, appeared "Religio Philoſophi." This was followed, in 1754, by his "Eſſay on Deformity;" in which he rallies his own imperfection in this reſpect with much livelineſs and good humour. The ſame year, he tranſlated Hawkins Browne "De Immortalitate Animi." In 1755, he tranſlated and modernized ſome "Epigrams of Martial;" but ſurvived this publication only a ſhort time, dying June 19, the ſame year. A little time before, he had been appointed keeper of the Records in the Tower, and it is ſaid that his attention and aſſiduity during the few months he held that office were eminently ſerviceable to his ſucceſſors.

He left a ſon, who inherited the imperfect form of his father. This gentleman went into the ſervice of the Eaſt-India-Company, where he acquired rank, fortune, and reputation; but, being one of thoſe who oppoſed Coſſim Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Patna, Oct. 5, 1763.

HAYES (Charles, Eſq.), a very ſingular perſon, whoſe great erudition was ſo concealed by his modeſty, that his name is known to very few, though his publications are many. He was born in 1678, and became diſtinguiſhed in 1704 by "A Treatiſe of Fluxions," folio: the only work to which he ever ſet his name.

During a long courſe of years, the management of the late Royal-African-Company lay in a manner wholly upon Mr. Hayes, he being annually either ſub-governor or deputy-governor; notwithſtanding which, he continued his purſuit after general knowledge. To a ſkill in the Greek and Latin, as well as modern languages, he added the knowledge of the Hebrew: and publiſhed ſeveral pieces, relating to the tranſlation and chronology of the Scriptures. The African-Company being diſſolved in 1752, he retired to Down in Kent, where he gave himſelf up to ſtudy. May 1753, he began to compile in Latin his "Chronographia Aſiatica & Ægyptiaca," which he lived to finiſh, but not to publiſh; though, however, it was publiſhed afterwards. In Aug. 1758, he left his houſe in Kent, and took chambers in Gray's-Inn, where he died, Dec. 18, 1760, in his eighty-ſecond year.

HAYNES (Hopton), aſſay-maſter of the Mint near fifty years, and principal tally-writer of the Exchequer for above forty years, in both which places he always behaved himſelf highly worthy of the great truſt repoſed in him, being indefatigable and moſt faithful in the execution of his offices, was a moſt loyal ſubject, an affectionate huſband, a tender father, a kind maſter, and a ſincere friend; charitable and compaſſionate to the poor, a complete gentleman, and conſequently a good Chriſtian. He died at his houſe in Queen-Square, Weſtminſter, Nov. 19, 1749. In the next year appeared

a miſcellaneous work of his, under the title of "The Scripture Account of the Attributes and Worſhip of God: and of the Character and Offices of Jeſus Chriſt. By a candid Enquirer after Truth. Publiſhed at the deſire of the deceaſed Author. Lond. 1750."

HAYNES (SAMUEL), M. A. ſon to the above, was tutor to the earl of Saliſbury, with whom he travelled, and who rewarded him, in June 1737, with the valuable rectory of Hatfield, Herts. In 1740 he publiſhed "A Collection of State Papers," folio; in March 1743, on the death of Dr. Snape, ſucceeded to a canonry at Windſor; and in May 1747, he was preſented alſo by his noble patron to the rectory of Clothall (the pariſh in which the earl of Saliſbury's ſeat called Quickſwood is ſituated). He was an amiable man and a cheerful companion. He died June 9, 1752.

HAYWARD (Sir JOHN), an Engliſh hiſtorian, was educated at Cambridge, where he took the degree of LL. D. In 1599, he publiſhed, in 4to "The firſt Part of the Life and Raigne of King Henrie IV. extending to the End of the firſt Yeare of his Raigne;" dedicated to Robert earl of Eſſex: for which he ſuffered a tedious impriſonment, on account of having advanced ſomething in defence of hereditary right. In 1603, he publiſhed, in 4to. "An Anſwer to the firſt Part of a certaine Conference concerning Succeſſion, publiſhed not long ſince under the name of R. Doleman." This R. Doleman was the Jeſuit Parſons. In 1610, he was appointed by king James one of the hiſtoriographers of Chelſea-College near London. In 1613, he publiſhed, in 4to. "The Lives of the Three Normans, Kings of England; William I. William II. Henry I." and dedicated them to Charles, prince of Wales. In 1619, he received the honour of knighthood from his majeſty at Whitehall. In 1624, he publiſhed a diſcourſe entitled, "Of Supremacie in Affaires of Religion:" dedicated to prince Charles. He wrote likewiſe, "The Life and Raigne of King Edward VI. with the Beginning of the Raigne of Queen Elizabeth, 1630," 4to. but this was poſthumous; for he died June 27, 1627. He was the author of ſeveral works of piety.

HEARNE (THOMAS), an Engliſh antiquary, and indefatigable collector and editor of books and MSS. was the ſon of George Hearne, pariſh-clerk of White-Waltham in Berkſhire, and born there in 1680. For ſome time he received no other inſtruction than what he had from his father, who kept a writing-ſchool at Waltham: but, in 1693, Francis Cherry, of Shotteſbrooke, Eſq. took him from thence under his own patronage, and put him to the free-ſchool of Bray in Berks. Here he made ſo extraordinary a progreſs in the Greek and Latin tongues, and was withal ſo remarkable

markable for his ſobriety and good manners, that Mr. Cherry, by the advice of his friend Mr. Dodwell, who then lived at Shotteſbrooke, took him into his family, and provided for him as if he had been his own ſon. He inſtructed him every day in religion and claſſical learning; as did Mr. Dodwell when he was abſent. Mr. Cherry, pleaſed with cultivating an underſtanding ſo ſuſceptible of improvement, determined to beſtow on him a liberal education; and accordingly, in Dec. 1695, had him entered of Edmund-Hall, in Oxford. Happily for Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himſelf had a natural and even violent propenſity. This diſpoſition, joined with his unwearied induſtry, recommended him particularly to Dr. Mill; who being then buſy about an appendix to his Greek Teſtament, and finding him to be well verſed in MSS. got him to examine ſeveral he had occaſion to make uſe of in that work. He was likewiſe of great ſervice to Dr. Grabe, at that time reſident in Edmund-Hall, for whom he compared many MSS. and made conſiderable collections.

In act term, 1699, he took the degree of B. A. and ſoon after was offered very advantageous terms to go a miſſionary to Maryland: but, being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a conſtant ſtudent in that noble repoſitory of antiquities, the Bodleian-Library; and was ſo noted for the length and frequency of the viſits, that Dr. Hudſon, ſoon after he was choſen keeper thereof, took him for a coadjutor, having firſt obtained the conſent of the curators. He became M. A. in 1703, was afterwards made janitor of the public library, and in 1712, ſecond librarian of the Bodleian. In January 1714-15, he was elected archetypographus of the univerſity, and eſquire beadle of the civil law; which poſt he held together with that of under-librarian till November following: but then finding they were not tenable together, he reſigned the beadleſhip, and very ſoon after the other place alſo, by reaſon of the oaths, which he could not conſcientiouſly comply with. He continued a Nonjuror to the laſt, much at the expence of his wordly intereſt: for on that account he refuſed ſeveral preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's Church-Yard, where there is a tomb erected for him, with an inſcription written by himſelf. He had with great parſimony ſaved about 1300l. which his relations, who were poor, found after his death among his books and papers. Though he publiſhed ſeveral books, he was rather an editor than an author. He alſo made indexes to ſeveral works, particularly to the folio edition of "Lord Clarendon's Hiſtory of the Rebellion" in 1709.

HEATH

HEATH (JAMES), an Engliſh hiſtorian, was born in 1629, in London, where his father, who was the king's cutler, lived. He was educated at Weſtminſter-School, and became a ſtudent of Chriſt-Church, Oxford, in 1646. In 1648, he was ejected from thence by the parliament viſitors, for his adherence to the royal cauſe; lived upon his patrimony till it was almoſt ſpent; and then, fooliſhly marrying, was obliged to write books and correct the preſs, in order to maintain his family. He died of a conſumption and dropſy at London, in Auguſt 1664, and left ſeveral children to the pariſh. He publiſhed, 1. "A brief Chronicle of the late inteſtine War in the three Kingdoms of England, Scotland, and Ireland, &c. 1661," 8vo. afterwards enlarged by the author, and completed from 1637 to 1663, in four parts, 1663, in a thick 8vo. 2. "Elegy upon Dr. Thomas Fuller, 1661," 8vo. 3. "The Glories and magnificent Triumphs of the bleſſed Reſtoration of King Charles II. &c. 1662," 8vo. 4. "Flagellum: or, The Life and Death, Birth and Burial, of Oliver Cromwell, the late Uſurper, 1663." 5. "Elegy on Dr. Sanderſon, Biſhop of Lincoln, 1662." 6. "A new book of loyal Engliſh Martyrs and Confeſſors, 1663," 12mo. 7. "Brief but exact Survey of the Affairs of the United Netherlands, &c." 12mo.

HEATH (THOMAS), an alderman of Exeter, and father of John Heath, Eſq. one of the Judges of the Common-Pleas, was author of "An Eſſay towards a new Engliſh Verſion of the Book of Job, from the original Hebrew, with ſome account of his Life, 1755," 8vo.—His brother BENJAMIN, a lawyer of eminence, and town-clerk of Exeter, was likewiſe an author; and wrote, 1. "An Eſſay towards a demonſtrative Proof of the Divine Exiſtence, Unity, and Attributes, 1740." 2. "The Caſe of the County of Devon with reſpect to the Conſequences of the new Exciſe Duty on Cyder and Perry, 1763," 4to. 3. "Notæ ſive Lectiones ad Tragicorum Græcorum veterum, Æſchyli, &c. 1752," 4to. 4. "A Reviſal of Shakſpeare's Text, 1765," 8vo. It appears from the liſt of Oxford graduates, that Mr. Benjamin Heath was created D. C. L. by diploma, March 31, 1762.

HEATHFIELD (LORD, the Right Hon. GEORGE AUGUSTUS ELLIOT), was born in 1718; and received the firſt rudiments of his education under a private tutor, and at an early time of life was ſent to the univerſity of Leyden, where he made conſiderable progreſs in claſſical learning, and ſpoke with fluency and elegance the German and French languages. Being deſigned for a military life, he was ſent from thence to the celebrated Ecole Royle du Genie Militaire, at La Fere in Picardy, where he laid the foundation of what he ſo conſpicuouſly exhibited at the defence of Gibraltar. In 1735, he became a volunteer in the 23d regiment of foot, or

Royal Welch Fuzileers, and ſoon after was admitted into the engineer corps at Woolwich; from whence he purchaſed the adjutancy of the 2d troop of horſe-grenadiers, in which he became a captain and major, as well as lieutenant-colonel, when he reſigned his commiſſion as an engineer. In 1759, he quitted the horſe-guards, and was ſelected to raiſe, form, and diſcipline the 1ſt regiment of light-horſe, which bore his name. Having gone through various departments in different ſervices with the greateſt marks of bravary and military knowledge, in 1775 he was appointed commander in chief in Ireland, which he ſoon relinquiſhed, and was appointed to the command of Gibraltar, in a fortunate hour for the ſafety of that important fortreſs; where he, by a cool and temperate demeanour, maintained his ſtation for three years of conſtant inveſtment, in which all the powers of Spain were employed, and where he never ſpent his ammunition in uſeleſs parade, but ſeized on the proper moment with the keeneſt perſpection, to make his attack with ſucceſs, which ever crowned his endeavours. All the eyes of Europe were on this garriſon; and his conduct as juſtly exalted him to the moſt elevated rank in the military annals of the day. On his return to England, the gratitude of the Britiſh Senate was as forward as the public voice in giving him that diſtinguiſhed mark his merit deſerved, to which his majeſty was pleaſed to add that of the peerage, by the title of lord Heathfield, baron Gibraltar, on June 14, 1787, and permitting his lordſhip to take alſo the arms of the fortreſs he had ſo bravely defended, to perpetuate to futurity his noble conduct. He married Anne, daughter of Sir Francis Drake, of Devonſhire, and had by her (who died in 1769) Francis-Auguſtus, now Lord Heathfield, lieutenant-colonel of the 6th regiment of horſe. He had acquired the brighteſt honours of a ſoldier, the love and reverence of his country; and he fell in an exertion beyond his ſtrength, from an anxiety to cloſe his life on the rock where he had acquired his fame. Even the laſt efforts of his age and decay were in him proofs of a noble mind; for, after he had waſted his ſtrength in the ſervice of his country, he devoted his laſt act to private gratitude. The day of his death was actually fixed for the day of his marriage, from an endearing wiſh that the object of his youthful love might be the relict of his honoured age, and that he might exalt to the rank of a Britiſh peereſs the tender and affectionate female who, in a foreign iſland, had ſoothed him on the bed of ſickneſs. He died at his chateau at Aix-la-Chapelle of a ſecond ſtroke of the palſy, July 6, 1790, aged 72.

HEIDEGGER (JOHN JAMES), was the ſon of a clergyman, and a native of Zurich in Switzerland, where he married, but left his country in conſequence of an intrigue. Having had an opportunity of viſiting the principal cities of Europe, he acquired a taſte for elegant and refined pleaſures, which, united to a ſtrong inclination

nation for voluptuouſneſs, by degrees qualified him for the management of public amuſements. In 1708, when he was near fifty years old, he came to England on a negotiation from the Swiſs at Zurich; but, failing in his embaſſy, he entered as a private ſoldier in the guards for protection. By his ſprightly, engaging converſation, and inſinuating addreſs, he ſoon worked himſelf into the good graces of our young people of faſhion; from whom he obtained the appellation of "the Swiſs Count." He had the addreſs to procure a ſubſcription, with which in 1709 he was enabled to furniſh out the opera of "Thomyris," which was written in Engliſh, and performed at the queen's theatre in the Haymarket. The judicious remarks he made on ſeveral defects in the conduct of our operas in general, and the hints he threw out for improving the entertainments of the royal theatre, ſoon eſtabliſhed his character as a good critic. Appeals were made to his judgment; and ſome very magnificent and elegant decorations, introduced upon the ſtage in conſequence of his advice, gave ſuch ſatisfaction to George II. who was fond of operas, that upon being informed to whoſe genius he was indebted for theſe improvements, his majeſty was pleaſed from that time to countenance him, and he ſoon obtained the chief management of the Opera-Houſe in the Haymarket. He was likewiſe appointed maſter of the revels.

From the emoluments of theſe ſeveral employments, he gained a regular conſiderable income, amounting, it is ſaid, in ſome years, to 5000l. which he ſpent with much liberality; particularly in the maintenance of perhaps a ſomewhat too luxurious table. His foibles, however, were completely "covered" by his "charity," which was boundleſs. He died Sept. 4, 1749, at the advanced age of ninety years, at his houſe at Richmond in Surrey, where he was buried. He left behind him one natural daughter, Miſs Pappet, who was married Sept. 2, 1750, to captain (afterwards Sir Peter) Denis, who died June 12, 1778, being then vice-admiral of the red.

HEINECCIUS (JOHN-GOTLIEB), a German lawyer, was born at Eiſemberg in 1681, and trained in the ſtudy of philoſophy and law. He became profeſſor of philoſophy at Hall in 1710, and of lawin 1721, with the title of counſellor. In 1724, he was invited to Franeker; and, three years after, the king of Pruſſia influenced him to accept the law-profeſſorſhip at Frankfort upon the Oder. Here he continued till 1733, when the ſame prince almoſt forced him to reſume the chair at Hall, where he remained till his death in 1741, although he had ſtrong invitations from Denmark, Holland, &c. He was the author of numerous works.

HEINSIUS (DANIEL), a very ingenious and learned man, profeſſor of politics and hiſtory at Leyden, and alſo librarian of the univerſity there, was born at Gand in Flanders, May 1580, of an

an illuſtrious family, who had poſſeſſed the firſt places in the magiſtracy of that town. He was toſſed a good deal about in the younger part of his life. He began his ſtudies at the Hague, and afterwards went with his parents into Zealand, where he was inſtructed in polite literature and philoſophy. He comprehended very well the principles of morality and politics, but did not reliſh logic, and had an unconquerable averſion to grammar. He diſcovered early a ſtrong propenſity to poetry, and began to make verſes, before he knew any thing of proſody or the rules of art. He compoſed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are ſeveral epigrams and little poems of his, which were written when he was not above twelve, and ſhew a great deal of genius and facility in that way.

He is repreſented however as having been a very idle boy, and not likely to make any progreſs in Greek and Latin learning; on which account his father ſent him, at fourteen years of age, to ſtudy the law at the univerſity of Franeker. But, as if he had been influenced by a ſpirit of contradiction, now nothing would go down but claſſics; and he applied himſelf as obſtinately to Greek and Latin authors here, as he had refuſed to look into them in Zealand. Afterwards he removed to Leyden, where he became a ſcholar of Joſeph Scaliger; and he was obliged to the encouragement and care of this great man for that perfection to which he afterwards arrived in literature, and which at the beginning of his life there was ſo little reaſon to expect from him. He publiſhed an edition of "Silius Italicus" in 1600: and he added to it notes of his own, which he called "Crepundia Siliana," to ſhew that they were written when he was extremely young. He was made Greek profeſſor at eighteen, and afterwards ſucceeded Scaliger in the profeſſorſhip of politics and hiſtory. When he was made librarian to the univerſity, he pronounced a Latin oration, afterwards publiſhed, in which he deſcribed the duties of a librarian, and the good order and condition that a library ſhould be kept in. He died Feb. 25, 1655, after having done great honour to himſelf and country by various works of parts and learning.

Heinſius was highly honoured abroad as well as at home; and received uncommon marks of reſpect from foreign potentates. Guſtavus Adolphus, king of Sweden, gave him a place among his counſellors of ſtate: the republic of Venice made him a knight of their order of St. Mark; and pope Urban VIII. made him great offers to come to Rome.

HEINSIUS (Nicolas), the ſon of Daniel, was born at Leyden in 1620, and became as great a Latin poet, and a greater critic than his father. His poems have been ſeveral times printed: but the beſt edition is that of Amſterdam, in 1666. Some have admired them ſo much, as to think him worthy to be called, "The

Swan of Holland." At his death, which happened at the Hague in 1681, he diſowned all his works; and expreſſed the utmoſt regret at having left behind him ſo many "Monuments of his Vanity," as he called them.

HELIODORUS, a native of Emeſſa in Phœnicia, and biſhop of Tricca in Theſſaly, flouriſhed in the reigns of Theodoſius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, called "Ethiopics," in ten books, printed at Baſil in 1533, by which he is now better known, than by his biſhopric of Tricca, to which he was afterwards promoted. It is ſaid, that a provincial ſynod, being ſenſible how dangerous the reading of Heliodorus's "Æthiopics" was, to which the author's rank was ſuppoſed to add great authority, required of the biſhop, that he ſhould either burn the book, or reſign his dignity; and that the biſhop choſe the latter.

Beſides the "Æthiopics," Cedrenus tells us of another book of Heliodorus, concerning the Philoſopher's Stone, or the art of tranſmuting metals into gold, which he preſented to Theodoſius the Great; and Fabricius has inſerted in his "Bibliotheca Græca," a chemical Greek poem written in Iambic verſe, which he had from a MS. in the king of France's library, and carries the name of Heliodorus, biſhop of Tricca; but leaves it very juſtly queſtionable, whether it be not a ſpurious performance. It is ſaid, that this biſhop introduced the cuſtom of depoſing thoſe miniſters who lay with their wives after ordination: he appears from his romance to have been a lover of chaſtity.

HELMONT (John Baptist van), commonly called Van Helmont, from a borough and caſtle of that name in Brabant, was a perſon of quality, a man of great learning, eſpecially in phyſic and natural philoſophy; and born at Bruſſels in 1577. In the year 1580, his father died. Helmont, the youngeſt and leaſt eſteemed of all his brothers and ſiſters, was bred a ſcholar; and in the year 1594, had finiſhed the courſe of philoſophy. He alſo ſtudied logic, mathematics, &c. A wealthy canonry was promiſed him; but Saint Bernard affrighted him from divinity. He then applied himſelf to medicine. After ten years travel and ſtudies from his degree in that art taken at Louvain, being then married, he withdrew himſelf, in 1609, to Vilvord; that, being the leſs troubled by applications, he might proceed diligently in viewing the kingdoms of vegetables, animals, and minerals. He employed himſelf ſome years in chemical operations. Being, however, poſſeſſed of a ſtrong mixture of enthuſiaſm and madneſs, he renounced medicine, chemiſtry, &c. as vain and unprofitable, and concluded that all the writers thereupon were fools. Nevertheleſs he was very acute and very profound, and diſcovered in many caſes a wonderful

derful penetration and inſight into nature. By his ſkill in phyſic, he performed ſuch unexpected cures, that he was put into the inquiſition, as a man that did things beyond the reach of nature. He cleared himſelf before the inquiſitors; but, to be more at liberty, retired afterwards into Holland. He died Dec. 30, 1644. He left his writings, which are full of religious rhapſody, to his ſon, Francis Merçurius Van Helmont.

HELOISA, the concubine, and afterwards the wife, of Peter Abelard; a nun, and afterwards prioreſs of Argenteuil; and laſtly, abbeſs of the Paraclete, was born about the beginning of the 12th century. For the hiſtory of her amour, ſee ABELARD.

Heloiſa died May 17, 1163, about twenty years after her beloved Abelard, and was buried in his grave. A moſt ſurpriſing miracle happened, as we learn from a MS. chronicle of Tours, when the ſepulchre was opened, in order to lay Heloiſa's body there, viz. "That Abelard ſtretched out his arms to receive her, and cloſely embraced her:" but many people think, that this may poſſibly be a fiction.

HELVETIUS (ADRIAN), a phyſician of Holland, was born in 1656. He journeyed to Paris, without any deſign of fixing there, and only to ſee this new world: but accident detained him very unexpectedly. It ſeems, that the dyſentery then prevailed in this town; and, that all who applied to him were infallibly cured. His ſucceſs made a great noiſe; and Lewis XIV. ordered him to publiſh the remedy, which produced ſuch certain and ſurpriſing effects. He received 1000 louis-d'ors for the diſcovery; and having ſettled in Paris, became phyſician to the duke of Orleans, and was alſo made inſpector-general of the military hoſpitals. He died in 1721, leaving ſome works behind him.

HELVETIUS (JOHN-CLAUDE), ſon of the above, was born in 1685, and died in 1755. He was firſt phyſician to the queen, and greatly encouraged by the town as well as court. He was, like his father, inſpector-general of the military hoſpitals. He was of the Academy of Sciences at Paris, of the Royal-Society in London, and of the Academies of Pruſſia, Florence, and Bologne. He was the author of, 1. "Idée Générale de l'économie animale, 1722," 8vo. 2. "Principia Phyſico-Medica, in tyronum Medicinæ gratiam conſcripta," 2 vols. 8vo.

He was the father of the Monſ. HELVETIUS, who wrote the celebrated book "De l'Eſprit;" and renounced the place of farmer-general, for the ſake of cultivating letters; he was, however, perſecuted for his book and for his virtue.

HELVICUS (CHRISTOPHER), profeſſor of the Greek and Eaſtern tongues, and of divinity, in the univerſity of Gieſſen, was born in 1581, at Sprendlingen, a little town near Francfort, where his father was miniſter. He went through his ſtudies in Marpurg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was a moſt early genius; compoſed a prodigious number of Greek verſes at fifteen; and was capable of teaching Greek, Hebrew, and even philoſophy, before he was twenty. In 1605, he was choſen to teach Greek and Hebrew in the college, which the landgrave had lately eſtabliſhed in Gieſſen; and which the year after was converted into an univerſity, by the emperor, who endowed it with privileges. Having diſcharged for five years the ſeveral duties of his employment with great reputation, he was appointed divinity profeſſor in 1610. He married this year; yet continued as aſſiduous as ever in the duties of his profeſſion. A church was offered him in Moravia in 1611, and a profeſſorſhip at Hamburg with a conſiderable ſtipend: however, he refuſed both thoſe offers. In 1613, he took the degree of D. D. at the command of the landgrave; who ſent him to Francfort, in order to view the library of the Jews, lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought ſeveral of their books on that occaſion. He died, in the flower of his age, in 1617; and his loſs was bewailed after a very peculiar manner. All the German poets of the Augſburg confeſſion compoſed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral ſermon and ſome other pieces, under the title of "Cippus Memorialis," by the care of Winckleman, colleague to Helvicus. He was the author of ſeveral works, particularly grammars, lexicons, &c.

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator. He went to Rome, and ſpent ſix years in the palace of cardinal Ceſi. He wrote there a panegyric on pope Clement VIII. which was ſo graciouſly received, that he was offered the poſt of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. He was uncle by the mother's ſide to James Golius, the learned profeſſor at Leyden, who has gained ſo vaſt a reputation by his profound knowledge in the Oriental languages: but Golius, who was a zealous Proteſtant, was greatly diſaffected to him, for having carried his brother Peter over to Popery. He applied himſelf much more to the ſtudy of polite literature and to the ſcience of medals, than to theology. He publiſhed extremely uſeful commentaries upon the medals of the Roman emperors, from the time of Julius Cæſar down to Juſtinian,

at

at Antwerp in 1614. The other works of this canon are ſome Latin poems and orations. We know not the year of his death.

HEMSKIRK (MARTIN), an eminent painter, was a peaſant's ſon, and born at a village of his name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, eaſy and fruitful in his inventions. He went to Rome, and intended to ſtay there a long time; but at the end of three years, returned to his own country. He ſettled at Haerlem, and lived there the remainder of his days. Moſt of his works were engraved. He died in 1574, at ſeventy-ſix years of age.

HENAULT (CHARLES JOHN FRANCIS), was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, uſed to be of Lewis XIIIth's party at tennis, and that prince called him "The Baron," becauſe of a fief which he poſſeſſed near Triel. He had three ſons, officers of horſe, who were all killed at the ſiege of Caſal. John Remi, his father, an eſquire, and lord of Mouſſy, counſellor to the king's ſecretary to the council, kept up the honour of the family, and becoming farmer-general, made its fortune. He was honoured with the confidence of the Count de Pontchartrain; and, being of a poetical turn, had ſome ſhare in the criticiſms which appeared againſt Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being preſident of that town, entertained the queen of England, on her landing there in 1689. Another brother, counſellor in the parliament of Metz, and ſecretary to the duke of Berry, was aſſociated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his ſiſter.

Young Henault early diſcovered a ſprightly, benevolent diſpoſition, and his penetration and aptneſs ſoon diſtinguiſhed itſelf by the ſucceſs of his ſtudies. Claude de Liſle, father of the celebrated geographer, gave him the ſame leſſons in geography and hiſtory which he had before given to the duke of Orleans, afterwards regent. Theſe inſtructions have been printed in ſeven volumes, under the title of "An Abridgement of Univerſal Hiſtory."

On quitting college, Henault entered the oratory, where he ſoon attached himſelf to the ſtudy of eloquence: and, on the death of the Abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of father Maſſilon, he quitted the Oratory after two years, and his father bought for him, of Mareſchal Villeroi, the *lieutenance des chaſſes*, and the government of Corbeil. In 1707, he gained the prize of eloquence at the French Academy, and another next year, at the Academy des Jeux Floraux. In 1713, he brought a tragedy on the ſtage, under the diſguiſed name of Fuſelier. As he was known

to

to the public only by ſome ſlighter pieces, " Cornelia the Veſtal" met with no better ſucceſs. He therefore locked it up, without printing. In his old age his paſſion for theſe ſubjects reviving, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendſhip with him as one of the amiable men of his nation, obtained this piece, and had it printed at a preſs which he had at his country ſeat, from whence a beautiful edition of Lucan had before iſſued. In 1751, Mr. Henault, under a borrowed name, brought out a ſecond tragedy, entitled " Marius," which was well received and printed.

He had been admitted counſellor in parliament in 1706, with a diſpenſation on account of age, and in 1710, preſident of the firſt chamber of inqueſts. In 1718, M. de Morville, procureur-general of the great council, being appointed ambaſſador to the Hague, engaged Mr. Henault to accompany him. His perſonal merit ſoon introduced him to the acquaintance of the moſt eminent perſonages at that time there. On the death of the cardinal du Bois, in 1723, he ſucceeded in his place at the French Academy. Cardinal Fleury recommended him to ſucceed himſelf as director, and he pronounced the eloge of M. de Malezieux.

Hiſtory was his favourite ſtudy; and having diſcuſſed the moſt important points of public law, he undertook to collect and publiſh the reſult of his inquiries, and he is deſervedly accounted the firſt framer of chronological abridgements; in which, without ſtopping at detached facts, he attends only to thoſe which form a chain of events that perfect or alter the government and character of a nation, and traces only the ſprings which exalt or humble a nation, extending or contracting the ſpace it occupies in the world. The firſt edition of the work, the reſult of forty years reading, appeared in 1744, under the auſpices of the chancellor Dagueſſeau, with the modeſt title of " An Eſſay." The ſucceſs it met with ſurpriſed him. He made continual improvements in it, and it has gone through nine editions, and been tranſlated into Italian, Engliſh, German, and even into Chineſe.

All the ages and events of the French monarchy being preſent to his mind, and his imagination and memory being a vaſt theatre whereon he beheld the different movements and parts of the actors in the ſeveral revolutions, he determined to give a ſpecimen of what paſt in his own mind, and to reduce it into the form of a regular drama, one of the periods of French hiſtory, the reign of Francis II. which, though happy only by being ſhort, appeared to him one of the moſt important by its conſequences, and moſt eaſy to be confined within the ſtage bounds. His friend the chancellor highly approved the plan, and wiſhed it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly obſerved in it, and the paſſions intereſted without offence to hiſtoric truth.

In

In 1755, he was choſen an honorary member of the Academy of Belles Lettres, then a member of the Academies of Nanci, Berlin, and Stockholm. The queen appointed him ſuperintendant of her houſe. He compoſed three delightful comedies: "Le Petite Maiſon," La Jaloux de Soi-même," and "Le Reveil d'Epimenide."

He was now in ſuch favour with her majeſty, that, on the place of ſuperintendant becoming vacant by the death of M. Bernard de Conbert, maſter of requeſts, and the ſum he had paid for it being loſt to his family, Henault ſolicited it in favour of ſeveral perſons, till at laſt the queen beſtowed it on himſelf, and conſented that he ſhould divide the profits with his predeceſſor's widow.—On the queen's death he held the ſame place under the dauphineſs.

A delicate conſtitution made him liable to much illneſs, which, however, did not interrupt the ſerenity of his mind. He made ſeveral journies to the waters of Plombieres: in one of theſe he viſited the depoſed king Staniſlaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambaſſador to Switzerland. One morning, after a quiet night, he felt an oppreſſion, which the faculty pronounced a ſuffocating cough. His confeſſor being ſent to him, he formed his reſolution without alarm. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treaſure, &c. who died in 1728, without leaving any iſſue. He treated as his own children, thoſe of his ſiſter, who married, in 1713, the count de Jonſac, by whom ſhe had three ſons and two daughters.

HENAUT (John d'), a French poet, was the ſon of a baker at Paris, and at firſt a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the ſuperintendant Fouquet, who was his patron. After his return to France, he ſoon became diſtinguiſhed as one of the fineſt geniuſes of his age; and gained a prodigious reputation by his poetry. He was a man who loved to refine on pleaſures, and to debauch with art and delicacy: he profeſſed Atheiſm, and gloried in it with uncommon affectation. He went to Holland, on purpoſe to viſit Spinoza, who nevertheleſs did not much eſteem him. Spinoza conſidered him probably as one of thoſe faſhionable gentry, which every country abounds with, who are ready to take up ſingularities in religion, not from rational conviction, but from a profligate ſpirit of vain-glory: and on this account might be led to deſpiſe the man, whatever he might determine of his opinions. Spinoza did not miſtake him, if he conſidered him in this light; for when ſickneſs and death came to ſtare him in the face, things took a very different turn. Henaut then became a convert, and was for carrying matters to the other extreme; for his confeſſor was forced

to

to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. He died in 1682.

He had printed at Paris in 1670, in 12mo. a ſmall collection of his works, under the title of "Oeuvres Diverſes," "Miſcellanies:" containing ſonnets, and letters in verſe and proſe to Sappho, who was probably the celebrated madam des Houlieres, to whom he had the honour to be preceptor. He alſo tranſlated three books of Lucretius: but his confeſſor having raiſed in him ſcruples and fears, he burnt this work, ſo that there remains nothing of it, but the firſt 100 lines, which had been copied by his friends.

HENDERSON (JOHN), was of a family originally Scotch, ſettled at Fordell, a town in the north of Scotland. He was deſcended in a right line from the famous Dr. Alexander Henderſon, whoſe name frequently occurs in the Engliſh Hiſtory on account of his conference with king Charles the Firſt in the Iſle of Wight. His grandfather was a Quaker, and a very warm adherent to the celebrated Mr. Anneſley in his ſuit with Lord Angleſea, in ſupporting which he ſpent a conſiderable ſum of money. His father was an Iriſh factor in the city of London, and reſided in Goldſmith-Street at the time of the birth of this his ſon, who was baptized March 8, 1746-7. Mr. Henderſon, the father, lived but one year after his ſon's birth, and left his widow and two children, both ſons, with a very ſlender proviſion. The care and attention of their mother in ſome meaſure made up for the loſs of their father. Of his mother's watchful care and aſſiduity Mr. Henderſon always ſpoke in terms of the moſt grateful acknowledgment. At the age of two years he was removed with his mother to Newport-Pagnel, in Buckinghamſhire, where he continued ten years, and afterwards went to a boarding-ſchool kept by Dr. Stirling, at Hemel Hempſtead, where he reſided little more than twelve months. From thence he returned to London, and having ſhewn a propenſity to drawing, he was placed for a ſhort time as a pupil to Mr. Fournier, a very extraordinary character, who with great talents ſeems to have poſſeſſed too little prudence to preſerve himſelf from diſtreſs and ridicule. While he remained with Fournier he made a drawing which was exhibited at the Society of Arts and Sciences, and obtained a premium about the year 1767. With a perſon of Fournier's habits, it is not at all ſurpriſing that Mr. Henderſon ſhould not continue long. On quitting him, he went to reſide with Mr. Cripp, a ſilverſmith, a near relation, of conſiderable buſineſs in St. James's-Street, with whom it was intended he ſhould be connected; but the death of that gentleman put an end to this ſcheme; and it is believed that from henceforward Mr. Henderſon bent his attention entirely to the ſtage.

In the very early part of his life Mr. Henderſon's mother put

into his hands a volume of Shakſpeare, which he peruſed ſo often, and with ſo much delight, that he became inſpired with a paſſion for repreſenting on the ſtage characters which he read with ſo much ſatisfaction. His reception into the theatre met with many and very extraordinary impediments. So early as about the year 1768, he had got himſelf introduced to Mr. George Garrick, who, on hearing him rehearſe, gave it as his opinion, that Mr. Henderſon's voice was ſo feeble that he could not poſſibly convey articulate ſounds to the audience of any theatre; and it cannot be denied, that there was then ſome ground for the obſervation, as his friends were apprehenſive that he was in danger of falling into a conſumptive habit.

Not diſcouraged by this repulſe, he continued to purſue his favourite object, though with little proſpect of ſucceſs. In a few years his health became more eſtabliſhed, and having become acquainted with Mr. Becket, the bookſeller, he procured himſelf to be introduced to Mr. Garrick. At this gentleman's levee he attended for a great length of time, both noticed and neglected, till at laſt he grew weary of ſo irkſome a ſtate of dependence, and reſolved to attempt by other means to exhibit himſelf before the Public. Still, however, he experienced the mortification of being rejected in every offer. In 1779, he applied to Mrs. Phillippina Burton, a lady who was about to produce a comedy of her own writing at the Haymarket, but was not received. He offered himſelf to Mr. Colman, who would not condeſcend even to hear him; and, if we are not miſinformed, he made his firſt eſſay in public by delivering Mr. Garrick's Ode on the Jubilee, in a room at Iſlington, for the benefit of one of the inferior retainers of the theatre.

At length, after more than two years attendance, Mr. Garrick was prevailed upon to hear him rehearſe; but the opinion which this trial produced was by no means favourable. The manager declared, that his voice was not ſufficiently melodious or clear, nor his pronunciation articulate enough; or, to make uſe of his own terms, "that he had in his mouth too much wool or worſted, which he muſt abſolutely get rid of before he would be fit for Drury-Lane ſtage." However, not to diſcourage him entirely, he furniſhed him with a letter to Mr. Palmer, the manager of the Bath company, who on this recommendation engaged him at a ſalary of one guinea a week.

On his arrival at Bath he aſſumed the name of Courtney, and his firſt appearance on the ſtage there was on October 6, 1772, in the character of Hamlet. The applauſe he met with was very great. After performing Hamlet twice, Mr. Henderſon repeated Mr. Garrick's Ode, and repreſented in the courſe of the ſeaſon the following characters; Richard III. Benedict, Macbeth, Capt. Bobadil, Bayes, Don Felix, the Earl of Eſſex, Hotſpur, Fribble,

Lear, Haſtings, Alonzo, and Alzuma. After he had repeatedly played the firſt nine characters, and found his reputation was fixed on a firm baſis, he reſumed his real name, and ſpoke an addreſs to the town on the occaſion, on the 22d of December. He performed in the play or farce almoſt every night during the ſeaſon, and had the ſatisfaction of continuing to increaſe in fame every time that he appeared.

At the cloſe of the Bath ſeaſon, he viſited his friends in London, and paſſed the remainder of the ſummer in the metropolis, entirely diſengaged from all theatrical employments. In the autumn he returned to his ſtation at Bath, and during that year, added the characters of Pierre, Don John, Comus, Othello, Archer, Ranger, Sir John Brute, Belville in The School for Wives, Henry II. Beverley in The Man of Buſineſs, and Zanga, to thoſe he had already repreſented. By this time, the chief managers of the London theatres had ſeen his performances on the ſtage, and knew the reputation he had acquired; but, ſteady to the opinions they had originally entertained, they could not be prevailed upon to think him worthy of being received into their ſervice. During the courſe of this ſummer, application was made, both to Mr. Garrick and Mr. Foote, to engage him, but without effect. In the autumn of 1774, he was obliged again to reſume his former ſituation at Bath.

After many ineffectual efforts to appear in London, accident at laſt brought him forward without any application on his part. Mr. Colman in 1777, having purchaſed the patent of Mr. Foote, engaged Mr. Henderſon for the ſummer. So advantageous was this union to the manager, that in thirty-four nights performance, no leſs a ſum than 4500l. was taken. The firſt character Mr. Henderſon repreſented was Shylock in The Merchant of Venice, June 11, 1777. This was followed by Hamlet, Leon, Falſtaff, Richard III. Don John, Bayes, and Falſtaff in The Merry Wives of Windſor. The avidity of the public filled the Haymarket theatre every night he performed. Even during the heat of ſummer, the houſe was crowded with people of the firſt faſhion and firſt-rate abilities. The manager, who derived ſo much advantage from his ſucceſs, gave him a free benefit, which produced him a conſiderable ſum of money; and before the winter commenced, he was engaged by Mr. Sheridan for two years at Drury-Lane theatre, at a ſalary of 10l. per week, with an indemnification from the penalty of his articles with the manager at Bath.

In the ſummer of 1778 he went to Ireland, and was introduced to moſt of the literati of that kingdom. On the 13th of January 1779, he married. In the ſummer of 1779 he went again to Ireland, and at the commencement of the winter ſeaſon, removed to Covent-Garden with an increaſed ſtipend. He was now as much courted by the managers, as formerly he courted them. He was exceed-

exceedingly zealous in the ſervice of the theatre, and always ready to attend his duty there. In the courſe of the laſt three months of his life, he performed ſeveral nights ſucceſſively, very long and very fatiguing characters, and ſometimes when he would have been with more propriety in his bed. His laſt performance was in the character of Horatius in The Roman Father, the 3d of November. He was ſoon after ſeized with a fever, which ſeemed to have ſubmitted to medicines; but at a time when his diſorder put on every favourable appearance, he was unexpectedly ſeized with a ſpaſm in the brain, which deprived the public of an excellent performer, his friends of an agreeable companion, and the world of a truly honeſt man. This unfortunate event happened the 25th of November 1785. He was interred in Weſtminſter-Abbey. He underſtood French perfectly, and ſpoke it fluently. His poetry, of which he left but little, ſhews that if he had cultivated his powers, he would have arrived at conſiderable excellence. He read with ſo much judgment, that Mr. Sheridan and he, during the Lent ſeaſon of 1785, entertained the town at Free-Maſon's-Hall, with reading ſome of the works of our beſt Engliſh writers.

HENDERSON (JOHN), B. A. of Pembroke-College, Oxford, was born at Bellogerance near Limerick, on March 27, 1757, of very pious and reſpectable parents. At eight years of age he underſtood the Latin language ſo well as to be to able to teach it at Kingſwood-School. At twelve, he taught the Greek language in the College of Trevecka in Wales, to ſeveral men who were double his age. The favourite ſubjects of his ſtudies were metaphyſics, divinity, chemiſtry, and medicine. His genius was extraordinary, his benevolence univerſal, and though courted and admired, he was lowly in his own eſtimation. He died Nov. 2, 1788, and was buried at St. George's, Kingſwood.

HENLEY (ANTHONY, Eſq.), was the ſon of Sir Robert Henley, of the Grange in Hampſhire, deſcended from the Henleys, of Henley in Somerſetſhire; of whom Sir Andrew Henley was created a baronet in 1660. This Sir Andrew had a ſon of the ſame name, famous for his frolics and profuſion. His ſeat, called Brameſley, near Hartley-Row, in the county of Southampton, was very large and magnificent. He had a great eſtate in that and the other weſtern counties, which was reduced by him to a very ſmall one, if any. Sir Robert Henley, of the Grange, his uncle, was a man of good ſenſe and œconomy. He held the maſter's place of the King's-Bench court, on the pleas ſide, many years; and by the profits of it, and good management, left his ſon, our Anthony Henley, of the Grange, Eſq. poſſeſſed of a very fine

fortune, above 3000l. a-year, part of which aroſe from the ground-rents of Lincoln's-Inn-Fields.

Anthony Henley was bred at Oxford, where he diſtinguiſhed himſelf by an early reliſh of polite learning. He made a great proficiency in the ſtudy of the claſſics, and particularly the ancient poets, by whom he formed a good taſte for poetry, and practiſed it with ſucceſs. Upon his coming to London, he was preſently taken into the friendſhip and familiarity of perſons of the firſt rank. He was remarkably generous to all his brother-writers; who ſoon found him out, and attacked him with their dedications; which, though he knew how to value as they deſerved, were always received as well as the addreſſers could wiſh. Mr. Henley married Mary, youngeſt daugher and co-heir of the Hon. Peregrine Bertie, ſiſter to the counteſs Pawlet, with whom he had 30,000l. fortune, and by her left ſeveral children; of whom Anthony, the eldeſt, died in 1745; and Robert, the ſecond ſon, was created baron Henley and lord-keeper of the great-ſeal in 1760; became lord-chancellor in 1761; and earl of Northington in 1764.

The change of Mr. Henley's condition, occaſioned that of his humour; he was no longer gay, but ſerious: and conſented to be choſen a member of parliament for Andover in 1698; after which he was conſtantly the repreſentative for either Weymouth, or Melcomb-Regis, in the county of Dorſet.

Mr. Henley wrote ſeveral things, though he did not put his name to them; and very frequently aſſiſted the writers of the "Tatler" and "Medley." No man wrote with more wit and more gaiety. He alſo produced ſeveral poems for muſic, and almoſt finiſhed the opera of "Alexander," ſet by Purcell. He died in Auguſt 1711.

Mr. Henley had two ſiſters; Williamſa, married to that eminent merchant Sir Theodore Janſſen, Knt. who for the peace of his conſcience, and the maintenance of his religion, many years ago retired with what fortune he could bring along with him, which was very conſiderable, from France into England; the other ſiſter was the wife of Henry Corniſh, Eſq. a very worthy merchant and citizen, ſome time commiſſioner of the Stamp-Office, and member of the Houſe of Commons in divers parliaments.

HENLEY (JOHN), better known by the appellation of "Orator Henley," was born at Melton-Mowbray, Leiceſterſhire, Auguſt 3, 1692. His father, the Rev. Simon Henley, and his grandfather, by his mother's ſide (John Dowel, M. A.) were both vicars of that pariſh. His grandfather by his father's ſide, John Henley, M. A. was alſo a clergyman, rector of Salmonby and Thetford in Lincolnſhire. He was educated among the Diſſenters, and conformed at the Reſtoration. Mr. J. Henley was bred up firſt in the free-ſchool of Melton, under Mr. Daffy, a diligent and

expert grammarian: his paſſion for learning, his deſire of excelling others, and his unwearied attachment to ſtudy, ſhewed themſelves in him very early, and were the principles of his life. From this ſchool he was removed to that of Okeham in Rutland, where, under Mr. Wright, eminent for his command of the Greek and Hebrew tongues, he ſtill improved; there he was led by his genius to cultivate the graces of Engliſh and Latin poetry. He likewiſe made ſeveral exerciſes in the Hebrew tongue.

He was hence tranſlated about the age of ſeventeen to St. John's-College in Cambridge; where, on his examination by Dr. Gower then maſter, Dr. Lambert, Dr. Edmundſon, and others, he was particularly approved. He began here to be uneaſy; he was impatient, that ſyſtems of all ſorts were put into his hands, and that he incurred the danger of loſing his intereſt, and the ſcandal of heterodoxy, if (as his genius led him) he freely diſputed all propoſitions, &c. He was always impatient under theſe fetters of the free-born mind, and privately reſolved, ſome time or other, to enter his proteſt againſt any perſon's being bred like a ſlave, who is born an Engliſhman. Here he obſerved, likewiſe, that the ſpace of four years was employed, on the forming of ſuch qualifications as might be maſtered to more perfection in a fourth part of the time. He paſſed his exerciſes here, and his examination for the degree of B. A. with the particular approbation of Mr. Field, Mr. Smales, and the maſter of the college. He likewiſe found it a great defect, that though he was brought up for a clergyman, he was not inſtructed to preach, or pray, or read prayers, or ſpeak, or catechiſe, or confer, or reſolve a caſe of conſcience, or underſtand the Scriptures, or form any natural and clear idea of the Chriſtian religion. He determined there ſome time to lay a foundation for removing ſuch a complaint, that men may be educated for their proper buſineſs, and not be under the greateſt diſadvantages in that ſtation, where they ought to be the moſt excellent. After he had commenced B. A. he was firſt deſired by the truſtees of the ſchool in Melton to aſſiſt in, and then to take the direction of, that ſchool; which he increaſed and raiſed from a declining to a flouriſhing condition. He eſtabliſhed here a practice of improving elocution by the public ſpeaking of paſſages in the claſſics, morning and afternoon, as well as orations, &c. Here he began his "Univerſal Grammar," and finiſhed ten languages, with diſſertations prefixed, as the moſt ready introduction to any tongue whatever. In the beginning of this interval he wrote his poem on "Eſther," which was approved by the town, and well received. He was ordained a deacon by Dr. Wake, then biſhop of Lincoln; and after having taken his degree of M. A. was admitted to prieſt's orders by Dr. Gibſon, his ſucceſſor in that ſee.

He formed an early reſolution to improve himſelf in all the advantages of books and converſation the moſt effectually, on the firſt opportunity,

opportunity, at London. But he laid the baſis of future proficiency in aſſiſting at the curacy of his native town; where he preached many occaſional ſermons, particularly one at the aſſizes at Leiceſter: he then gave a voluntary warning for the choice of a new maſter and curate, and came to town recommended by above thirty letters from the moſt conſiderable men in the country, both of the clergy and laity, but againſt the inclination of his neighbours and his ſchool, which was now, as from his firſt entrance upon it, ſtill advancing: and his method being eſtabliſhed and approved, one of his own ſcholars was appointed to ſucceed him.

In town, he publiſhed ſeveral pieces, as a tranſlation of Pliny's "Epiſtles," of ſeveral works of Abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other lucubrations. His moſt generous patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a reſident would have been above 80l. a year; he had likewiſe a lecture in the city; and preached more charity-ſermons about town, was more numerouſly followed, and raiſed more for the poor children, than any other preacher, however dignified or diſtinguiſhed. Two eminent convocation-men, Mr. Ellis and Mr. Bernard, with Dr. Pearce, vicar of St. Martin's, ſigned his credentials. He was employed as an aſſiſtant preacher by Dr. Burſcough, afterwards biſhop of Limerick, by many who were of the firſt rank in the church, and the late celebrated lord Moleſworth preſented him with a ſcarf, as his chaplain. But when he preſſed his deſire, and promiſe from a great man, of being fixed in town, it paſſed in the negative. He took the people too much from their pariſh-churches; and as he was not ſo proper for a London divine (in the ſpeech, not the ſentiments, of one who had engaged to place him there) he was very welcome, notwithſtanding all difficulties, to be a rural paſtor. But it was not for a ſecond ruſtication, that he left the fields and the ſwains of Arcadia to viſit the great city: and as he knew it was as lawful to take a licence from the king and parliament, at Hicks's-Hall, as at Doctor's-Commons, he freely gave up his benefice and lecture, certainties for an uncertainty, believing the public would be a more hoſpitable protector of learning and ſcience, than ſome of the upper world in his own order.

Henley preached on Sundays upon theological matters, and on Wedneſdays upon all other ſciences. He declaimed ſome years againſt the greateſt perſons, particularly Pope, who returned the compliment in his works.

Mr. Henley ſtruck medals, which he diſperſed as tickets to his ſubſcribers: a ſtar riſing to the meridian, with this motto, "ad ſumma;" and below, "Inveniam viam, aut faciam." Each auditor paid one ſhilling. He was author of a weekly paper called "The Hyp-Doctor," for which he had 100l. a-year given him. Henley uſed, every Saturday, to print an advertiſement in "The Daily

Daily Advertiſer," containing an account of the ſubjects he intended to diſcourſe on the enſuing evening, at his Oratory near Lincoln's-Inn-Fields, with a ſort of motto before it, which was generally a ſneer at ſome public tranſaction of the preceding week. He furniſhed the world with memorials of himſelf in the "Oratory Tranſactions," No. 1, under the fictitious name of Welſtede. He died Oct. 14, 1756. Hogarth made him a principal figure in two of his humorous plates.

HENRY (PHILIP), one of the fathers of Nonconformity, was born at Whitehall, in 1631: his father, John Henry, was page of the back-ſtairs to the king's ſecond ſon, James duke of York. About twelve years old he was admitted into Weſtminſter-School, under Mr. Thomas Vincent, then uſher; very diligent in his buſineſs, but who grieved ſo much at the dulneſs of many of his ſcholars, that he fell into a conſumption, and was ſaid to be "killed with falſe Latin." A while after, he was taken into the upper ſchool under Dr. Buſby, with whom he was a great favourite; and was employed by him, with ſome others, in collecting materials for that excellent Greek Grammar he afterwards publiſhed. Soon after the civil wars broke out, there was a daily morning lecture, ſet up at the abbey-church, by the aſſembly of divines. His pious mother requeſted Dr. Buſby to give her ſon leave to attend this, and likewiſe took him with her every Thurſday to Mr. Caſe's lecture, at St. Martin's: ſhe alſo took him to the monthly faſts at St. Margaret's, where the Houſe of Commons attended; and where the ſervice was carried on with great ſtrictneſs and ſolemnity, from eight in the morning till four in the evening: in theſe, as he himſelf hath recorded it, he had often ſweet meltings of ſoul.

He was choſen from Weſtminſter to Chriſt-Church in Oxford, where he was admitted a ſtudent in 1648, and vigorouſly applied himſelf to the proper ſtudies of the place. When he had completed his maſter's degree, he was entertained in the family of judge Puleſton, at Emeral in Flintſhire, to take the overſight of his ſons, and to preach at Worthenbury. He was ordained to the work of the miniſtry in this place in 1657, according to the known directory of the aſſembly of divines, and the common uſage of the Preſbyterians. He ſoon after married the only daughter and heireſs of Mr. Daniel Mathews, of Broad-Oak, near Whitchurch, by whom he became poſſeſſed of a competent eſtate. When the king and epiſcopacy were reſtored, he refuſed to conform; was ejected, and retired with his family to Broad-Oak. Here and in this neighbourhood, he ſpent the remainder of his life, about twenty-eight years; relieving the poor, employing the induſtrious, inſtructing the ignorant, and exerciſing every opportunity of doing good. Deſpairing to ſee an accommodation, he kept a meeting at Broad-Oak, and preached to a congregation in a barn.

HENRY

HENRY (MATTHEW), an eminent diſſenting teacher and voluminous writer, was the ſon of the foregoing, and born in 1662. He continued under his father's eye and care, till about eighteen; and had the greateſt advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, eſpecially in the Hebrew, which had been made familiar to him from his childhood; and from firſt to laſt, the ſtudy of the Scriptures was his moſt delightful employment. For further improvement, he was placed in 1680, at an academy at Iſlington. He was afterwards entered in Gray's-Inn for the ſtudy of the law; where he went on with his uſual diligence, and became acquainted with the civil law, and the municipal law of his own country. However he ſtuck to his firſt reſolution of making divinity his ſtudy and buſineſs, and attended the moſt celebrated preachers about the town. In 1686, he returned into the country, and preached ſeveral times as a candidate for the miniſtry with ſuch ſucceſs and approbation, that the congregation at Cheſter invited him to be their paſtor. To this place he was ordained in 1687, where he lived about twenty-five years. He had ſeveral calls from London, which he conſtantly declined; but was at laſt prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit upon a journey, and was interred at Trinity-Church in Cheſter.

The writings he publiſhed, beſides ſeveral ſingle ſermons, are, 1. "A Diſcourſe concerning the Nature of Schiſm, 1689." 2. "The Life of Mr. Philip Henry, 1696." 3. "A Scripture Catechiſm, 1702." 4. "Family Hymns, 1702." 5. "The Communicant's Companion, 1704." 6. "Four Diſcourſes againſt Vice and Immorality, 1705." 7. "A Method for Prayer, 1710." 8. "Directions for daily Communion with God, 1712." 9. "Expoſitions of the Bible," 5 vols. folio.

HERACLITUS, a famous philoſopher of antiquity, and founder of a ſect, was born at Epheſus, and flouriſhed about the 69th Olympiad, in the time of Darius Hyſtaſpes. He gave early ſigns of profound wiſdom, and was of an exceedingly high ſpirit. Being deſired to take upon him the ſupreme power, he ſlighted it, becauſe the city in his opinion was prepoſſeſſed with an ill way of governing. Darius wrote to this philoſopher to come and live with him: but he not only refuſed the monarch's offer, but returned a rude and inſolent anſwer to his letter. He is ſaid to have continually bewailed the wicked lives of men, and, as often as he came among them, to have fallen a-weeping. At laſt, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon graſs and herbs. But this diet bringing him into a dropſy, he was conſtrained to return to the city: where he ſhut himſelf up in an ox-ſtall, hoping that the hydropical humours would

would be extracted by the warmth of the dung: which doing him no good, he died at ſixty years of age. His writings gained ſo great a reputation, that his followers were called Heraclitians.

HERALDUS (DESIDERIUS), in French Herault, a counſellor of the parliament of Paris, has given good proofs of uncommon learning by very different works. His "Adverſaria" appeared in 1599: which little book he repented the having publiſhed. His notes on Tertullian's "Apology," on "Minutius Fœlix," and on "Arnobius," have been eſteemed. He alſo wrote notes on Martial's "Epigrams." He diſguiſed himſelf under the name of David Leidhreſſerus, to write a political diſſertation on the independence of kings, ſome time after the death of Henry IV. He had a controverſy with Salmaſius "de jure Attico ac Romano;" but did not live to finiſh what he had written on that ſubject. What he had done, however, was printed in 1650. He died in June 1649. His ſon, who condemned the executing of Charles I. king of England, was a miniſter in Normandy, when he was called to the ſervice of the Walloon-Church of London under Charles I. and he was ſo zealous a royaliſt, that he was forced to fly to France, to eſcape the fury of the commonwealth-men. He returned to England after the Reſtoration, and reſumed his ancient employment in the Walloon-Church at London; ſome time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

HERBELOT (BARTHOLOMEW D'), an eminent Orientaliſt of France, was born at Paris Dec. 14, 1625. When he had gone through claſſical literature and philoſophy, he applied himſelf to the Oriental languages; and eſpecially to the Hebrew, for the ſake of underſtanding the original text of the Old Teſtament. After a continual application for ſeveral years, he took a journey to Rome, upon a perſuaſion that converſing with Armenians, and other Eaſtern people who frequented that city, would make him perfect in the knowledge of their languages. He ſoon became an univerſal ſcholar. Upon his return from this journey, in which he did not ſpend above a year and a half, Fouquet invited him to his houſe, and ſettled on him a penſion of 1500 livres. The diſgrace of this miniſter, which happened ſoon after, did not hinder Herbelot from being preferred to the place of interpreter for the Eaſtern languages; becauſe, in reality, there was nobody elſe ſo fit for it. Some years after, he took a ſecond journey into Italy, where he acquired ſo great a reputation, that perſons of the higheſt diſtinction for their rank and learning ſolicited his acquaintance. The grand duke of Tuſcany, Ferdinand II. whom he had the honour to ſee firſt at Leghorn, gave him extraordinary marks of his eſteem; had frequent converſations with him; and made him

promiſe to viſit him at Florence. Herbelot arrived there July 2, 1666, and was received by a ſecretary of ſtate, who conducted him to an houſe prepared for him, where he was entertained with great magnificence, and had a chariot kept for him, at the expence of the grand duke. The diſtinction, with which he was received by the duke of Tuſcany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refuſed to conſent, till he had ſeen the expreſs order of the miniſter for his return. When he came to France, the king often did him the honour to converſe with him, and gave him a penſion of 1500 livres. During his ſtay in Italy, he began his "Bibliotheque Orientale, or Univerſal Dictionary, containing whatever related to the Knowledge of the Eaſtern World;" and he finiſhed it in France. He committed it to the preſs, but had not the ſatisfaction to ſee the impreſſion finiſhed: for he died Dec. 8, 1695, and it was not publiſhed till 1697, in a large folio.

HERBERT (MARY), counteſs of Pembroke, and a very illuſtrious female, became wife of Henry, earl of Pembroke, in 1576, and lived in the reigns of Elizabeth and James I. She was alſo the ſiſter of Sir Philip Sidney; whoſe "Arcadia," from being dedicated to her, has been conſtantly called "The Counteſs of Pembroke's Arcadia." She was not only a great encourager of letters; but a careful cultivator of them herſelf. She tranſlated from the French a tragedy, called "Annius, 1595," in 12mo. She is ſuppoſed to have made an exact tranſlation of "David's Pſalms" into Engliſh metre; and ſome pſalms by her are printed in Harrington's "Nugæ Antiquæ, 1779," in 3 vols. 12mo. She died at her houſe in Alderſgate-Street, London, Sept. 25, 1621.

HERBERT (EDWARD), lord Herbert, of Cherbury in Shropſhire, an eminent Engliſh writer, was deſcended of a very ancient family, and born in 1581, at Montgomery-Caſtle in Wales. At the age of fourteen, he was entered a gentleman-commoner of Univerſity-College in Oxford, where he laid, ſays Wood, the foundation of that admirable learning, of which he was afterwards a complete maſter. From thence he travelled abroad, and applied himſelf to military exerciſes in foreign countries, by which he became a moſt accompliſhed gentleman. After his return he was made K. B. when prince Henry was inſtalled K. G. July 2, 1603. He was afterwards one of the counſellors to king James for military affairs. Next he was ſent ambaſſador to Lewis XIII. of France, to mediate for the relief of the Proteſtants of that realm, then beſieged in ſeveral parts; but was recalled in July 1621, on account of a diſpute between him and the conſtable de Luines.

In

In 1625, Sir Edward was advanced to the dignity of a baron of the kingdom of Ireland, by the title of lord Herbert of Caſtle-Iſland; and, in 1631, to that of lord Herbert of Cherbury in Shropſhire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, had an allowance granted him for his livelihood, having been ſpoiled by the king's forces. He died at his houſe in Queen-Street, London, Aug. 20, 1648; and was buried in the chancel of St. Giles's in the Fields, with a Latin inſcription upon a flat marble ſtone over his grave.

This noble lord was the author of ſome very ſingular and memorable works: the firſt of which was his book "De Veritate," printed at Paris in 1624, and reprinted in 1633; after which it was printed in London in 1645. His "Hiſtory of the Life and Reign of Henry VIII," was publiſhed in 1649, a year after his death, and is a work which has always been much admired. In 1663, appeared his book "De Religione Gentilium, &c." An Engliſh tranſlation of this work was publiſhed in 1705. Lord Herbert wrote alſo in 1630, "Expeditio Buckinghami ducis in Ream inſulam," which was publiſhed in 1656; and "Occaſional Verſes," publiſhed in 1665 by his ſon Henry Herbert, and dedicated to Edward, lord Herbert, his grandſon.

HERBERT (George), an Engliſh poet and divine, was brother of the preceding, and born at Montgomery-Caſtle in Wales, April 3, 1593. He was educated at Weſtminſter-School; and being king's ſcholar, was elected to Trinity-College in Cambridge, about 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, he was choſen orator of the univerſity, which office he held eight years. During that time he had learned the Italian, Spaniſh, and French tongues very perfectly: he was highly eſteemed by the king and the moſt eminent of the nobility. This and the love of a court-converſation, drew him often from Cambridge to attend his majeſty, wherever the court was: who gave him a ſinecure, which queen Elizabeth had formerly conferred on Sir Philip Sidney, worth about 120l. per ann. However, upon the deaths of the duke of Richmond and the marquis of Hamilton, his hopes of preferment were at an end, and he entered into orders. July 1626, he was collated to a prebend in the church of Lincoln; and about 1630, he married a lady, who was nearly related to the earl of Danby. The ſame year, he was inducted into the rectory of Bemerton near Sarum; where he diſcharged the duties of his function in a moſt exemplary manner. We have no exact account of the time of his death; but it is ſuppoſed to have happened about 1635. His poems, entitled, "The Temple," were printed at London in 1635, 12mo. and his "Prieſt to the Temple, or the Country Parſon's Character and Rules of Holy Life," was publiſhed in 1652.

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltſhire, April 8, 1580, and admitted of New-College in Oxford, in 1592, where he continued about two years. In 1601, he ſucceeded to his father's honours and eſtate; was made K. G. in 1604; and governor of Portſmouth ſix years after. In 1626, he was elected chancellor of the univerſity of Oxford; and about the ſame time made lord-ſteward of the king's houſehold. He died ſuddenly at his houſe called Baynard's-Caſtle, in London, April 10, 1630. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himſelf learned, and endowed with a conſiderable ſhare of poetic genius. His poems were publiſhed in 1660, 8vo.

HERBERT (THOMAS), an eminent perſon of the ſame family, was born at York, where his grandfather was an alderman, and admitted of Jeſus-College, Oxford, in 1621: but before he took a degree, removed to Trinity-College in Cambridge. He made a ſhort ſtay there, and then went to wait upon William, earl of Pembroke; who owning him for his kinſman, and intending his advancement, ſent him in 1626 to travel, with an allowance to bear his charges. He ſpent four years in viſiting Aſia and Africa; and then returning, waited on his patron at Baynard's-Caſtle in London. The earl dying ſuddenly, his expectations of preferment were at an end; upon which he left England a ſecond time, and viſited ſeveral parts of Europe. After his return he married, and now being ſettled, gave himſelf up to reading and writing. In 1634, he publiſhed in folio, "A Relation of ſome Years Travels into Africa and the great Aſia, eſpecially the Territories of the Perſian Monarchy, and ſome Parts of the Oriental Indies, and Iſles adjacent."

Upon the breaking out of the civil wars, he adhered to the parliament; and, by the endeavours of Philip, earl of Pembroke, became not only one of the commiſſioners of parliament to reſide in the army of Sir Thomas Fairfax, but a commiſſioner alſo to treat with thoſe of the king's party for the ſurrender of the garriſon at Oxford. He afterwards attended that earl, eſpecially in Jan. 1646, when he, with other commiſſioners, was ſent from the parliament to the king at Newcaſtle about peace, and to bring his majeſty nearer London. While the king was at Oldenby, the parliament commiſſioners, purſuant to inſtructions, addreſſed themſelves to his majeſty, and deſired him to diſmiſs ſuch of his ſervants as were there and had waited on him at Oxford; which his majeſty with great reluctance conſented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the "Oceana," and Mr. Thomas Herbert, who had followed the court from Newcaſtle; and being certified of their ſobriety and education, he was willing to receive them as grooms of his bed-

chamber with the others that were left him; which the commiſſioners approving, they were that night admitted. Being thus ſettled in that honourable office, and in good eſteem with his majeſty, Herbert continued with him when all the reſt of the chamber were removed; even till his majeſty was brought to the block. The king, though he found him to be preſbyterianly affected; yet withal found him very obſervant and loving, and therefore intruſted him with many matters of moment. At the Reſtoration he was made a baronet by Charles II. He died at his houſe in York, March 1, 1681-2.

Beſides the travels already mentioned, he was the author of other things. He wrote in 1678, "Threnodia Carolina, containing an hiſtorical Account of the two laſt Years of the Life of King Charles I." He wrote alſo an account of the laſt days of that king, which was publiſhed by Wood in the 2d volume of his "Athenæ Oxonienſes." At the deſire of his friend John de Laet of Leyden, he tranſlated ſome books of his "India Occidentalis:" he aſſiſted alſo Sir William Dugdale, in compiling the third volume of his "Monaſticon Anglicanum." A little before his death, he gave ſeveral MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Aſhmolean Muſeum at Oxford, there are ſeveral collections of his, which he made from the regiſters of the archbiſhops of York, given to it by Sir William Dugdale.

HERMAS Paſtor, or Hermas, commonly called the Shepherd, was an ancient father of the church, and is generally ſuppoſed to have been the ſame, whom St. Paul mentions in Rom. xvi. 14. He is ranked amongſt thoſe who are called Apoſtolical Fathers, from his having lived in the time of the Apoſtles: but who he was, what he did, and what he ſuffered, for the ſake of Chriſtianity, is in a great meaſure, if not altogether, unknown to us. He ſeems to have belonged to the church of Rome, when Clement was biſhop of it; from the year 64 or 65 to the year 81. This circumſtance we are able to collect from his "Second Viſion," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his converſion, we know not; but that he was a man of ſome conſideration, we may conclude from what we read in his "Third Viſion;" where he owns himſelf to have been formerly unprofitable to the Lord, upon the account of thoſe riches, which afterwards he ſeems to have diſpenſed in works of charity and beneficence. What he did after his converſion we have no account; but that he lived a very ſtrict life we may reaſonably conjecture, ſince he is ſaid to have had ſeveral extraordinary revelations vouchſafed to him, and to have been employed in ſeveral meſſages to the church, both to correct their manners, and to warn them of the trials that were about

to

to come upon them. His death, it is ſaid, was conformable to his life; for, being illuſtrious for his miracles, he at laſt offered himſelf a worthy ſacrifice unto God.

The original Greek of his "Viſions" is loſt, and we have nothing but a Latin verſion of it, except ſome fragments preſerved in the quotations of other authors; which, it is obſervable, are ſufficient to evince the fidelity of this verſion. The beſt edition of it is that of 1698; where it is to be found among the other apoſtolical fathers, illuſtrated with the notes and corrections of Cotelerius and Le Clerc. With them alſo it is tranſlated into Engliſh by archbiſhop Wake, and publiſhed with a large preliminary diſcourſe relating to each father; the beſt edition of which tranſlation is that of 1710.

HERMES, an Egyptian legiſlator, prieſt, and philoſopher, lived, as ſome think, in the year of the world 2076, in the reign of Ninus, after Moſes: and was ſo ſkilled in all profound arts and ſciences, that he acquired the ſurname of Triſmegiſtus, or "thrice great." He is ſaid to be the author of thirty-ſix books of divinity and philoſophy, and ſix of phyſic; but they are all loſt.

This philoſopher has ſtood exceedingly high in the opinion of mankind, ancients as well as moderns. And though the former are by no means preciſe in their encomiums, yet they ſeem to have conceived a wonderful opinion of him; and the moderns have done the ſame.

HERODIAN, a Greek hiſtorian, who flouriſhed under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His hiſtory contains eight books; he is greatly admired for his exact judgment, and for furniſhing out a vaſt variety of councils and events, which chiefly contribute to make hiſtory uſeful. Herodian was tranſlated into Latin by Angelus Politianus.

Though he is chiefly conſidered as an hiſtorian, yet he wrote many other books, which are not preſerved out of the ruins of time. He was originally a grammarian of Alexandria, the ſon of Apollonius, ſurnamed Dyſcolus. He paſſed the beſt part of his life at Rome, in the courts of the emperors; where he had the opportunity and means to inform himſelf, with that curioſity viſible throughout his hiſtory, of many excellent particulars, which are no where elſe to be found.

HERODOTUS, an ancient Greek hiſtorian of Halicarnaſſus in Caria, was born in the firſt year of the 74th Olympiad; that is, about 484 years before Chriſt. The city of Halicarnaſſus being at that time under the tyranny of Lygdamis, grandſon of Artemiſia, queen of Caria, Herodotus quitted his country, and retired to Samos; from whence he travelled over Egypt, Greece, Italy,

Italy, &c. and in his travels acquired the knowledge of the hiſtory and origin of many nations. He then began to digeſt the materials he had collected into order, and compoſed that hiſtory, which has preſerved his name amongſt men ever ſince. He wrote it in the iſle of Samos, according to the general opinion; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is ſuppoſed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis.

His work is divided into nine books, which, according to the computation of Dionyſius Halicarnaſſenſis, contain the moſt remarkable occurrences within a period of 240 years; from the reign of Cyrus, the firſt king of Perſia, to that of Xerxes, when the hiſtorian was living. Theſe nine books are called after the nine Muſes, each of which is diſtinguiſhed by the name of a Muſe: and this has given birth to two diſquiſitions among the learned; firſt, whether they were ſo called by Herodotus himſelf; and ſecondly, for what reaſon they were ſo called. As to the firſt, it is generally agreed that Herodotus did not impoſe theſe names himſelf; but it is not agreed why they were impoſed by others. It is ſuppoſed, indeed, that thoſe names were given them by the Grecians at the Olympic games, when they were firſt recited, as the beſt compliment that could be paid the man who had taken pains to do them ſo much honour: while others have thought, that the name of Muſes have been fixed upon them by way of reproach, and were deſigned to intimate, that Herodotus, inſtead of true hiſtory, had written a great deal of fable. Beſides this hiſtory, he promiſed, in two places of his firſt book, to write another of Aſſyria: but this, ſays Voſſius, was never finiſhed, at leaſt not publiſhed; otherwiſe it would have been mentioned probably by ſome of the ancient writers. There is aſcribed alſo to Herodotus a "Life of Homer," which is uſually printed at the end of his works; but there is little probability that this was written by the hiſtorian.

Herodotus wrote in the Ionic dialect, and his ſtyle and manner have ever been admired by all people of taſte. There have been ſeveral editions of his works.

HERRING (Dr. THOMAS), was the ſon of the Rev. John Herring, rector of Walſoken, in Norfolk; at which place he was born in 1693. He was educated at Wiſbeach-School, in the Iſle of Ely; and at Jeſus-College in Cambridge, where he was entered in 1710. He was choſen fellow of Corpus-Chriſti-College in 1716; and continued a tutor there upwards of ſeven years. He entered into prieſt's orders in 1719, and was ſucceſſively miniſter of

of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In 1722, Fleetwood, biſhop of Ely, made him his chaplain, and ſoon after preſented him to Rettindon in Eſſex, and to the rectory of Barly in Hertfordſhire. In 1726, the hon. ſociety of Lincoln's-Inn choſe him their preacher; and, about the ſame time, he took his doctor's degree, and was appointed chaplain in ordinary to his majeſty. In 1731, he was preſented to the rectory of Blechingley in Surrey; and towards the cloſe of the year, promoted to the deanery of Rocheſter. In 1737, he was conſecrated biſhop of Bangor; and, in 1743, tranſlated to the archiepiſcopal ſee of York, on the demiſe of Dr. Blackburn.

When the rebellion broke out in Scotland, and the Highlanders defeated the king's troops at Preſton-Pans, the archbiſhop contributed much to remove the general panic, and awaken the nation from its lethargy. He convened the nobility, gentry, and clergy of his dioceſe, and addreſſed them in a noble and animated ſpeech; which had ſuch an effect upon his auditory, that a ſubſcription enſued to the amount of 40,000l. and the example was ſucceſsfully followed by the nation in general. On the death of Dr. Potter, in 1747, he was tranſlated to the ſee of Canterbury. In 1753, he was ſeized with a violent fever, which brought him to the brink of the grave. He retired to Croydon, declined all public buſineſs, and ſaw little other company than his relations and particular friends. After languiſhing about four years, he expired March 13, 1757; and, agreeably to the expreſs direction of his will, was interred in a private manner, in the vault of Croydon church.

In 1763, a volume of his "Sermons on public Occaſions," was printed, and the profits of the edition were given to the treaſurer of the London-Infirmary, for the uſe of that charity. A volume of his "Letters" has alſo been publiſhed by the Rev. Mr. Duncombe.

HERVEY (JAMES), an Engliſh divine of exemplary virtue and piety, was born at Hardingſtone, in Northamptonſhire, in 1714; had his education at the grammar-ſchool at Northampton, and at Lincoln-College in Oxford. After a reſidence of ſeven years, he left the univerſity; and became, in 1736, curate to his father, then poſſeſſed of the living of Weſton-Favell. He was afterwards curate at Biddeford, and ſeveral other places in the Weſt. In 1750, at his father's death, he ſucceeded to the livings of Weſton and Collingtree; which being within five miles of each other, he attended alternately with his curate, till his ill health confined him to Weſton. Here he afterwards conſtantly reſided, and diligently purſued his labours both in his miniſterial office and in his ſtudy, as long as poſſible, under the diſadvantage of a weak conſtitution of body. He died on Chriſtmas-Day 1758, in his forty-

forty-fifth year. His charity was remarkable. It was always his deſire to die juſt even with the world, and to be, as he called it, his own executor. His fund almoſt expired with his life: what little remained, he deſired might be given in warm clothing to the poor in that ſevere ſeaſon. In point of learning, though not in the firſt claſs of ſcholars, yet he was far from being deficient. He was maſter of the three learned languages, and well read in the claſſics.

His writings are, 1, "Meditations and Contemplations among the Tombs, &c. 1746," 8vo. 2. "Contemplations on the Night and Starry Heavens; and a Winter Piece, 1747," 8vo. 3. "Remarks on Lord Bolingbroke's Letters on the Study and Uſe of Hiſtory, &c. in a Letter to a Lady of Quality, 1753," 8vo. 4. "Theoron and Aſpaſio," 1755, 3 vols. 8vo. 5. "Sermons." 6. An edition of "Jenks's Meditations, 1757," with a ſtrong recommendatory Preface. 7. A recommendatory Preface to "Burnham's pious Memorials," 1753, 8vo. 8. "Eleven Letters to Weſley." 9. "Letters to Lady Frances Shirley," 8vo. In the younger part of his life he wrote ſome copies of verſes, which ſhewed no contemptible genius for poetry; but theſe were ſuppreſſed by his own deſire.

HERVEY (AUGUSTUS-JOHN), third earl of Briſtol, the ſecond ſon of John lord Hervey, by Mary, daughter of brigadier-general Lepell, and one of the maids of honour to queen Caroline when princeſs of Wales, was born May 19, 1724. Chooſing a maritime life, after paſſing through the ſubordinate ſtations, we find him a lieutenant in the royal navy in the year 1744, a remarkable æra in his life, as being at Wincheſter races he then firſt ſaw Miſs Chudleigh at her aunt's, Mrs. Hanmer's, at Lainſtone in Hampſhire, where they were privately married at about eleven in the evening of Auguſt 4, 1744. A few days after, Mr. Hervey was obliged to embark at Portſmouth for Jamaica, in vice-admiral Davers's fleet: at his return they lived together as man and wife, in Conduit-Street, Hanover-Square, and were viſited by their relations as ſuch. On Jan. 17, 1746-7, he was appointed a poſt-captain in the navy; and in the ſame year, his lady (though ſtrange to ſay, then, and till the year 1764, ſhe continued maid of honour to the princeſs of Wales) preſented him with a ſon, born at Chelſea, who died an infant. Soon after this a coolneſs enſued between the captain and his wife, which increaſing to an indifference, made them both wiſh for a ſeparation. In Jan. 1747 he was appointed to the command of the Princeſſa, of 70 guns, and ſerved in the Mediterranean under the admirals Medley and Byng; and after the peace, in Jan. 1752, to that of the Phœnix, of 22 guns. About this time Mr. Hervey deſired Mr. Cæſar Hawkins to wait on his wife with propoſals reſpecting a divorce; but ſhe then refuſing to liſten to any terms, no ſtep of any conſequence was

taken till ſeven years after. In the parliament that met May 31, 1754, his uncle Felton and he were both returned (with lord Peterſham) for St. Edmund's-Bury; but the houſe declared the former the ſitting member. On lord Peterſham's ſucceeding to the peerage in 1756, Captain Hervey was choſen in his room for St. Edmund's-Bury, and in the month of April 1756, we find him ſerving in the Phœnix, under the then commodore Edgcumbe in the Mediterranean, and (being ſent by him to Leghorn in order to gain intelligence) giving our miniſtry, from Villa Franca, the earlieſt advice of the attack of Minorca. He joined admiral Byng off Majorca May 17, who on the 20th ſent him a-head with two more frigats to endeavour to land a letter for general Blakeney, and to make the private ſignal agreed upon between him and captain Scrope, but upon the appearance of the French fleet to the ſouth-eaſt they were called off. In the indeciſive engagement that followed, captain Hervey bravely offered, and prepared his ſhip to ſerve as a fire-ſhip, and was ſtationed a-breaſt the admiral to repeat ſignals. Capt. Andrews being ſlain in the action, he was appointed to ſucceed him, in the Defiance, of 64 guns. In his evidence on admiral Byng's trial, in December following, he gave it as his opinion, that more ſail might have been made with the rear-diviſion. In July 1757, then commanding the Hampton-Court, of 64 guns, he drove the Nymph, a French frigat of 32 guns, upon the rocks off the iſland of Majorca, and on her refuſal to ſurrender, there ſunk her; and afterwards took a French ſhip, laden with timber and other materials, and retook two Engliſh veſſels laden with corn, which he carried to Nice. Feb. 28, 1758, in the ſame ſhip, he ſupported Capt. Gardiner in his ſpirited attack and capture of the Foudroyant, who being unfortunately ſlain in the action, he ſucceeded him in the Monmouth, the beſt ſailing ſhip then in the navy, in which he burnt, in July following, the Roſe, a French frigat of 36 guns, in the iſland of Malta; an inſult of which the Malteſe complained loudly. In 1759, being then commodore, he, with three ſhips more, cloſely watched the French fleet in Breſt, and on July 14, ſeeing four ſhips with ſtores coming down to Breſt, between the ſhore and ſome rocks, about the paſſage Du Tour, with the Pallas frigat, captain Clements, he plied up cloſe to them, under the fire and bombardment of the forts and a battery, and with his boats cut out the veſſels, and made ſail with them, with Swediſh colours flying. On Sept. 28, captain Hervey again diſtinguiſhed himſelf on the ſame ſtation, by rowing at night in the Monmouth's barge, with four others, into a bay cloſe to the French fleet, and boarding and bringing out a little yacht, belonging to the French admiral, in the midſt of inceſſant firing from the ſhore; and the commodore, who received no hurt, a ſhot only paſſing through his coat, generouſly gave up his ſhare of the prize and head-money to the ſeamen who went in the barges with him.

In

In the firſt parliament of his preſent majeſty, which met Nov. 3, 1761, captain Hervey was re-elected for St. Edmund's-Bury, and in the ſame year was appointed to the Dragon, a new ſhip of 74 guns. On the breaking out of the Spaniſh war, in which his brother the earl diſcovered equal ſpirit and addreſs as a negotiator, he acted a diſtinguiſhed part at the ſiege and reduction of the Havannah under Sir George Pococke, in 1762, battering and ſilencing fort Coximar, June 6, which enabled the earl of Albemarle and the army to paſs that river unmoleſted; and on July 1, he commanded a very gallant attack on the north-eaſt part of the Moro-Caſtle, with three large ſhips, which he placed very judiciouſly, keeping a conſtant fire for ſix hours, though, the fortreſs being ſo high, the ſhips could make but little impreſſion, and were all much damaged. On the ſurrender of the Havannah, captain Hervey had the honour to be diſpatched by the admiral, with the account to England, where he arrived Sept. 29, taking in his paſſage a large French frigat for Newfoundland (then in the enemy's poſſeſſion) with military ſtores. Nov. 6, he was rewarded with the appointment of colonel of the Plymouth diviſion of marines; this vacated his ſeat in parliament, in which he was ſucceeded by his youngeſt brother, William. After the peace, Jan. 12, 1763, the corporation of Plymouth tranſmitted to him the freedom of their borough, in conſideration of the many great and eminent ſervices he had rendered his king and country, during the war. In October following he was nominated to the command of one of the king's yachts. In Nov. he was appointed one of the grooms of his majeſty's bed-chamber, and was choſen ſoon after for Saltaſh, in Cornwall. In Sept. 1766, the earl of Briſtol, juſtly eſteemed by the earl of Chatham (then lord-privy-ſeal) for his ſpirited conduct at Madrid, being declared by his majeſty lord-lieutenant of Ireland, he appointed his brother Auguſtus his ſecretary, who in conſequence was ſworn of the Iriſh privy-council; but that, and his brother Frederic's promotion to the biſhopric of Cloyne, were the only fruits of his lordſhip's adminiſtration, as he never went over to that kingdom. In 1767, captain Hervey preſented to the Houſe of Commons, a petition of the lieutenants of his majeſty's navy, beſeeching an augmentation of their half-pay; which he ſeconded with ſuch energy, that an addreſs was voted to his majeſty, "entreating him to make further proviſion for ſo uſeful and deſerving a corps." In the parliament ſummoned to meet May 10, 1768, he was again choſen for St. Edmund's-Bury. In the ſame year, Miſs Chudleigh obtained her ſuit of jactitation of marriage in the eccleſiaſtical court againſt her imputed huſband, and the year after married the duke of Kingſton.

In Jan. 1771, Mr. Hervey was appointed one of the lords-commiſſioners of the admiralty. In the parliament which met Nov. 29, 1774, he was a fourth time returned for St. Edmund's-Bury.

On Feb. 6, 1775, he oppoſed with great ſpirit the re-commitment of the addreſs reſpecting the ſituation of affairs in America, ſtrongly defending the ſupremacy of parliament and its legiſlative authority over the colonies. His brother dying unmarried, March 18, 1775, he ſucceeded to the family honours and eſtates, and was called to the Houſe of Peers as earl of Briſtol. He now reſigned his poſt of lord of the Admiralty, groom of the bed-chamber, and colonel of marines; and was advanced to the rank of rear-admiral of the blue. An indictment being preferred againſt the ducheſs of Kingſton for bigamy, ſhe appeared in the court of King's-Bench, May 24, having come over from Rome for that purpoſe, and entered into a recognizance, herſelf in 4000l. and her four ſureties in 1000l. each, that ſhe ſhould appear to anſwer it when called upon by the king and her peers. April 15, 1776, her grace's trial came on in Weſtminſter-Hall, and, after laſting five days, her marriage with Mr. Hervey being fully eſtabliſhed, by the evidence of Anne Craddock, who was preſent at it, and the regiſter, &c. all her peers but one found her guilty; but, in conſideration of her peerage, ſhe claimed, and was allowed, the benefit of clergy.

In Jan. 24, 1777, as the firſt court of judicature in the kingdom had now given his lordſhip a wife, while an inferior tribunal had as poſitively declared that he had none, he called upon his counteſs to appear in the conſiſtory court of London, to ſhew cauſe why the ſentence given in that court, in 1768, ſhould not be revoked. There, after many learned pleadings, the chancellor of London (Dr. Betteſworth) diſcharged the rule, and obliged the lady to ſhew cauſe why lord Briſtol ſhould not be permitted to prove the marriage. Jan. 28, 1778, his lordſhip was promoted to the rank of vice-admiral of the blue.

The gout now had ruined his conſtitution, and at length ſeizing his ſtomach, put a period to his life, Dec. 22, 1779, at his houſe in St. James's-Square. Leaving no legitimate iſſue, the titles and entailed eſtate devolved to his next brother, the Hon. and Rev. Frederic lord biſhop of Derry; but all that part of his fortune which was in his power to alienate, he deviſed to others.

HESIOD, a very ancient Greek poet, but whether contemporary with, or older or younger than Homer, is not yet agreed among the learned; nor is there light enough in antiquity to ſettle it exactly. His father, as he tells us, was an inhabitant of Cuma, in one of the Æolian Iſles, now called Taio Novo; and removed from thence to Aſcra, a village of Bœotia at the foot of mount Helicon, where Heſiod was probably born, and called, as he often is, Aſcræus from it. Of what quality his father was, is no where ſaid; but that he was driven by misfortunes from Cuma to Aſcra, Heſiod himſelf informs us. His father ſeems to have proſpered better at Aſcra, than he did in his own country; yet Heſiod could arrive

arrive at no higher fortune, than keeping of ſheep at the top of Helicon. Here the Muſes met with him, and entered him into their ſervice. Upon the death of the father, an eſtate was left, which ought to have been equally divided between the two brothers Heſiod and Perſes; but Perſes defrauded him in the diviſion, by corrupting the judges. Heſiod was ſo far from reſenting this injuſtice, that he expreſſes a concern for thoſe poor miſtaken mortals, who placed their happineſs in riches only, even at the expence of their virtue. He let us know, that he was not only above want, but capable of aſſiſting his brother in time of need; which he often did, though he had been ſo ill uſed by him. The laſt circumſtance he mentions relating to himſelf, is his conqueſt in a poetical contention. Archidamas king of Eubœa had inſtituted funeral games in honour of his own memory, which his ſons afterwards took care to have performed. Here Heſiod was a competitor for the prize in poetry, and won a tripod, which he conſecrated to the Muſes.

After this, Heſiod, having left off the paſtoral life, applied himſelf to the ſtudy of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the ſame diſtance from Parnaſſus, as Aſcra was from Helicon. The ſtory of his death is very remarkable. The man with whom Heſiod lived at Locris, a Mileſian born, raviſhed a maid in the ſame houſe: and though Heſiod was entirely ignorant of the fact, yet being maliciouſly accuſed to her brothers as an accomplice, he was injuriouſly ſlain with the raviſher, and thrown with him into the ſea. Heſiod's works was publiſhed by Le Clerc at Amſterdam in 1701.

HESYCHIUS, a celebrated grammarian of Alexandria; whom Iſaac Cauſabon has declared to be, in his opinion, of all the ancient critics whoſe remains are extant, the moſt learned and uſeful work for thoſe who would apply themſelves in good earneſt to the ſtudy of the Greek language. Who or what Heſychius was, and indeed at what time he lived, are circumſtances which there is not light enough in antiquity to determine. He has left us a learned Lexicon or Vocabulary of Greek words, from which we may perceive that he was a Chriſtian, or, at leaſt, that he had a thorough and intimate knowledge of Chriſtianity; for he has inſerted in his work the names of the apoſtles, evangeliſts, and prophets, as well as of thoſe ancient writers who have commented upon them. Some ſay, that he was a diſciple of Gregory of Nazianzen, and that he was extremely well verſed in the Sacred Scriptures: and Sixtus Sinenſis is of opinion, that he ought to be placed about the end of the fourth century. The firſt edition of Heſychius's Lexicon was publiſhed in folio by Aldus at Venice in 1513.

HEVELIUS

HEVELIUS (JOHN), a celebrated aſtronomer and mathematician, was born at Dantzick, Jan. 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he diſcovered early a propenſity to natural philoſophy and aſtronomy. He ſtudied mathematics under Peter Crugerus, in which he made a wonderful progreſs; and learned alſo to draw, to engrave, and to work both in wood and iron in ſuch a manner, as to be able to frame mechanical inſtruments. In 1630, he ſet out upon his travels, in which he ſpent four years, paſſing through Holland, England, France, and Germany; and upon his return was ſo taken up with civil affairs, that he was obliged to intermit his ſtudies for ſome years. Mean while, his maſter Crugerus, knowing well the force of his genius, and entertaining no ſmall expectation from him, uſed all the means he could think of to bring him back to aſtronomy; and ſucceeded ſo well, that, in 1639, Hervelius began to apply himſelf entirely to it. He conſtructed excellent teleſcopes himſelf, and when he had finiſhed his courſe of obſervations, and prepared a great number of fine engravings upon copper with his own hands, he publiſhed his "Deſcription of the Moon," at Dantzick, 1647. After this, he continued to make his obſervations upon the heavens, and to publiſh, from time to time, whatever he thought might tend to the advancement of aſtronomy. In 1654, he publiſhed two epiſtles: "De motu Lunæ libratorio;" and "De utriuſque luminaris defectu:" In 1656, a diſſertation "De natura Saturni faciei, &c." In 1661, "Mercurius in ſole viſus:" In 1662, "Hiſtoriola de novo ſtella in collo Ceti:" In 1665, "The Hiſtory of a Comet, which appeared in 1664:" In 1666, "The Hiſtory of another Comet, which appeared in 1665:" and, in 1668, "Cometographia, &c."

In 1673, Hevelius publiſhed the firſt part of his "Machina Cœleſtis," as a ſpecimen of the exactneſs both of his inſtruments and obſervations; and ſent ſeveral copies as preſents to his friends in England. In 1679, he publiſhed the ſecond part; but the ſame year, while he was at a ſeat in the country, he had the misfortune to have his houſe at Dantzick burnt down. By this calamity he is ſaid to have ſuſtained ſeveral thouſand pounds damage; having not only his obſervatory and all his valuable inſtruments and aſtronomical apparatus deſtroyed, but alſo a great number of copies of his "Machina Cœleſtis;" which accident has made this ſecond part very ſcarce, and conſequently very dear. In 1690, were publiſhed a deſcription of the heavens, called, "Firmamentum Sobieſcianum," in honour of John III. king of Poland; and "Prodromus aſtronomiæ, & novæ tabulæ ſolarus, una cum catalogo fixarum," in which he lays down the neceſſary preliminaries for taking an exact catalogue of the ſtars. But both theſe works were poſthumous; for Hevelius died January 28, 1687, which was the day of his birth, and on which he entered upon his ſeventy-

ſeventy-ſeventh year. He was a man greatly eſteemed by his countrymen, not only on account of his ſkill in aſtronomy, but as an excellent and worthy magiſtrate. He was made a burgomaſter of Dantzick; which office he is ſaid to have executed with the utmoſt integrity and applauſe.

HEURNIUS (JOHN), a celebrated phyſician, born at Utrecht in 1543. After having made himſelf maſter of every thing belonging to his art at Louvain, Paris, Padua, and Turin, he was invited to Leyden to be profeſſor there. He is ſaid to have been the firſt in this place who taught anatomy by lectures upon dead carcaſſes. He died of the ſtone in 1601. There are ſeveral productions of his, but his capital one is, "A Treatiſe upon Diſorders of the Head." He publiſhed Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions.

HEYLIN (Dr. PETER), an Engliſh divine, deſcended from an ancient family at Pentric-Heylen in Montgomeryſhire, was born at Burford in Oxfordſhire, Nov. 29, 1600. In 1613, he was entered of Hart-Hall in Oxford, and two years after choſen a demy of Magdalen-College. He had, while at ſchool, given a ſpecimen of his genius for dramatic poetry, in a tragi-comedy on the wars and fate of Troy; and now compoſed a tragedy, entitled "Spurius," which was ſo approved by his ſociety, that the preſident, Dr. Langton, ordered it to be acted in his apartments. After this he read coſmographical lectures in the college, which being a very unuſual thing, and he being very converſant in that branch of ſcience, did ſo recommend him to the ſociety, that he was choſen fellow thereof in 1619. In 1621, he publiſhed his "Microcoſmus, or, Deſcription of the Great World;" the chief materials of which were the lectures juſt mentioned. It was univerſally liked, and ſpeedily bought up; ſo that, in 1624, it was reprinted in the ſame ſize, but with conſiderable additions, and again preſented to prince Charles, to whom it had been dedicated. It was ſoon after put into the hands of the king, who ſeemed at firſt to be greatly pleaſed with it; till meeting with a paſſage in it, where Heylin gave precedency to the French king, and ſtyled France the more famous kingdom, he was ſo exceedingly offended, that he ordered the lord-keeper to ſuppreſs the book. Heylin, to make his peace with the king, declared, that the error, in one of the exceptionable paſſages, was entirely the printer's, who had put *is* inſtead of *was;* and that when he himſelf mentioned the precedency of France before England, "beſides that he did not ſpeak of England, as it then ſtood augmented by Scotland, he took what he did ſay from Camden in his "Remains." James was hereby ſatisfied, and Heylin took care, on the other hand, that the whole clauſe, which gave ſo much diſguſt, ſhould be left out in

in all future impreſſions: for the work was ſucceſſively enlarged, till it became a great folio, and has ſince been often reprinted in that ſize.

In 1625, he went over to France, where he continued about ſix weeks, and took down in writing an account of his journey; the original MS. of which he gave to his friend the lord Danvers, but kept a copy for himſelf, which was publiſhed about thirty years after. April 1627, he anſwered, *pro forma:* 1. "Whether the church was ever inviſible?" 2. "Whether the church can err?" both which determining in the affirmative, a great clamour was raiſed againſt him as a Papiſt, or at leaſt a favourer of Popery. Heylin was not eaſy under the charge of being Popiſhly affected; for which reaſon, to clear himſelf from that imputation, he took an opportunity, preaching before the king on John iv. 20. of declaring vehemently againſt ſome of the errors and corruptions of the Romiſh church. In 1628, the lord Danvers, then earl of Danby, recommended him to Laud, then biſhop of Bath and Wells: by whoſe intereſt alſo, in 1629, he was made one of the chaplains in ordinary to his majeſty. In 1630 he reſigned his fellowſhip, having been married near two years; in concealing which marriage he acted very unſtatutably, not to ſay diſhoneſtly, nor did his friends attempt to juſtify him for it.

In 1631, he publiſhed his "Hiſtory of that moſt famous Saint and Soldier of Jeſus Chriſt, St. George of Cappadocia, &c. to which he ſubjoined, the Inſtitution of the moſt Noble Order of St. George, named the Garter;" &c. which work he preſented to his majeſty, to whom he was introduced by Laud, then raiſed to the ſee of London. It was graciouſly received by the king, and Heylin ſoon after reaped the fruits of it; for, Oct. 1631, he was preſented to the rectory of Hemmingford in Huntingdonſhire, to a prebend of Weſtminſter November following, and ſhortly after to the rectory of Houghton in the biſhopric of Durham, worth near 400l. per annum. April 1633, he was created D D.

Williams, biſhop of Lincoln and dean of Weſtminſter, having incurred the king's and Laud's diſpleaſure, was now ſuſpended and impriſoned, whereupon Heylin was made treaſurer of the church of Weſtminſter in 1637; and was alſo preſented by the prebendaries, his brethren, to the rectory of Iſlip near Oxford. This he exchanged in 1638, for that of South Warnborough in Hampſhire; and the ſame year was made one of the juſtices of the peace for that county. In 1639, he was employed by Laud to tranſlate the Scotch liturgy into Latin; and was choſen by the college of Weſtminſter their clerk, to repreſent them in convocation. But the ſeaſon was coming on, when men of his principles had reaſon to be afraid. A cloud was gathered, which threatened to overwhelm all who, like him, had diſtinguiſhed themſelves as champions for royal or eccleſiaſtical prerogative. To ſhelter himſelf

himſelf therefore from the impending ſtorm, he withdrew from the metropolis, where he had long baſked in the ſhine of a court, to his parſonage; but not thinking himſelf ſecure there, retreated to Oxford, then garriſoned by the king, and the ſeat of his reſidence. On this the parliament voted him a delinquent, and diſpatched an order to their committee at Portſmouth, to ſequeſter his whole eſtate, and ſeize upon his goods. In conſequence of this ſevere decree, he was deprived of his moſt curious and valuable library, it being carried with his houſehold furniture to that town. He was employed by the king at Oxford to write a periodical paper, which was publiſhed weekly in that city, entitled, "Mercurius Aulicus;" but, in 1645, when the king's affairs became deſperate, and the "Mercurius Aulicus" no longer ſupported, he quitted Oxford, and wandered from place to place, himſelf and his family being reduced to the utmoſt ſtraits. At Wincheſter he ſtayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minſter-Lovel in Oxfordſhire, the ſeat of his elder brother, which he farmed for the ſix or ſeven years following of his nephew colonel Heylin, where he ſpent much of his time in writing. On quitting this farm, he went to Abingdon in Berkſhire, where he alſo employed himſelf much in compoſing treatiſes, which he publiſhed from time to time. Upon the Reſtoration of Charles II. he was reſtored to all his ſpiritualities, and undoubtedly expected from that prince ſome very eminent dignity in the church, as he had heroically exerted himſelf in behalf of it, as well as of the crown; and endured ſo much on that account, during their ſuffering condition. However, he was utterly diſappointed, being never raiſed above the ſubdeanery of Weſtminſter. This was matter of great vexation to him, and of wonder to many others, who did not ſufficiently conſider the qualities of the man; which, though well enough for the tool of a party, were not the propereſt recommendations to preferment, or moſt ſuitable to ſuch a ſtation. He died May 8, 1662, and was interred before his own ſtall, within the choir of the abbey. His writings are numerous, but not very valuable; and almoſt the only work he is known by now, is his "Coſmography," which, however, is in no very high eſteem, being ſuperſeded by things abundantly ſuperior in the kind.

HEYWOOD (JOHN), a noted Engliſh poet and jeſter of his time, was born in London, and educated at Oxford: but the ſeverity of an academical life not ſuiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and eſpecially to Sir Thomas More, with whom he was very familiar. He was one of the firſt who wrote Engliſh plays; and is ſaid alſo to have been very well ſkilled in vocal and inſtrumental muſic. He found means to become a favourite with Henry

VIII. and was well rewarded by that monarch, for the mirth and quickneſs of his conceits. He was afterwards equally valued by queen Mary, and had often the honour to diſplay his wit and humour before her; which he did, it ſeems, even when ſhe lay languiſhing on her death-bed. After the deceaſe of that princeſs, being a bigotted Papiſt, and finding the Proteſtant religion likely to prevail under queen Elizabeth, he entered a voluntary exile, and went and ſettled at Mechlin in Brabant, where he died in 1565. He wrote ſeveral plays; "A Dialogue in Verſe concerning Engliſh Proverbs;" "The Spider and Fly, a Parable, 1556," in a pretty thick 4to. He left two ſons, both eminent men: the eldeſt of which was Ellis Heywood, who was born in London, and educated at All-Souls-College in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued ſome time at Florence, under the patronage of cardinal Pole; and became ſuch an exact maſter of the Italian tongue, that he wrote a book in that language, entitled, "Il Moro, Fiorenz, 1556," 8vo. Then he went to Antwerp, and from thence to Louvain, where he died in the twelfth year after his entrance into the ſociety of the Jeſuits, which was about 1572. His younger brother, JASPER HEYWOOD, was born alſo at London about 1535, and educated at Merton-College in Oxford; of which he was choſen fellow, but obliged to reſign, for fear of expulſion, on account of his immoralities, in 1558. He was then elected fellow of All Souls, but left the univerſity, and ſoon after England. In 1561, he became a Popiſh prieſt; and the year after, being at Rome, was entered among the Jeſuits. After he had ſpent two years in the ſtudy of divinity, he was ſent to Diling in Switzerland; from whence being called away by pope Gregory XIII. in 1581, he was ſent into England, where he was provincial of the Jeſuits. After many peregrinations, he died at Naples in 1597. Before he left England the firſt time, he tranſlated three tragedies of Seneca; and wrote "Various Poems and Deviſes."

HEYWOOD (THOMAS), was an actor, and moſt voluminous play-writer, in the reigns of queen Elizabeth and James I. He is ſaid to have been the author of 220 plays; of which only twenty-four are now extant. He was a general ſcholar and tolerable linguiſt. He tranſlated ſeveral Latin and Italian authors.

HEYWOOD (ELIZA), a moſt voluminous female writer, was the daughter of a tradeſman in London, and died in 1756, aged about ſixty-three. Her genius lay for the novel kind of writing; and, taking Mrs. Manley's "Atalantis" for her model, ſhe produced "The Court of Arimania," "The New Utopia," and other pieces of a like kind. Her other writings are, 1. "The Female Spectator," 4 vols. 2. "Epiſtles for the Ladies," 2 vols. 3. "For-

3. "Fortunate Foundling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "Hiſtory of Betſey Thoughtleſs," 4 vols. 6. "Jenny and Jemmy Jeſſamy," 3 vols. 7. "Inviſible Spy," 2 vols. 8. "Huſband and Wife, 2 vols. all in 12mo. and a pamphlet, entitled, "A Preſent for a Servant Maid."

When young, ſhe dabbled in dramatic poetry, but with no great ſucceſs: none of her plays being either much approved at firſt, or revived afterwards. She had alſo an inclination for the theatre as a performer, and was on the ſtage at Dublin in 1715.

HICKES (GEORGE), an Engliſh divine of uncommon parts and learning, was born June 20, 1642, at Newſham in Yorkſhire, where his parents were ſettled on a very large farm. He was ſent to the grammar-ſchool at North-Allerton, and from thence in 1659, to St. John's-College in Oxford. Soon after the Reſtoration, he removed to Magdalen-College, and from thence to Magdalen-Hall; and at length, in 1664, was choſen fellow of Lincoln-College, taking the year after the degree of M. A. June 1666, he went into orders, became an eminent tutor ſoon after, and diſcharged this office with great reputation for ſeven years. Being then in a bad ſtate of health, he was adviſed to ramble about the country: upon which Sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They ſet out in Oct. 1673, and made the tour of France: after which they parted, Hickes being obliged to return to take his degree of B. D. which he did in May 1675, being then rector of St. Ebbe's church in Oxford; and Sept. 1676, was made chaplain to the duke of Lauderdale. May 1677, his grace being to be made high-commiſſioner of Scotland, took his chaplain with him into that kingdom; and, April 1678, ſent him up to court, with Dr. Burnet, archbiſhop of Glaſgow, to lay before the king the proceedings in Scotland. He returned the month following, and was deſired by Sharp, archbiſhop of St. Andrew's, to accept the degree of D. D. in that univerſity, as a teſtimony of his and his country's great eſteem for him, which requeſt the duke of Lauderdale approving, Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbiſhop, in his own name, and that of all his brethren, preſented him with the eighteen volumes of Labb's "Councils," as an acknowledgment of his ſervices to that church.

Sept. 1679, he married; and, Dec. following, was created D. D. at Oxford. March 1679-80, the king promoted him to a prebend of Worceſter; and, in Auguſt, he was preſented by Sancroft, archbiſhop of Canterbury, to the vicarage of All-Hallows Barking near the Tower of London. Dec. 1681, he was made chaplain in ordinary to the king; and, Aug. 1683, dean of Worceſter. The biſhopric of Briſtol was vacant the next year, and

Hickes, it is ſaid, might have had it if he would: but miſſing this opportunity, the king died, and there was an end of his advancement; for though his church principles were very high, yet he had diſtinguiſhed himſelf too much by his zeal againſt Popery, to be any favourite with James II. May 1686, he left the vicarage of Barking, and went to ſettle on his deanery; the biſhop of Worceſter having offered him the rectory of All-Church, not far from that city, which he accepted.

Upon the Revolution in 1688, he with many others, refuſing to take the oaths of allegiance, fell under ſuſpenſion in Aug. 1689, and was deprived the Feb. following. He continued however in poſſeſſion till the beginning of May; when reading in the "Gazette," that the deanery of Worceſter was granted to Talbot, afterwards biſhop of Oxford, Saliſbury, and Durham ſucceſſively, he immediately drew up, in his own hand-writing, a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. Expecting hereupon the reſentment of the government, he privately withdrew to London, where he abſconded for many years; till, May 1699, Somers, then lord-chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cauſe a *Noli Proſequi* to be entered to all proceedings againſt him.

Soon after their deprivation, archbiſhop Sancroft and his colleagues began to conſider about maintaining and continuing the epiſcopal ſucceſſion among thoſe who adhered to them; and having reſolved upon it, they ſent Dr. Hickes over, with a liſt of the deprived clergy, to confer with king James about that matter. The doctor ſet out in May 1693, and going by the way of Holland, made it ſix weeks ere he arrived at St. Germains. He had ſeveral audiences of the king, who complied with all he aſked; and would have ſoon returned to England, but was detained ſome months by an ague and fever. He arrived in Feb. and on the eve of St. Matthias, the conſecrations were performed by Dr. Lloyd, biſhop of Norwich, Dr. Turner, biſhop of Ely, and Dr. White, biſhop of Peterborough, at the biſhop of Peterborough's lodgings at the Rev. Mr. Giffard's houſe in Southgate. Hickes was conſecrated ſuffragan biſhop of Thetford, and Wagſtaffe ſuffragan of Ipſwich: at which ſolemnity Henry, earl of Clarendon, is ſaid to have been preſent. Some years before Hickes died, he was grievouſly tormented with the ſtone; and at length his conſtitution, though naturally ſtrong, gave way to that diſtemper, Dec. 15, 1715, in his ſeventy-fourth year.

He was a perſon of univerſal learning; and particularly ſkilful in the old Northern languages and in antiquities, and has given us ſome works in this way, which will probably be valued, when all his other writings are forgotten.

His

His writings consist of, 1. "A Letter sent from beyond the Seas to one of the chief Ministers of the Nonconforming Party, &c. 1674." 2. "Ravillac Redivivus, being a Narrative of the late Trial of Mr. James Mitchel, a Conventicle Preacher, who was executed Jan. 18, 1677, for an Attempt on the Person of the Archbishop of St. Andrew's, &c." 1680. 3. "The Spirit of Popery speaking out of the Mouths of fanatical Protestants, &c." ditto. 4. "Jovian;" printed twice in 1683, 8vo. 5. "The Case of Infant Baptism, 1683." 6. "Speculum beatæ Virginis, 1686." 7. "An Apologetical Vindication of the Church of England, in Answer to her Adversaries, who reproach her with the English Heresies and Schisms, 1686," 4to. 8. "The celebrated Story of the Thebæan Legion no Fable, &c. 1714." 9. "Reflections upon a Letter out of the Country to a Member of Parliament, 1689." 10. "A Letter to the Author of a late Paper, entitled, 'A Vindication of the Divines of the Church of England, &c. 1689." 11. "A Word to the Wavering, &c. 1689." 12. "An Apology for the new Separation, &c. 1691." 13. "A Vindication of some among ourselves against the false Principles of Dr. Sherlock, &c. 1692." 14. "Some Discourses on Dr. Burnet and Dr. Tillotson, 1695." 15. "The Pretences of the Prince of Wales examined and rejected, &c. 1701." 16. "Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ, &c. &c." 4to. 17. "Antiquæ literaturæ Septentrionalis libri duo, &c. &c. Oxon. 1705," folio. 18. A letter in the "Philosophical Transactions," entitled, "Epistola viri Rev. D. G. Hickesii S. T. P. ad D. Hans Sloane, M. D. & S. R. Secr. de varia lectione inscriptionis, &c. 19. "Several Letters which passed between Dr. G. Hickes and a Popish Priest, &c. 1705." 20. "A second Collection of controversial Letters, &c. 1710." 21. "Two Treatises, 1711," two vols. 8vo. 22. "A seasonable and modest Apology in Behalf of the Rev. Dr. Hickes and other Nonjurors, in a Letter to Thomas Wise, D. D. 1710." 23. "A Vindication of Dr. Hickes, &c. 1712." 24. Two volumes of "Sermons," 1713, 8vo. 25. "Two Letters to Robert Nelson, Esq. relating to Bishop Bull;" published in Bull's life. 26. "Some Queries proposed to civil, canon, and common Lawyers, 1712. After his death were published another volume of his sermons, and some pieces relating to schism, separation, &c.

HIEROCLES, a great persecutor of the Christians in the beginning of the fourth century, was at first president of Bithynia, and afterwards governor of Alexandria: in both which situations he carried himself very furiously against the Christians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Christian church under persecution, two authors set themselves to insult and trample upon the truth that was oppressed.

He had the aſſurance to entitle his abominable and impious books, LOVERS OF TRUTH; in which he endeavoured to prove, that the Holy Scripture is falſe, by ſhewing it to be inconſiſtent with itſelf. He inſiſted upon ſome points, which ſeemed to him to contradict each other. He abuſed Peter and Paul, and the other diſciples, as though they had been the contrivers of the cheat; and yet he confeſſed at the ſame time, that they wanted ſkill and learning, for that ſome of them gained their livelihood by fiſhing. He aſſerted alſo, that Chriſt himſelf, being baniſhed by the Jews, aſſembled 900 men, at the head of whom he robbed and plundered the country: and to evade the conſequence of Chriſt's miracles, which he did not deny, but imputed to magic, he pretended to prove, that Apollonius had performed ſuch or even greater wonders.

It is reported, that the martyr Ædeſius, tranſported with an holy zeal, ventured to approach Hierocles, while he was preſiding at the trial of ſome Chriſtians of Alexandria, and to give him a box on the ear; upbraiding him at the ſame time with his infamous cruelty. The remains of Hierocles were collected into one volume 8vo. by biſhop Pearſon, and publiſhed at London in 1654, with a learned diſſertation upon him and his writings prefixed.

HIEROCLES, a Platonic philoſopher of the fifth century, taught at Alexandria with great reputation, and was admired for the ſtrength of his mind, and the beauty and nobleneſs of his expreſſions. He wrote ſeven books upon Providence and Fate, and dedicated them to the philoſopher Olympiodorus, who by his embaſſies did the Romans great ſervices, under the emperors Honorius and Theodoſius the younger. Theſe books however are loſt; and all we know of them is by the extracts, which are to be met with in Photius. This philoſopher married only with a deſign to get children, as did alſo his diſciple Theoſebius.

Hierocles wrote alſo "A Commentary upon the Golden Verſes of Pythagoras," which is ſtill extant, and has ſeveral times been publiſhed with thoſe verſes.

HIERONYMUS, or, as he is commonly called, Jerom, a very celebrated father of the church, was born of Chriſtian parents at Strido, a town formerly ſituated upon the confines of Pannonia and Dalmatia, about 329. His father Euſebius, who was a man of rank and ſubſtance, took the greateſt care of his education; and, after grounding him well in the language of his own country, ſent him to Rome, where he was placed under the beſt maſters in every branch of literature. Donatus, well known for his "Commentaries upon Virgil and Terence," was his maſter in grammar, as Jerom himſelf tells us: and under this maſter he made a prodigious

digious progreſs in every thing relating to the Belles Lettres. He had alſo maſters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, ſacred and profane; through hiſtory, antiquity, the knowledge of languages, and of the diſcipline and doctrines of the various ſects in philoſophy. He was particularly careful to accompliſh himſelf in rhetoric, or the art of ſpeaking, becauſe he had obſerved, that the generality of Chriſtians were deſpiſed as a rude illiterate ſet of people; on which account he thought, that the unconverted part of the world would ſooner be drawn over to Chriſtianity, if it were but ſet off and enforced in a manner ſuitable to the dignity and majeſty of it. However, as converſant as he was with profane learning in his youth, he renounced it entirely afterwards, and did all he could to make others renounce it too: for he relates a viſion, which he pretended was given to him, "in which he was dragged to the tribunal of Chriſt, and terribly threatened, and even ſcourged, for the grievous ſin of reading ſecular and profane writers, Cicero, Virgil, and Horace, whom for that reaſon he reſolved never to take into his hands any more."

When he had finiſhed his education at Rome, and reaped all the fruits which books and good maſters could afford, he reſolved, for his further improvement, to travel. After being baptized therefore at Rome, which he was when an adult, he made the tour of Gaul; and ſtayed a long time in every city through which he paſſed, that he might have opportunity and leiſure to examine the public libraries, and to viſit the men of letters, with which that country then abounded. He ſtaid ſo long at Treveris, that he tranſcribed with his own hand a large volume of Hilary's concerning Synods, which ſome time after he ordered to be ſent to him in the deſerts of Syria. When he had travelled as long as he thought expedient, and ſeen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himſelf what courſe of life he ſhould take. Study and retirement were what he had ſet his heart upon, and he had collected an excellent library of books; ſo leaving his country, parents, ſubſtance, and taking nothing with him but his books, and as much money as would be ſufficient for his journey, he ſet off from Italy for the eaſtern parts of the world. Having paſſed through Dalmatia, Thrace, and ſome provinces of Aſia Minor, his firſt care was to pay a viſit to Jeruſalem; for in thoſe days ſuch a journey was conſidered as a neceſſary act of religion, and incumbent upon all who were in a condition to take it; and a man would have had but a low reputation for piety, who had not viſited the holy ground, and adored the bleſſed footſteps of his Saviour. From Jeruſalem he went to Antioch, where he fell into a dangerous fit of illneſs; but having the good luck to recover from it, he left Antioch, and ſet forward in queſt of ſome more retired habitation; and after rambling

over

over ſeveral cities and countries, with all which he was diſſatisfied on account of the cuſtoms and manners of the people, he ſettled at laſt in a moſt frightful deſert of Syria, which was ſcarcely inhabited by any thing but wild beaſts. He was now in his thirty-firſt year. He divided all his time between devotion and ſtudy: he exerciſed himſelf much in watchings and faſtings; ſlept little, eat leſs, and hardly allowed himſelf any recreation at all. He applied himſelf very cloſely to the ſtudy of the Holy Scriptures, which he is ſaid to have gotten by heart; as well as to the ſtudy of the Oriental languages, which he conſidered as the only keys, that could let him into the true ſenſe and meaning of them. After he had ſpent four years in this dreadful ſituation and laborious way of life, his health grew ſo impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis, all claiming a right to the biſhopric of that place. Jerom being a ſon of the church of Rome, where he was baptized, could not eſpouſe any party, till he knew the ſenſe of his own church upon this conteſted right. Accordingly he wrote to Damaſus, then biſhop of Rome, to know whom he muſt conſider as the lawful biſhop of Antioch; and upon Damaſus's naming Paulinus, Jerom acknowledged him as ſuch, and was ordained a prieſt by him in 378.

From this time his reputation for piety and learning began to ſpread abroad, and be known in the world. He went ſoon after to Conſtantinople, where he ſpent a good deal of time with Gregory Nazianzen; whom he did not diſdain to call his maſter, and to own, that he learned of him the right method of expounding the Holy Scriptures. Afterwards, in 382, he went to Rome with Paulinus, biſhop of Antioch, and Epiphanius, biſhop of Salamis in the iſle of Cyprus; where he ſoon became known to Damaſus, and was made his ſecretary. He acquitted himſelf in this poſt very well, and yet found time to compoſe ſeveral works. Upon the death of Damaſus, which happened in 385, he began to entertain thoughts of quitting Rome: to which he was moved chiefly by the diſturbances and vexations he met with from the followers of Origen. He accordingly embarked for the Eaſt in Auguſt 385, attended by a great number of monks and ladies, whom he had perſuaded to embrace the aſcetic way of life. He ſailed to Cyprus, where he paid a viſit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jeruſalem; and the year following from Jeruſalem into Egypt. Here he viſited ſeveral monaſteries; but finding to his great grief the monks every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jeruſalem, that he might be at liberty to cheriſh and propagate his own errors, without any diſturbance or interruption from abroad. Here he met with Paula, and other ladies of quality, who had followed

followed him from Rome, with the ſame view of devoting themſelves to a monaſtic life. Here he enjoyed all that repoſe which he had long deſired; and he laboured abundantly in the vineyard, as well for the ſouls committed to his care, as in compoſing great and uſeful works. He had enjoyed it probably to the end of his life, if Origeniſm had not prevailed ſo mightily in thoſe parts: but, as Jerom had an abhorrence for every thing that looked like hereſy, it was impoſſible for him to continue paſſive, while theſe aſps were inſinuating their deadly poiſon into all who had the misfortune to fall in their way. This engaged him in terrible wars with John, biſhop of Jeruſalem, and Ruffinus of Aquileia, which laſted many years. In 410, when Rome was beſieged by the Goths, many fled from thence to Jeruſalem and the Holy Land, and were kindly received by Jerom into his monaſtery. He died in 420, which was the ninety-firſt year of his age; and is ſaid to have preſerved his vivacity and vigour to the laſt.

The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; they exhibit to us more fragments of the ancient Greek tranſlators of the Bible, than the works of any other father; they inform us of the opinions which the Jews of that age had of the ſignification of many Hebrew words, and of the ſenſe and meaning they put upon many paſſages in the Old Teſtament; and they convey to us the opinion of Jerom himſelf; who, though he muſt always be read with caution, on account of his declamatory and hyperbolical ſtyle, and the liberties he allowed himſelf of feigning and prevaricating upon certain occaſions, will perhaps, upon the whole, be found to have had more judgment as well as more learning than any father who went before him. There have been ſeveral editions of his works.

HIGGONS (Sir THOMAS), ſon of Dr. Thomas Higgons, ſome time rector of Weſtburgh in Shropſhire, was born in that county; became a commoner of St. Alban's-Hall in the beginning of 1638, at the age of fourteen; when he was put under the tuition of Mr. Edward Corbet, fellow of Merton-College, and lodged in the chamber under him in that houſe. Leaving the univerſity without a degree, he retired to his native country. He married the widow of Robert, earl of Eſſex; and delivered an oration at her funeral, Sept. 16, 1656. He married, ſecondly, Bridget, daughter of Sir Bevil Greenvill, of Stow, and ſiſter to John, earl of Bath; and removed to Grewell in Hampſhire; was elected a burgeſs for Malmſbury in 1658, and for New Windſor in 1661. His ſervices to the crown were rewarded with a penſion of 500l. a year, and gifts to the amount of 4000l. He was afterwards knighted; and, in 1669, was ſent envoy extraordinary to inveſt John George, duke of Saxony, with the order of the Garter. About four years

after he was ſent envoy to Vienna, where he continued three years. In 1685, he was elected burgeſs for St. Germain's, being then accounted a loyal and accompliſhed perſon, and a great lover of the regular clergy. He died ſuddenly, of an apoplexy, in the King's-Bench court, having been ſummoned there as a witneſs, Nov. 24, 1691; and was buried in Wincheſter cathedral near the relics of his firſt wife. His literary productions are, 1. "A Panegyric to the King, 1660," folio. 2. "The Funeral Oration on his firſt Lady, 1656." 3. "The Hiſtory of Iſoof Baſſa, 1684." He alſo tranſlated into Engliſh "The Venetian Triumph;" for which he was complimented by Waller, in his Poems; who has alſo addreſſed a poem to Mrs. Higgons.

HIGGONS (BEVIL), younger ſon of Sir Thomas (and firſt couſin to the late earl of Granville) by Bridget, his ſecond wife; at the age of ſixteen, became a commoner of St. John's-College, Oxford, in Lent term 1686; and went afterwards to Cambridge, and then to the Middle-Temple. He wrote ſome poems, and was the author of a tragedy, entitled, "The Generous Conqueror, or the Timely Diſcovery," acted at Drury-Lane, and printed in 4to. in 1702. He was a ſteady adherent to the cauſe of the exiled family; and accompanied king James into France, where he maintained his wit and good-humour undepreſſed by his misfortunes. He publiſhed a poem "on the Peace of Utrecht." On the publication of biſhop Burnet's "Hiſtory of his own Times," he wrote ſome ſtrictures on it, in a volume, entitled, "Hiſtorical and Critical Remarks;" and, at the ſame time, publiſhed "A ſhort View of the Engliſh Hiſtory."

HIGHMORE (JOSEPH, Eſq.), an eminent painter, was born in the pariſh of St. James, Garlickhithe, London, June 13, 1692, being the third ſon of Mr. Edward Highmore, a coal-merchant in Thames-Street. Having ſuch an early and ſtrong inclination to painting, that he could think of nothing elſe with pleaſure, his father endeavoured to gratify him in a propoſal to his uncle, who was ſerjeant-painter to king William, and with whom Mr. (afterwards Sir James) Thornhill had ſerved his apprenticeſhip. But this was afterwards for good reaſons declined, and he was articled as clerk to an attorney, July 18, 1707; but ſo much againſt his own declared inclination, that in about three years he began to form reſolutions of indulging his natural diſpoſition to his favourite art, having continually employed his leiſure hours in deſigning, and in the ſtudy of geometry, perſpective, architecture, and anatomy, but without any inſtructors except books. He had afterwards an opportunity of improving himſelf in anatomy, by attending the lectures of Mr. Cheſelden, beſides entering himſelf at the Painters Academy in Great-Queen-Street, where he drew ten years,

years, and had the honour to be particularly noticed by Sir Godfrey Kneller, who diſtinguiſhed him by the name of "the Young Lawyer." On June 13, 1714, his clerkſhip expired; and on March 26, 1715, he began painting as a profeſſion, and ſettled in the city. In the ſame year Dr. Brook Taylor publiſhed his "Linear Perſpective." On this complete and univerſal theory our artiſt grounded his ſubſequent practice; and it has been generally allowed, that few, if any, of the profeſſion at that time, were ſo thorough maſters of that excellent, but intricate ſyſtem. In 1716, he married Miſs Suſanna Hiller, daughter and heireſs of Mr. Anthony Hiller, of Effingham in Surrey; a young lady in every reſpect worthy his choice. For Mr. Cheſelden's "Anatomy of the Human Body," publiſhed in 1722, he made drawings from the real ſubjects at the time of diſſection, two of which were engraved for that work, and appear, but without his name, in tables xii. and xiii. In the ſame year, on the exhibition of "The Conſcious Lovers," written by Sir Richard Steele, Mr. Highmore addreſſed a letter to the author on the limits of filial obedience, pointing out a material defect in the character of Bevil, with that clearneſs and preciſion for which, in converſation and writing, he was always remarkable, as the pencil by no means engroſſed his whole attention. His reputation and buſineſs increaſing, he took a more conſpicuous ſtation, by removing to a houſe in Lincoln's-Inn-Fields, in March 1723-4; and an opportunity ſoon offered of introducing him advantageouſly to the nobility, &c. by his being deſired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order, in 1725. In conſequence, ſeveral of the knights had their portraits alſo by the ſame hand, ſome of them whole lengths; and the duke of Richmond, in particular, was attended by his three eſquires, with a perſpective view of king Henry VIIth's chapel.

In 1728, Mr. Hawkins Browne, then of Lincoln's-Inn, who had ever a juſt ſenſe of his talents and abilities, addreſſed to him a poetical epiſtle "On Deſign and Beauty;" and, ſome years after, an elegant Latin Ode, both now collected in his poems. In the ſummer of 1732, Mr. Highmore viſited the continent, in company with Dr. Pemberton, Mr. Benjamin Robins, and two other friends, chiefly with a view of ſeeing the gallery of pictures belonging to the elector Palatine at Duſſeldorp, collected by Rubens, and ſuppoſed the beſt in Europe. At Antwerp alſo he had peculiar pleaſure in contemplating the works of his favourite maſter. In their return they viſited the principal towns in Holland. In 1734, he made a like excurſion, but alone, to Paris, where he received great civilities from his countrymen then there. In 1742, he had the honour to paint the late prince and princeſs of Wales, for the duke of Saxe-Gotha; as he did ſome years after, the late queen of Denmark, for that court. The publication of "Pamela," in

1744, gave rise to a set of paintings by Mr. Highmore, which were engraved by two French engravers, and published by subscription in 1745. In the same year he painted the only original of the late general Wolfe, then about eighteen. His Pamela introduced him to the acquaintance and friendship of the excellent author, whose picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to lose his excellent wife. On the first institution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the professors; an honour, which, on account of his many avocations, he desired to decline. In 1754, he published "A critical Examination of those two Paintings [by Rubens] on the Cieling of the Banqueting-House at Whitehall, in which Architecture is introduced, so far as relates to Perspective; together with the Discussion of a Question which has been the Subject of Debate among Painters:" printed in 4to. for Nourse. In the solution of this question, he proved that Rubens, and several other great painters, were mistaken in the practice, and Mr. Kirby, and several other authors, in the theory. And in the XVIIIth Vol. of the "Monthly Review," he animadverted (anonymously) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and exposed his errors, even when he exults in his own superior science.

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, son to one of his oldest friends, he took a resolution of retiring from business, and disposing of his collection of pictures, which he did by auction, in March 1762, and soon after removed to his son-in-law's at Canterbury, where he passed the remainder of his life, without ever revisiting the metropolis. His capital work of the literary kind was his "Practice of Perspective, on the Principles of Dr. Brook Taylor, &c." written many years before, but not published till 1762, when it was printed for Nourse, in one vol. 4to. In 1765 he published (without his name) "Observations on a Pamphlet entitled, 'Christianity not founded on Argument' [by Dodwell];" in which, he shews, that pure primitive Christianity, though assaulted by infidels, will ever remain impregnable. In 1766 he published, with only his initials, "J. H." two small volumes of "Essays, moral, religious, and miscellaneous; with a Translation in Prose of Mr. Browne's Latin Poem on the Immortality of the Soul," selected from a large number written at his leisure, at different periods of life. Some Treatises, Remarks, &c. of his are to be seen in the Gentleman's Magazine for 1766, 1769, and 1778. A strong constitution, habitual temperance, and constant attention to his health in youth as well as in age, prolonged his life, and preserved his faculties to his 88th year, when he gradually ceased to breathe; and, as it were, fell asleep, on March 3, 1780. He was interred in the south aisle of Canterbury

bury cathedral, leaving one ſon, Anthony, educated to his own profeſſion; and a daughter, Suſanna.

HILARIUS, an ancient father of the Chriſtian church, who flouriſhed in the fourth century, was born, as Jerom tells us, at Poictiers in France; but in what year, is not any where mentioned. His parents were of rank and ſubſtance, and had him liberally educated in the Pagan religion, which they themſelves profeſſed, and which Hilary did not forſake till many years after he was grown up: when reflecting upon the groſs errors of Paganiſm, he was by little and little conducted to the truth, and at laſt confirmed in it by reading the Holy Scriptures. After he was perfectly inſtructed in the Chriſtian religion, he was baptized, together with his wife and daughter, who were alſo converted with him. He was advanced to the biſhopric of Poictiers in 355. As ſoon as he was raiſed to this dignity, he became a moſt zealous champion of the orthodox faith, and diſtinguiſhed himſelf particularly againſt the Arians, whoſe doctrines were at that time gaining ground in France. In 356, he was ſent by Conſtantius to ſupport the party of Athanaſius at the ſynod of Beterra, or Beſiers, againſt Saturninus biſhop of Arles, who had juſt before been excommunicated by the biſhops of France; but Saturninus intrigued with ſo much art againſt him, that he prevailed with the emperor, who was then at Milan, to order him to be baniſhed. Accordingly, Hilary was baniſhed to Phrygia, where he continued four years, and applied himſelf during that time to the compoſing of ſeveral works. He wrote his twelve books upon the Trinity, which have been ſo much admired by the orthodox believers. He wrote alſo "A Treatiſe concerning Synods," which he addreſſed to the biſhops of France. This treatiſe was drawn up by Hilary, after the council of Ancyra in 358, whoſe canons he ſets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was ſent to the councils of Seleucia, where he defended the Gallican biſhops from the imputation of Sabellianiſm, which the Arians had fixed upon them; and boldly aſſerted the ſound and orthodox faith of the Weſtern biſhops. He was ſo favourably received, and ſo much reſpected by this council, that they admitted him as one, who ſhould give in his opinion, and aſſiſt in the determination among their biſhops: but finding the greater part of them to be Arians, he would not act. Nevertheleſs he continued at Seleucia, till the council was over; when, ſeeing the orthodox faith in the utmoſt peril, he followed the deputies of the council to Conſtantinople, and petitioned the emperor for leave to diſpute publicly with the Arians. The Arians, perceiving what a powerful adverſary they were likely to find in Hilary, contrived to have him ſent to France, whither paſſing through Italy he arrived in 360, without being abſolved in the mean time from

from the ſentence of baniſhment. However, after the Catholic biſhops had recovered their uſual liberty and authority under Julian the Apoſtate, Hilary aſſembled ſeveral councils in France, to re-eſtabliſh the ancient orthodox faith, and to condemn the determinations of the ſynods of Rimini and Seleucia. He condemned Saturninus biſhop of Arles, but pardoned thoſe who acknowledged their error; and, in ſhort, he beſtirred himſelf ſo heartily in this great affair, that it was agreed on all hands, that France was in a great meaſure freed from Arianiſm by the ſingle influence and endeavours of Hilary, who died in 367, after many ſtruggles and endeavours to ſupport the Catholic faith. His works have been publiſhed ſeveral times: but the laſt and beſt edition of them was given by the Benedictines in 1693, at Paris.

HILDEBERT, biſhop of Mans, and afterwards archbiſhop of Tours, in the 12th century, was born at Lavardin, a town in France. It is ſaid that he led a very diſſolute life, before he was raiſed to the epiſcopal character. Even after he was promoted to an archdeaconry, he took ſo many concubines, that he had a very great number of baſtard ſons and daughters. Hildebert, however, was a man of great learning, as well as merit in many reſpects; and ſome writers inſiſt that he was one of the moſt holy and moſt learned prelates the Gallican church ever had. He was tranſlated from the biſhopric of Mans to the archbiſhopric of Tours by Pope Honorius II. in 1125; and finding that king Lewis the Big gave two canonſhips in his dioceſe during the vacancy of that ſee, he went himſelf to court to make his humble repreſentations to the king. His majeſty heard him; but, as he would not be ſatisfied with the ſentence that was given, and demanded a canonical judgment, all the income of his archbiſhopric was ſeized upon, on account of his obſtinacy. This made him have recourſe to the moſt humble petitions; and he recommended his caſe to a biſhop, for whom the king had a great eſteem, begging that he would prevail upon his majeſty, to avert the weapons of his anger and indignation againſt a poor biſhop, full of years, and who deſired nothing but reſt.

While biſhop of Mans he wrote a very ſmart letter againſt the court of Rome. The deſcription he gives of the vices of that court, is very lively and elegant. Upon writing another to Pope Honorius II. wherein he complained that all the cauſes were carried to Rome by way of appeal, he was made archbiſhop of Tours.

HILDESLEY (MARK), a truly primitive prieſt and biſhop, was ſon of Mark Hildeſley, rector of Houghton and Witton in the county of Huntingdon, who died about 1724 or 1725, when the living was offered to his ſon by Sir John Barnard, to hold on

terms

terms for a minor, which he declined. He was born at Marſton in the county of Kent, 1698, educated at the Charter-Houſe, at nineteen removed to Trinity-College, Cambirdge, whereof he was elected fellow in 1723. In 1724 he was appointed Whitehall preacher by biſhop Gibſon; in 1731 preſented by his college to the vicarage of Hitchen, and in 1735 to the neighbouring rectory of Holwell in the county of Bedford, by R. Radcliffe, Eſq. who had a ſingular reſpect for his many amiable and engaging qualities, and always called him Father Hildeſley. This rectory he retained with the maſterſhip of an hoſpital in Durham, given him by the biſhop of that ſee after his promotion to the ſee of Sodor and Man. He generally preached from memory or ſhort notes, and at a viſitation at Baldock delivered the whole diſcourſe to the clergy from memory, with a very agreeable addreſs. His conſtant attention to the duties of his function, and his inability to keep a curate before he had Holwell, impaired his weakly conſtitution. He beſtowed great expence, ſoon after his inſtitution, on his vicarage-houſe, which was before a poor mean dwelling; and he took four or ſix ſelect boarders into his houſe for inſtruction. His exemplary conduct in this humble ſtation recommended him to the duke of Athol as a fit ſucceſſor to the worthy biſhop Wilſon, whoſe noble deſign of printing a tranſlation of the whole Bible in the Manks language he brought to a moſt happy concluſion, immediately after his conſecration in 1755, and died within ten days of its completion, of a paralytic ſtoke, Dec. 7, 1772, and was buried according to his deſire as near to his predeceſſor as poſſible.

HILL (Aaron), a poet, whoſe father was a gentleman of Malmeſbury-Abbey in Wiltſhire, was born in Beaufort-Buildings, London, Feb. 10, 1684-5. He was ſent to Weſtminſter-School, which, however, he left, on account of his narrow circumſtances occaſioned by his father's miſmanagement, at fourteen years of age. Shortly after he formed a reſolution of paying a viſit to his relation lord Paget, then ambaſſador at Conſtantinople; and accordingly embarked on board a ſhip going there, March 2, 1700. When he arrived, lord Paget received him with much ſurpriſe, as well as pleaſure; wondering, that a perſon ſo young ſhould run the hazard of ſuch a voyage, to viſit a relation whom he only knew by character. The ambaſſador immediately provided for him a very learned eccleſiaſtic in his own houſe; and, under his tuition, ſent him to travel, ſo that he had an opportunity of ſeeing Egypt, Paleſtine, and a great part of the eaſtern country. With lord Paget he returned home about 1703, and in his journey ſaw moſt of the courts in Europe. A few years after, he was deſired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About 1709, he publiſhed his firſt poem, entitled, "Camillus," in

in honour of the earl of Peterborough, who had been general in Spain: and being the ſame year made maſter of the theatre in Drury-Lane, he wrote his firſt tragedy, "Elfrid, or the Fair Inconſtant," at the deſire of the famous actor Booth, which, from his firſt beginning of it, he completed in little more than a week. In 1710, he was maſter of the Opera-Houſe in the Hay-Market; and then wrote an opera called "Rinaldo," which met with great ſucceſs, and was the firſt that Handel compoſed after he came to England. His genius ſeems to have been beſt adapted to the buſineſs of the ſtage; and while he held the management, he conducted both the theatres to the ſatisfaction of the public; but, having ſome miſunderſtanding with the then lord-chamberlain, he relinquiſhed it in a few months.

Hill was not only a poet, but alſo a great projector. Among the Harleian MSS. 7524, is a letter of his to the lord-treaſurer, dated April 12, 1714, on a ſubject by which "the nation might gain a million annually." In 1715, he undertook to make an oil, as ſweet as that from olives, of the beech-nuts, and obtained a patent for that purpoſe: but, ſomehow or other, the undertaking came to nothing. In 1716, he wrote another tragedy, called "The Fatal Viſion, or The Fall of Siam." About 1718, he wrote a poem, called "The Northern Star," upon the actions of the Czar Peter the Great; and ſeveral years after was complimented with a gold medal from the empreſs Catherine, according to the Czar's deſire before his death. He was alſo to have written his life from papers of the Czar's, which were to have been ſent to him; but the death of the Czarina, quickly after, prevented it. In 1728, he made a journey to the North of Scotland, where he had been about two years before; having contracted with the York-Buildings-Company, concerning many woods of great extent in that kingdom, for timber for the uſes of the navy. He found ſome difficulties in this affair: for when the trees were by his order chained together into floats, the Highlanders refuſed to venture themſelves on them down the river Spey, till he firſt went himſelf, to convince them there was no danger. However, in this paſſage he found a great obſtacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be thrown; by which means they were broken to pieces, and thrown down, ſo that the paſſage became eaſy for the floats. This project, however, like the former, came to nought; upon which, after a ſtay of ſeveral months in the Highlands, he quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called "The Progreſs of Wit, being a Caveat for the uſe of an eminent Writer." This was intended for Pope, who, it ſeems, had been the aggreſſor in the "Dunciad," and, as Hill's friends ſay, was made very uneaſy by it. In 1731, he loſt his wife, to whom he had been married twenty years. She was the only daughter of

Edmund Morris, Eſq. of Stratford in Eſſex, by whom he had nine children, and alſo a handſome fortune.

He wrote ſeveral pieces in poetry and proſe. His laſt production was a tragedy called "Merope," which was brought upon the ſtage in Drury-Lane by Garrick. He died Feb. 8, 1749, as it is ſaid, in the very minute of the earthquake, after enduring a twelvemonth's torment of body with great calmneſs and reſignation. He was interred in the ſame grave with his wife, in the great cloiſter of Weſtminſter-Abbey.

HILL (Sir JOHN), an Engliſh writer, and moſt extraordinary character, was the ſon of a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and ſet up in St. Martin's-Lane, Weſtminſter; but marrying early, and without a fortune, he was obliged to look round for other reſources than his profeſſion. Having, therefore, in his apprenticeſhip, attended the botanical lectures, which are periodically given under the patronage of the apothecary's company, and being poſſeſſed of quick natural parts, he ſoon made himſelf acquainted with the theoretical, as well as practical parts of botany; from whence, being recommended by the late duke of Richmond and lord Petre, he was by them employed in the inſpection and arrangement of their botanic gardens. Aſſiſted by the liberality of theſe noblemen, he executed a ſcheme of travelling over ſeveral parts of this kingdom, to gather certain of the moſt rare and uncommon plants, which he afterwards publiſhed by ſubſcription; but, after great reſearches and uncommon induſtry, which he poſſeſſed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The ſtage next preſented itſelf, as a ſoil in which genius might ſtand a chance of flouriſhing: but this plan proved likewiſe abortive; and, after two or three unſucceſsful attempts at the Hay-Market and Covent-Garden, he was obliged to relinquiſh all pretenſions to the ſock and buſkin, and apply again to his botanical advantages, and his buſineſs as an apothecary. In the courſe of theſe purſuits, he was introduced to the acquaintance of Martin Folkes, and Henry Baker, Eſqrs. both of the Royal-Society, and through them to the literary world; where he was received and entertained on every occaſion with much candour and friendly warmth: being conſidered as a young man of great natural and acquired knowledge, ſtruggling againſt the tide of misfortune, and in this view pitied and encouraged.

At length, about 1746, at which time he had the trifling appointment of being apothecary to a regiment or two in the Savoy, he tranſlated from the Greek a ſmall tract, written by Theophraſtus, "On Gems," which he publiſhed by ſubſcription; and this, being well executed, procured him friends, reputation, and money,

Encouraged by this, he engaged in works of greater extent and importance. The firſt he undertook, was "A General Natural Hiſtory," 3 vols. folio. He next engaged in conjunction with George Lewis Scott, Eſq. for a "Supplement to Chambers's Dictionary." He at the ſame time ſtarted the "Britiſh Magazine;" and, when engaged in a number of theſe and other works, ſome of which ſeemed to require a man's whole attention, carried on a daily eſſay under the title of "Inſpector." Notwithſtanding all this employment, he was a conſtant attendant upon every place of public amuſement; where he collected, by wholeſale, a great variety of private intrigue and perſonal ſcandal, which he as freely retailed again to the public, in his "Inſpectors" and "Magazines." It would be a folio, inſtead of an article in this work, were we to trace Mr. late Dr. Hill (for he had obtained a diploma from the college of St. Andrew's, Scotland) through all his various purſuits in life. Let it ſuffice to ſay, that from this ſucceſsful period, he ſtarted a man of faſhion, kept his equipage, dreſſed, went into all polite companies, laughed at the drier ſtudies, and in every reſpect claimed the character of a man of *bon ton*. His writings ſupported him for a while in all this; and, notwithſtanding the graver part of them were only compilations, and the lighter part ſuch as could produce no great copy-money, yet he made, for ſeveral years, an amazing income. However, the diſpoſition of this gentleman was greatly changed with his circumſtances: from humble and diffident, he became vain and ſelf-ſufficient: there appeared in him a pride, which was perpetually claiming a more than ordinary homage; and a vindictive ſpirit, which could never forgive the refuſal of it. Hence in his writings, perſonal abuſe and licentious ſcurrility, and public attacks on the underſtandings, morals, or peculiarities of others. Theſe engaged him frequently in diſputes and quarrels; and an Iriſh gentleman, ſuppoſed to be ridiculed in an "Inſpector," proceeded ſo far as even to cane him, in the public gardens of Ranelagh. He had a paper-war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a conteſt with the Royal-Society. He attacked this body, firſt in a pamphlet, entitled, "A Diſſertation on Royal Societies;" and afterwards in a 4to. volume, called "A Review of the Works of the Royal-Society." The latter work was uſhered into the world with an abuſive dedication to Martin Folkes; againſt whom, and Henry Baker, above mentioned, the weight of his malignity was aimed. The cauſe of both theſe productions was the diſcouragement he met with, when ſuing to offer himſelf as a candidate for admittance into this Society. Thus by perſonal abuſe, by proud and inſolent behaviour, together with the ſlovenlineſs and inaccuracy of careleſs and haſty productions, he wrote himſelf out of repute both with bookſellers and the town; and,

after

after ſome time, ſunk in the reputation of the public, nearly as faſt as he had riſen. He found, however, reſources in his own invention; having applied himſelf to the preparation of certain ſimple medicines: namely, "the Eſſence of Water-Dock; Tincture of Valerian; Pectoral Balſam of Honey; and Tincture of Bardana." The well-known ſimplicity of theſe medicines made the public judge favourably of their effects; inſomuch that they had a rapid ſale, and once more enabled the doctor to figure away as uſual.

Soon after the publication of the firſt of theſe medicines, he obtained the patronage of the earl of Bute; under which, he publiſhed a very pompous and voluminous botanical work, entitled, "A Syſtem of Botany." To wind up the whole of ſo extraordinary a life, having, a year or two before his death, preſented an elegant ſet of his botanical works to the king of Sweden, that monarch inveſted him with one of the orders of his court. He died Nov. 1775, of the gout, though he profeſſed to cure it in others. The rapidity of his pen was aſtoniſhing; he has been known to receive, within one year, no leſs than 1500l. for the works of his own ſingle hand. His works in the philoſophical way are what he ſeemed moſt likely to have purchaſed future fame by, had he allowed himſelf time to have digeſted the knowledge he was poſſeſſed of. His novels, of which he has written many, ſuch as "The Hiſtory of Mr. Lovell," (which he pretended was the hiſtory of his own life) "The Adventures of a Creole," "The Life of Lady Frail," &c. have, in ſome parts of them, incidents not diſagreeably related, but the moſt of them are no more than narratives of private intrigues; containing, throughout, the groſſeſt calumnies, and aiming at the blackening and undermining the private characters of many reſpectable and amiable perſonages. His "Eſſays," are by much the beſt of his writings. As a dramatic writer he ſtands in no eſtimation, having produced only three very inſignificant little pieces.

HILLIARD (NICHOLAS), a celebrated Engliſh limner, who drew Mary, queen of Scots, in water-colours, when ſhe was but eighteen years of age; wherein he ſucceeded to admiration, and gained a general applauſe. He was both goldſmith, carver, and limner to queen Elizabeth, whoſe picture he drew ſeveral times; particularly once, when he made a whole length of her, ſitting on her throne.

HINCKLEY (JOHN), ſon of Robert Hinckley of Coton in Warwickſhire, was born in that county in 1617. His parents being puritanically inclined, he was bred in that perſuaſion under Mr. Vynes, the celebrated ſchool-maſter of Hinckley. In Midſummer or April term 1634, he was admitted a ſtudent in St.

Alban's-Hall, under the tuition of Mr. Robert Sayer; but before he became B. A. was converted, by the preaching of Dr. Wentworth, from the opinions he had imbibed in infancy.

About the time that he had completed the degree of M. A. he entered into orders, was a retainer to the family of Purefoy of Wadley, near Farringdon, Berks; vicar of Coleſhill in that county, afterwards of Drayton in Leiceſterſhire, on the preſentation of George Purefoy, Eſq.; in 1662, rector of Northfield in Worceſterſhire; and in 1679, B. and D. D. He died April 13, 1691, and was buried in the chancel of Northfield church. He was twice married: by his firſt wife he had nine children.

The publications of Dr. Hinckley are, 1. "Four Sermons, 1657," 8vo. 2. "Matrimonial Inſtruction to Perſons of Honour," printed with the "Four Sermons." 3. "Epiſtola veridica ad homines Φιλοπρωτεύοντας, 1659," 4to. 4. "Oratio pro ſtatu Eccleſiæ fluctuantis." 5. "A Sermon at the Funeral of George Purefoy the Elder, of Wadley in Berks, Eſq. 1661," 4to. 6. "A Perſuaſive to Conformity, 1670," 8vo. 8. "Letters on ſeveral Occaſions, 1680," 8vo.

HIPPARCHIA, a celebrated lady of antiquity, was born at Maronea, a city of Thrace, and flouriſhed in the time of Alexander. She addicted herſelf to philoſophy, and was ſo charmed with the Cynic Crates's diſcourſe, that ſhe was determined to marry him at any rate. She was courted by a great many lovers, who were handſome men, and diſtinguiſhed by their rank and riches; and her relations preſſed her to chooſe an huſband from theſe. But ſhe anſwered, that ſhe had ſufficiently conſidered the affair, and was perſuaded no one could be richer and handſomer than Crates; and that, if they would not marry her to him, ſhe would ſtab herſelf. Upon this her friends had recourſe to Crates himſelf; deſired him to exert all his eloquence, and to uſe all his authority with this maid, in order to cure her of her paſſion. He did ſo; but ſhe ſtill continued obſtinate and reſolved. At laſt, finding arguments ineffectual, he diſplayed his poverty before her: he ſhewed her his crooked back, his cloak, his bag; and told her, that ſhe could not be his wife, without leading ſuch a life as his ſect preſcribed. She declared herſelf infinitely pleaſed with the propoſal, and took the habit of the order. She loved Crates to ſuch a degree, that ſhe rambled every where, and went to entertainments, with him; though this was what the other Grecian ladies never did. She did not even ſcruple to pay him conjugal duty in the open ſtreets. She wrote ſome things, which have not been tranſmitted down to us: among which were "Tragedies; Philoſophical Hypotheſes, or Suppoſitions; ſome Reaſonings and Queſtions propoſed to Theodorus, ſurnamed the Atheiſt."

HIPPARCHUS,

HIPPARCHUS, a great aſtronomer among the ancients, was born at Nice in Bithynia, and flouriſhed between the 154th and the 163d Olympiads; that is, between 160 and 125 before the birth of Chriſt. That he flouriſhed within this period, we have as ſtrong a proof as can be deſired; ſince it is taken from the aſtronomical obſervations he made in that ſpace of time. Hipparchus is reckoned to have been the firſt, who from vague and ſcattered obſervations reduced aſtronomy into a ſcience, and proſecuted the ſtudy of it ſyſtematically. The firſt obſervations he made were in the iſle of Rhodes, which gained him the name Rhodius, and has made ſome moderns imagine, that there were two ancient aſtronomers of that name; afterwards he cultivated this ſcience in Bithynia and Alexandria only. One of his works is ſtill extant, namely, his "Commentary upon Aratus's Phænomena." It is properly a criticiſm upon Aratus. Hipparchus compoſed ſeveral other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is univerſally agreed, that aſtronomy is greatly obliged to him for laying originally that rational and ſolid foundation, on which all ſucceeding profeſſors of this ſcience have built ever ſince.

HIPPOCRATES, the father of phyſic and prince of phyſicians, was born in the iſland of Cos in the 80th Olympiad, and flouriſhed at the time of the Peloponneſian war. He was the firſt man we know of, who laid down precepts concerning phyſic; and, if we may believe the author of his life, who goes under the name of Soranus, drew his original from Hercules and Æſculapius. He was firſt a pupil of his own father Heraclides, then of Herodicus, then of Gorgias of Leontinum the orator, and according to ſome, of Democritus of Abdera. After being inſtructed in phyſic and all the liberal arts, and loſing his parents, he left his own country: but what were his motives, authors are not agreed. Some ſay, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper. Others tell us, that he was divinely admoniſhed in a dream, to go and ſettle in Theſſaly; as Galen, we know, pretended ſince to be put upon the ſtudy of phyſic by a dream which his father had. Be this as it will, it is certain that he left Cos, and practiſed phyſic all over Greece; where he was ſo much admired for his ſkill, as to be ſent for publicly with Euryphon, a man ſuperior to him in years, to Perdiccas, king of Macedonia, who was then thought to be conſumptive. But Hippocrates, as ſoon as he arrived, pronounced the diſorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father's miſtreſs; and this Hippocrates diſcerning by the great change her preſence always wrought upon him, ſoon effected a cure, which one would think might eaſily have been effected

effected without the help of ſuch a phyſician, or even of any phyſician at all. He was alſo entreated by the people of Abdera, to come and cure Democritus of a ſuppoſed madneſs.

Accordingly he went; but upon his arrival, inſtead of finding Democritus mad, found all his fellow-citizens ſo, and him the only man in his ſenſes. He heard many lectures, and learned much philoſophy from him; which has made Celſus and others imagine, that Hippocrates was the diſciple of Democritus, though it is probable they never ſaw each other till this interview, which was occaſioned by the Abderites. Hippocrates had alſo public invitations to other countries. Thus when a plague invaded the Illyrians and the Pæonians, the kings of thoſe countries begged of him to come to their relief: he did not go, but learning from the meſſengers the courſe of the winds there, he concluded however that the diſtemper would come to Athens; and, foretelling what would happen, applied himſelf to take care of the city and the ſtudents. He was indeed ſuch a lover of Greece, that when his fame had reached as far as Perſia, and upon that account Artaxerxes had entreated him, by his governor of the Helleſpont, to come to him upon an offer of great rewards, he refuſed to leave it. He alſo delivered his own country from a war with the Athenians, that was juſt ready to break out, by prevailing with the Theſſalians to come to their aſſiſtance: for which he received very great honours from the Coans. The Athenians alſo conferred great honours upon him: they admitted him next to Hercules in the Eleuſinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the Prytanæum, or council-houſe at Athens, where none were maintained at the public charge, but ſuch as had done ſignal ſervice to the ſtate. He died among the Lariſſæans about the time that Democritus is ſaid to have died; ſome ſay, in his ninetieth year, others in his eighty-fifth, others in his 104th, and others in his 109th. He was buried between Gyrton and Lariſſa, where his monument is ſhewn even to this day. His works have often been printed in ſeparate pieces, as well as together.

HIRE (PHILIP DE LA), an eminent French mathematician and aſtronomer, was born at Paris, March 18, 1640. His father Laurence, who was painter in ordinary to the king, and profeſſor in the academy of painting and ſculpture, intended him alſo for the ſame occupation; and with that view taught him the principles of deſign, and ſuch branches of mathematics as related thereto: but died, when Philip was no more than ſeventeen. Afterwards falling into an ill habit of body, he projected a journey into Italy; which he conceived might contribute not leſs to the recovery of his health, than to bring him to perfection in his art. Accordingly he ſet out in 1660, and was not deceived in his expectations; for he

he ſoon found himſelf well enough to contemplate the remains of antiquity, with which Italy abounds. He applied himſelf alſo to geometry, of which he was indeed fonder than of painting, and which ſoon afterwards engroſſed him entirely. The retired manner in which he ſpent his time in Italy, was very much to his honour; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed with him to come home, after an abſence of about four years.

On his return to Paris, he continued his mathematical ſtudies, to which he now wholly applied himſelf with the utmoſt intenſeneſs: and he afterwards publiſhed works, which gained him ſo much reputation, that he was made a member of the Academy of Sciences in 1678. The miniſter Colbert having formed a deſign of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the neceſſary obſervations for this purpoſe. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682; yet in theſe peregrinations did not confine his attention to the main object of them, but philoſophiſed upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683, he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Caſſini puſhed it on to the ſouth: but Colbert dying the ſame year, the work was dropped before it was finiſhed. He was next employed, with other geometricians of the academy, in taking the neceſſary levels for thoſe grand aqueducts, which Lewis XIV. was about to make.

Geometry however did not take up all his time and labour; he employed himſelf upon other branches of mathematics and philoſophy. Even painting itſelf, which he may ſeem to have diſcarded ſo long ago, had a place in thoſe hours which he ſet apart for amuſement. The great number of works which he publiſhed, together with his continual employments as profeſſor of the Royal-College and of the Academy of Architecture, to which places his great merit had raiſed him, give us a vaſt idea of the labours he underwent. His days were always ſpent in ſtudy, his nights very often in aſtronomical obſervations; and he ſeldom ſought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He was a very honeſt diſintereſted man, and a good Chriſtian. He died April 21, 1718, aged ſeventy-eight. He was the author of a vaſt number of works.

HOADLY (Benjamin), a prelate of uncommon excellence, was the ſon of the Rev. Samuel Hoadly, who kept a private

ſchool many years, and was afterwards maſter of the public grammar-ſchool at Norwich. He was born at Weſterham in Kent, Nov. 14, 1676. His academical education he had at Catharine-Hall in Cambridge, where he was entered in 1692, and afterwards became a fellow of that ſociety. In 1706, he publiſhed "Some Remarks on Dr. Atterbury's Sermon at the Funeral of Mr. Bennet;" and two years afterwards "Exceptions" againſt another ſermon by the ſame author, on the power of "Charity to cover Sin." In 1709, a diſpute aroſe between theſe combatants, concerning the doctrine of non-reſiſtance, occaſioned by a work of Hoadly's, entitled, "The Meaſures of Obedience;" ſome poſitions in which Atterbury endeavoured to confute in a Latin ſermon, preached that year before the London clergy. Hoadly ſignalized himſelf ſo eminently in this debate, that the Houſe of Commons gave him a particular mark of their regard, by repreſenting in an addreſs to the queen, the ſignal ſervices he had done to the cauſe of civil and religious liberty. At this time, when his principles were unpopular, and the fury of party virulence let looſe upon him, Mrs. Howland ſpontaneouſly preſented him to the rectory of Streatham in Surrey. Soon after the acceſſion of George I. his abilities and attachment were properly regarded; and he was made biſhop of Bangor in 1715, which ſee, however, from an apprehenſion of party fury, as was ſaid, he never viſited, but ſtill remained in town, preaching againſt what he conſidered as the inveterate errors of the clergy. From the biſhopric of Bangor, he was tranſlated ſucceſſively to thoſe of Hereford, Saliſbury, and Wincheſter, in 1721, 1723, and 1734, of which laſt ſee he continued biſhop more than twenty-ſix years.

He died April 17, 1761; a monument is erected to his memory in the weſt aiſle of the cathedral at Wincheſter, with an inſcription in Latin, drawn up by himſelf. His firſt wife was Sarah Curtis, by whom he had two ſons, Benjamin, M. D. and John, L L. D. chancellor of the dioceſe of Wincheſter. His ſecond wife was Mary Newey, daughter of the Rev. Dr. John Newey, dean of Chicheſter.

He was naturally facetious, eaſy, and complying, fond of company, from which however he would frequently retire, for the purpoſes of ſtudy or devotion; happy in every place, but peculiarly ſo in his own family, where he took all opportunities of inſtructing by his influence and by example. As a writer he poſſeſſed uncommon talents.

HOADLY (BENJAMIN), M. D. eldeſt ſon of the biſhop of Wincheſter, was born Feb. 10, 1705-6, in Broad-Street, educated, as was his younger brother, at Dr. Newcome's at Hackney, and Benet-College, Cambridge; being admitted penſioner April 8, 1722, under the worthy archbiſhop Herring, then tutor there. Here

Here he took a degree in phyſic in 1727; and, particularly applying to mathematical and philoſophical ſtudies, was well known to make a greater progreſs under the blind profeſſor Saunderſon than any young gentleman then in the univerſity. When his late majeſty was at Cambridge in April 1728, he was upon the liſt of gentlemen to be created doctors of phyſic; but, either by chance or management, his name was not found in the laſt liſt; and he had not his degree of M. D. till about a month after by a particular mandamus. Through this tranſaction it appeared, that Snape had not forgotten or forgiven the name of Hoadly; for he not only behaved to him with great ill-manners, but obſtructed him in it as much as lay in his power. He was F. R. S. very young, and had the honour of being made known to the learned world as a philoſopher, by "A Letter from the Rev. Dr. Samuel Clarke to Mr. Benjamin Hoadly, F. R. S. occaſioned by the preſent Controverſy among the Mathematicians concerning the Proportion of Velocity and Force in Bodies in Motion." He was made regiſtrar of Hereford while his father filled that ſee; and was appointed phyſician to his majeſty's houſehold ſo early as June 9, 1742. It is remarkable, that he was for ſome years phyſician to both the houſeholds together; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lamotte, a Scotchman with a French name (whom the prince had himſelf ordered to be ſtruck out of the liſt, on his imprudent behaviour at the Smyrna-Coffee-Houſe at the time of the rebellion, 1745); and with particular circumſtances much to his honour: the prince himſelf, before the warrant could be finiſhed, ordering the ſtyle to be altered; and that he ſhould be called "phyſician to the houſehold," and not "in extraordinary," as the other had been: obſerving, that this would ſecure that place to him in caſe of a demiſe, and be a bar againſt any one getting over him. He is ſaid to have filled the poſts with ſingular honour. He married, firſt, Elizabeth, daughter of Henry Betts, Eſq. of Suffolk, counſellor at law, by whom he had one ſon, Benjamin, that died an infant. Secondly, Anne, daughter and coheireſs of the honourable general Armſtrong, by whom he left no iſſue. He died in the life-time of his father, Aug. 10, 1757, at his houſe at Chelſea, ſince Sir Richard Glyn's, which he had built ten years before. The doctor was, in his private character, an amiable humane man, and an agreeable ſprightly companion. In his profeſſion, he was learned and judicious; and, as a writer, there needs no further teſtimony to be borne to his merit, than the very pleaſing comedy he has left behind him, which, whenever repreſented, continually affords freſh pleaſure to the audience. We mean "The Suſpicious Huſband, a Comedy, 1747," 8vo.

HOADLY (JOHN), LL. D. This gentleman was the youngeſt ſon of Dr. Benjamin Hoadly, biſhop of Wincheſter. He was born in Broad-Street, Oct. 8, 1711, and educated at Mr. Newcome's ſchool in Hackney, where he got great applauſe by performing the part of Phocyas in "The Siege of Damaſcus." In June 1730, he was admitted at Corpus-Chriſti-College, in Cambridge, and about the ſame time at the Temple, intending to ſtudy the law. This deſign, however, he ſoon abandoned; for in the next year we find he had relinquiſhed all thoughts of the law as a profeſſion. He took the degree of LL. B. in 1735; and, on the the 29th of November following, he was appointed chancellor of Wincheſter, ordained deacon by his father, Dec. 7, and prieſt the 21ſt of the ſame month. He was immediately received into the prince of Wales's houſehold as his chaplain, as he afterwards was in that of the princeſs dowager, May 6, 1751.

His ſeveral preferments he received in the following order of time: the rectory of Michelmerſh, March 8, 1737; that of Wroughton, in Wiltſhire, Sept. 8, 1737; and that of Alresford, and a prebend of Wincheſter, the 29th of November in the ſame year. On June 9, 1743, he was inſtituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He had the honour to be the firſt perſon on whom archbiſhop Herring conferred the degree of a doctor. In May 1760, he was appointed to the maſterſhip of St. Croſs; and all theſe preferments he enjoyed until his death, except the living of Wroughton and the prebend of Wincheſter. He wrote ſome poems in "Dodſley's Collection," and is ſuppoſed to have very materially aſſiſted his brother in "The Suſpicious Huſband." He likewiſe publiſhed an edition of his father's work in three vols. folio. After living to the age of ſixty-four, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramatic pieces, reviſed Lillo's "Arden of Feverſham;" and wrote the fifth act of Miller's "Mahomet." He left ſeveral dramatic works in MS. behind him; and, among the reſt, "The Houſe-Keeper, a Farce," on the plan of "High-Life below Stairs," (in favour of which piece it was rejected by Mr. Garrick) together with a tragedy on a religious ſubject.

HOBBES (THOMAS), was born at Malmeſbury in Wiltſhire, April 5, 1588, his father being miniſter of that town. The Spaniſh Armada was then upon the coaſt of England; and his mother is ſaid to have been ſo frighted at the alarm which it occaſioned, that ſhe was brought to bed of him before her time. After having made a conſiderable progreſs in the learned languages at ſchool, he was ſent, in 1603, to Mary-Magdalen-Hall in Oxford; and, in 1608, by the recommendation of the principal, taken into the family

family of the right honourable William Cavendiſh, lord Hardwicke, ſoon after created earl of Devonſhire, in quality of tutor to his ſon William, lord Cavendiſh. Hobbes ingratiated himſelf ſo effectually with this young nobleman, and with the peer his father, that he was ſent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendiſh, he became known to perſons of the higheſt rank, and eminently diſtinguiſhed for their parts and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is ſaid to have made uſe of his pen, for tranſlating ſome of his works into Latin. He was likewiſe much in the favour of the lord Herbert of Cherbury; and the celebrated Ben Jonſon had ſuch an eſteem for him, that he reviſed the firſt work which he publiſhed, viz. his "Engliſh Tranſlation of the Hiſtory of Thucydides." This has always been eſteemed one of the beſt tranſlations that we have of any Greek writer; and the author himſelf took care of the maps and indexes. But while he meditated this deſign, his patron, the earl of Devonſhire, died in 1626; and in 1628, the year his work was publiſhed, his ſon died alſo. This loſs affected him to ſuch a degree, that he very willingly accepted the offer made him of going abroad a ſecond time with the ſon of Sir Gervaſe Clifton, whom he accordingly accompanied into France, and ſtayed there ſome time. But while he continued there, he was ſolicited to return to England, and to reſume his concern for the hopes of that family, to which he had attached himſelf ſo early, and owed ſo many and ſo great obligations.

It was in 1631, when the counteſs dowager of Devonſhire deſired to put the young earl under his care, who was then about the age of thirteen. This was very ſuitable to his inclinations, and he diſcharged that truſt with great fidelity and diligence. In 1634, he republiſhed his tranſlation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a character of his father, and repreſents in the ſtrongeſt terms the obligations he was under to that illuſtrious family. The ſame year he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philoſophy, and more eſpecially to mechaniſm, and the cauſes of animal motion. He had frequent converſations upon theſe ſubjects with father Merſenne, a man deſervedly famous, and who kept up a correſpondence with almoſt all the learned in Europe. From Paris he attended his pupil into Italy, where at Piſa he became known to Galileo, who communicated to him his notions very freely; and after having ſeen all that was remarkable in that country, he returned in 1637, with the earl of Devonſhire into England. The troubles in Scotland now grew high; and, as popular diſcontent is always contagious, began to ſpread themſelves ſouthward, and to threaten diſturbance throughout the kingdom. Hobbes, ſeeing this, thought he might

do good ſervice, by turning himſelf to politics, and compoſing ſomething by way of antidote to the peſtilential opinions which then prevailed. This engaged him to commit to paper certain principles, obſervations, and remarks, out of which he compoſed his book "De Cive," and which grew up afterwards into that ſyſtem he called his "Leviathan."

Not long after the meeting of the long parliament Nov. 3, 1640, when all things fell into confuſion, he withdrew, for the ſake of living in quiet, to Paris; where he aſſociated himſelf with thoſe learned men, who, under the protection of cardinal Richelieu, ſought, by conferring their notions together, to promote every kind of uſeful knowledge. He had not been long there, when, by the good offices of his friend Merſenne, he became known to Des Cartes, and afterwards held a correſpondence with him upon mathematical ſubjects, as appears from the letters of Hobbes publiſhed in the works of Des Cartes. But when this philoſopher printed afterwards his "Meditations," wherein he attempted to eſtabliſh points of the higheſt conſequence from innate ideas, Hobbes took the liberty of diſſenting from him; as did alſo Gaſſendi, with whom Hobbes contracted a very cloſe friendſhip, which was not interrupted till the death of the former. In 1642, he printed a few copies of his book "De Cive," which raiſed him many adverſaries, who charged him with inſtilling principles of a dangerous tendency.

Among many illuſtrious perſons, who upon the ſhipwreck of the royal cauſe retired to France for ſafety, was Sir Charles Cavendiſh, brother to the duke of Newcaſtle; and this gentleman, being ſkilled in every branch of mathematics, proved a conſtant friend and patron to Hobbes, who, by embarking in 1645 in a controverſy about the quadrature of the circle, was grown ſo famous, that in 1647 he was recommended to inſtruct Charles, prince of Wales, afterwards Charles II. in that kind of learning. His care in the diſcharge of this office gained him the eſteem of that prince in a very great degree: and though he afterwards withdrew his public favour towards Hobbes on account of his writings, yet he always retained a ſenſe of the ſervices he had done him; ſhewed him various marks of his favour, after he was reſtored to his dominions; and, as ſome ſay, had his picture hanging in his cloſet. While Hobbes was at Paris, he was attacked by a violent fit of illneſs, which brought him ſo low, that his friends began to deſpair of his recovery.

In 1650, was publiſhed at London a ſmall treatiſe of Hobbes's, entitled, "Human Nature," and another, "De corpore politico, or, of the Elements of the Law." After the publication of his "Leviathan," which loſt him the favour of Charles II. he returned to England, and paſſed the ſummer commonly at his patron the earl of Devonſhire's ſeat in Derbyſhire, and his winters in town;

town; where he had for his intimate friends ſome of the greateſt men of the age; ſuch as Dr. Harvey, Selden, Cowley, &c. In 1654, he publiſhed his "Letter upon Liberty and Neceſſity," which occaſioned a long controverſy between him and Bramhall, biſhop of Londonderry.

Upon the king's reſtoration he quitted the country, and came up to London. He was at Saliſbury-Houſe with his patron, when the king paſſing by one day accidentally ſaw him. He ſent for him, gave him his hand to kiſs, inquired kindly after his health and circumſtances; and ſome time after directed Cooper, an eminent limner, to go to him and draw his picture. His majeſty likewiſe afforded him another private audience, ſpoke to him very kindly, aſſured him of his protection, and ſettled a penſion upon him of 100l. per ann. out of his privy purſe. Yet this did not render him entirely ſafe; for, in 1666, his "Leviathan" and treatiſe "De Cive" were cenſured by parliament, which alarmed him much; as did alſo the bringing of a bill into the Houſe of Commons to puniſh atheiſm and profaneneſs. When this ſtorm was a little blown over, he began to think of procuring a beautiful edition of his pieces that were in Latin; but finding this impracticable in England, he cauſed it to be undertaken abroad, where they were publiſhed in 1668, 4to. from the preſs of John Bleau. In 1669, he was viſited by Coſmo de Medicis, then prince, afterwards duke of Tuſcany, who gave him ample marks of his eſteem; and having received his picture, and a complete collection of his writings, cauſed them to be repoſited, the former among his curioſities, the latter in his library at Florence. The like viſits he received from foreign ambaſſadors and other ſtrangers of diſtinction. In 1672, he wrote his own life in Latin verſe, when, as he obſerves, he had completed his eighty-fourth year: and, in 1674, he publiſhed in Engliſh verſe four books of Homer's "Odyſſey," which were ſo well received, that it encouraged him to undertake the whole "Iliad" and "Odyſſey," which he likewiſe performed, and publiſhed in 1675. Theſe were not the firſt ſpecimens of his poetic genius, which he had given to the public: he had publiſhed many years before, about 1637, a Latin poem entitled, "De Mirabilibus Pecci." But his poetry is below criticiſm, and has long been exploded. In 1674, he took his leave of London, and went to ſpend the remainder of his days in Derbyſhire; where however he did not remain inactive, notwithſtanding his advanced age, but publiſhed from time to time ſeveral pieces to be found in the collection of his works. June 1679, he ſent his "Behemoth, or, A Hiſtory of the Civil Wars from 1640 to 1660," to an eminent bookſeller, with a letter ſetting forth the reaſons for his communication of it, as well as for the requeſt he then made, that he would not publiſh it till a proper occaſion offered. The book however was publiſhed as ſoon as he was dead. This was the

the laſt piece he ſent his bookſeller; for, October following, he was afflicted with a ſuppreſſion of urine; and his phyſician plainly told him, that he had little hopes of curing him. Nov. 20, the earl of Devonſhire removing from Chatſworth to another ſeat called Hardwick, Hobbes obſtinately perſiſted in deſiring that he might be carried there too, though this could no way be done, but by laying him upon a feather-bed. He was not much diſcompoſed with his journey, yet within a week after loſt, by a ſtroke of the palſy, the uſe of his ſpeech, and of his right ſide entirely; in which condition he remained for ſome days, taking little nouriſhment, and ſleeping much, ſometimes endeavouring to ſpeak, but not being able. He died Dec. 4, 1679, in his ninety-ſecond year.

He was a man of prodigious capacity, and went to the bottom of whatever he undertook to examine: his genius lively and penetrating, but at the ſame time ſtudious and indefatigable in his inquiries. Conſidering his great age, he was a man of no great reading. Homer, Virgil, Thucydides, and Euclid were authors with whom he was moſt delighted. There have been few perſons, whoſe writings have had a more pernicious influence in ſpreading irreligion and infidelity than Hobbes's; and yet none of his treatiſes are directly levelled againſt revealed religion.

HODGES (NATHANIEL), an Engliſh phyſician, was the ſon of Dr. Thomas Hodges, dean of Hereford, who has printed three ſermons. He was educated in Weſtminſter-School, and became a ſtudent of Chriſt-Church, Oxford, in 1648. In 1651 and 1654, he took the degrees of B. and M. A. and, in 1659, accumulated the degrees of B. and M. D. He ſettled in London, and continued there during the plague in 1665: by which he obtained a great name and practice among the citizens, and was in 1672 made fellow of the college of Phyſicians. Nevertheleſs, he afterwards fell into unfortunate circumſtances, and was confined for debt in Ludgate priſon, where he died in 1684. His body was interred in the church of St. Stephen's, Walbrook, London, where a monument is erected to him. He is author of two works: 1. "Vindiciæ Medicinæ & Medicorum, 1660," 8vo. 2. "ΛΟΙΜΟΛΟΓΙΑ, 1672," 8vo. A tranſlation of it into Engliſh was printed at London in 1720, 8vo. In 1721, there was printed at London, in 8vo. "A Collection of very valuable and ſcarce Pieces relating to the laſt Plague in 1665;" among which is "An Account of the firſt Riſe, Progreſs, Symptoms, and Cure of the Plague, being the Subſtance of a Letter from Dr. Hodges to a Perſon of Quality, dated from his Houſe in Watling-Street, May the 8th, 1660."

HODGSON (JOHN), M. A. born in Cumberland or Weſtmoreland, was ſent to Queen's-College, Oxford, where he took the degree of M. A. July 12, 1756. When a child, he accidentally

tally fell into the fire, by which the fingers of his right hand were ſo miſerably burnt, diſfigured and lamed, that he uſually wore a glove to hide them; and when he took up a pen, it was with his left hand, with which he ſtuck it into his right; a ſtranger therefore would have thought he could not have written at all, but notwithſtanding his misfortune he wrote a very good hand. At Queen's-College he was much eſteemed for his eminent parts, learning, candour, and modeſt deportment, by Dr. Smith, the provoſt. About 1752 he was private tutor there to the then earl of Muſſareene, and to Francis Lawſon, Eſq. barriſter at law, and in the following year he went to reſide with Philip Carteret Webb, Eſq. as tutor to his ſon; in which employment he enjoyed great felicity: the well-furniſhed library and noble collection of ancient coins of Mr. Webb was a great reſource to him, who was well verſed in mathematics, natural hiſtory, and antiquities; and the civilities he received from Mr. Webb and all his family were very engaging to him. In 1756 he attended young Mr. Webb to Benet-College, Cambridge, where he was admitted *ad eundem*, and in vacation-time was frequently, with his pupil, at Buſbridge, where in the intervals of giving inſtruction, for which he was eminently qualified, he attended very particularly to the ſtudy of antiquity. While at Buſbridge he was employed in making a catalogue of Webb's library and of his medallions, and in ſtudying the Anglo-Saxon language, of which he propoſed making himſelf fully maſter.—He had ſerved two different curacies, and in 1757, that of St. Antholin's, London, where he began collecting what relates to the ſtate of Engliſh poetry from the earlieſt times. In 1758 he was appointed one of the rectors of Codrington-College, Barbadoes, for which iſland he embarked in Jan. 1759, and arrived there April 9. In the college he met with a worthy agreeable aſſociate, and found the inhabitants of the iſland very kind and hoſpitable; but the heat of the climate ſo diſagreed with him, that, about the latter end of 1760, he left the iſland in a very bad ſtate of health, and returning to England died on his paſſage. Thus was loſt to the world this excellent young man, aged thirty. He was maſter not only of Greek and Latin, but of the Hebrew, and very well verſed in French and Spaniſh; had a turn to poetry, but never himſelf printed any thing. Some verſes of his got abroad, and were printed in periodical publications of the time.

HODY (HUMPHREY), an eminent Engliſh divine, was born Jan. 1, 1659, in the county of Somerſet, at Odcombe; of which place his father was rector. He diſcovered a vaſt propenſity to learning while he was a boy; and, in 1676, was admitted into Wadham-College, Oxford, of which he was choſen fellow in 1684. When he was but twenty-one, he publiſhed his "Diſſertation againſt Ariſteas's Hiſtory of the Seventy-two Interpreters." This diſſertation was received

received with the higheſt applauſe by all the learned, except Iſaac Voſſius, who could not bear that ſuch a boy as Hody ſhould preſume to contend with one of his age and reputation for letters. He publiſhed therefore an Appendix to his "Obſervations on Pomponius Mela," and ſubjoined an anſwer to this diſſertation of Hody's; in which, however, he did not enter much into the argument, but contents himſelf with treating Hody very contemptuouſly, vouchſafing him no other title than Juvenis Oxonienſis, and ſometimes uſing a great deal worſe language. When Hody publiſhed his "Diſſertation, &c." he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Verſion; but he was now ſo entirely drawn away from theſe ſtudies by other engagements, that he could not find time to complete his work, and to anſwer the objections of Voſſius, till more than twenty years after. However, in 1704, he publiſhed it all together, with this title, "De Bibliorum textibus originalibus, verſionibus Græcis, & Latina Vulgata, libri iv. &c." In 1689, he wrote the "Prologomena" to John Malela's "Chronicle," printed at Oxford; and the year after was made chaplain to Stillingfleet biſhop of Worceſter, being tutor to his ſon at Wadham-College. The deprivation of the biſhops, who had refuſed the oaths to king William and queen Mary, engaged him in a controverſy with Dodwell, who had till now been his friend, and ſpoke handſomely and affectionately of him, in his "Diſſertations upon Irenæus," printed in 1689. The part he acted in this controverſy recommended him ſo powerfully to Tillotſon, who had ſucceeded Sancroft in the ſee of Canterbury, that he made him his domeſtic chaplain in May 1694. Here he drew up his diſſertation "concerning the Reſurrection of the ſame Body," which he dedicated to Stillingfleet, whoſe chaplain he had been from 1690. Tillotſon dying November following, he was continued chaplain by Teniſon his ſucceſſor; who ſoon after gave him the rectory of Chart near Canterbury, vacant by the death of Wharton, which, before he was collated to them, he exchanged for the united pariſhes of St. Michael's-Royal and St. Martin's-Vintry in London, being inſtituted to theſe in Aug. 1695. In 1696, at the command of Teniſon, he wrote "Animadverſions on two Pamphlets lately publiſhed by Mr. Collier, &c.

March 1698, he was appointed regius profeſſor of the Greek tongue in the univerſity of Oxford; and inſtituted to the archdeaconry of Oxford in 1704. In 1701, he bore a part in the controverſy about the convocation, and publiſhed upon that occaſion, "A Hiſtory of Engliſh Councils and Convocations, and of the Clergy's ſitting in Parliament, in which is alſo comprehended the Hiſtory of Parliaments, with an Account of our ancient Laws." He died Jan. 20, 1706, and was buried in the chapel belonging to Wadham-College, where he had received his education, and to which he had been a benefactor: for, in order

to

to encourage the ſtudy of the Greek and Hebrew languages, of which he was ſo a great maſter himſelf, he founded in that college ten ſcholarſhips of 10l. a-piece; and appointed, that five of the ſcholars ſhould apply themſelves to the ſtudy of the Hebrew, and five to the ſtudy of the Greek languages. He left behind him in MS. "An Account of thoſe learned Grecians, who retired to Italy, before and after the taking of Conſtantinople by the Turks, and reſtored the Greek Tongue and Learning in theſe Weſtern Parts of the Word." It was publiſhed in 1742, by Dr. S. Jebb.

HOESCHELIUS (DAVID), a learned German, was born at Augſburg in 1556; and ſpent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magiſtrates of Augſburg in 1593. They made him their library-keeper alſo, and he acquitted himſelf incomparably well in this poſt: for he collected a great number both of MSS. and printed books, eſpecially in the Greek tongue, and alſo of the beſt authors and the beſt editions, with which he enriched their library. Neither did he let them lie there, as a treaſure buried under ground; but publiſhed the moſt ſcarce and curious of them, to which he added his own Notes. His publications were very numerous, among which were editions of the following authors, or at leaſt of ſome part of their works; Origen, Philo Judæus, Baſil, Gregory of Nyſſen, Gregory of Nazianzen, Chryſoſtom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Anna Comnena, &c. To ſome of theſe he made Latin tranſlations, while he publiſhed others in the Greek only, with the addition of his own notes. He compoſed, and publiſhed in 1595, "A Catalogue of the Greek MSS. in the Augſburg Library," which, for the judgment and order with which it is drawn up, is reckoned a maſter-piece in its kind. He died at Augſburg in 1617, much lamented: for he was a man of good qualities as well as great ones, and therefore not leſs beloved than admired.

HOFFMAN (MAURICE), was born of a good family, at Furſtenwalde, in the electorate of Brandenbourg, Sept. 20, 1621; and was driven early from his native country by the plague, and alſo by the war that followed it. His parents, having no great notion of breeding him up to letters or ſciences, contented themſelves with having him taught writing and arithmetic: but Hoffman's taſte for books and ſtudy made him very impatient under this, and he was reſolved to be a ſcholar at all adventures. He firſt gained over his mother to his ſcheme; but ſhe died when he was only fifteen. This, however, was luckily no impediment to his purpoſe; for the ſchool-maſter of Furſtenwalde, to which after

many ſojournings he was now returned, was ſo touched with his good natural parts and violent propenſion to learning, that he was at the pains of inſtructing him in ſecret. His father, convinced of his very uncommon abilities, permitted him at length to follow his inclinations; and in 1637, ſent him to ſtudy in the college of Colun. Famine and the plague drove him from hence to Kopnik, where he buried his father; and, in 1638, he went to Altorf, to an uncle by his mother's ſide, who was a profeſſor of phyſic. Here he finiſhed his ſtudies in claſſical learning and philoſophy, and then applied himſelf with the utmoſt ardour to phyſic. In 1641, when he had made ſome progreſs, he went to the univerſity of Padua, which then abounded with men very learned in all ſciences. Anatomy and botany were the great objects of his purſuit; and he became very deeply ſkilled in them both. When he had been at Padua about three years, he returned to Altorf, to aſſiſt his uncle, now growing infirm, in his buſineſs; and taking the degree of M. D. he applied himſelf very diligently to practice, in which he had great ſucceſs, and acquired great fame. In 1648, he was made profeſſor extraordinary in anatomy and chirurgery; in 1649, profeſſor of phyſic, and ſoon after member of the college of phyſicians; in 1653, profeſſor of botany, and director of the phyſic-garden. He acquitted himſelf in theſe various employments very nobly, not neglecting in the mean time the buſineſs of his profeſſion; in which his reputation was ſo high and extenſive, that many princes of Germany appointed him their phyſician. He died of an apoplexy in 1698, aged 76, after having publiſhed a great number of works, and married three wives, by whom he had eighteen children.

HOFFMAN (JOHN-MAURICE), ſon of the preceding, by his firſt wife, was born at Altorf in 1653; and ſent to a ſchool at Herſzprugk, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altorf at ſixteen, and ſtudied firſt philoſophy, and then phyſic. He went afterwards to Francfort upon the Oder, and propoſed to viſit the United Provinces and England; but the wars hindering, he went to Padua, where he ſtudied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted to the degree of M. D. He ſpent two years in perfecting the knowledge he had acquired; and then, in 1677, was made profeſſor extraordinary in phyſic, which title, in 1681, was changed to that of profeſſor in ordinary. He now applied himſelf in good earneſt to the practice of phyſic; and in proceſs of time his fame was ſpread ſo far and wide, that he was ſought after by perſons of the firſt rank. George Frederic, marquis of Anſpach, of the houſe of Brandenbourg, choſe him in 1695 for his phyſician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed

renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was chosen to succeed him in his places of botanic professor and director of the physic-garden. He was elected also the same year rector of the university of Altorf; a post, which he had occupied in 1686. He lost his great friend and patron, the marquis of Anspach, in 1703; but found the same kindness from his successor William Frederic, who pressed him so earnestly to come nearer him, and made him withal such advantageous offers, that Hoffman, in 1713, removed from Altorf to Anspach, where he died in 1727. He had married a wife in 1681, by whom he had five children. He published a great number of works, which are highly esteemed by those of his own faculty.

HOFFMAN (FREDERIC), an eminent physician, was born at Hall near Magdeburg in 1660; took a doctor of physic's degree in 1681; was made professor of physic at Hall in 1693; and filled the chair to his death, which happened in 1742. His works were collected at Geneva in six large folios, 1748 and 1754. The most remarkable incidents of his life are,—his journey into Holland and England, where he became intimately acquainted with Paul Herman and Robert Boyle;—his never taking any fees, as he was supported by an annual stipend;—his curing those great personages of inveterate diseases, the empress, the emperor Charles VI. and Frederic I. king of Prussia;—his teaching that acid and mineral waters might be drunk with milk with safety and advantage, which physicians before had generally reckoned pernicious;—his discovering the virtues of Selters and Lauchstad waters in preventing and curing stubborn diseases;—his preparing and recommending an acid cathartic salt from the waters of Sedlic, which was commonly used in Germany. He survived his eightieth year.

HOGARTH (WILLIAM), was born in 1697 or 1698, in the parish of St. Martin's, Ludgate. He was the descendant of a family originally from Kirkby Thore, in Westmoreland. His grandfather, a plain yeoman, possessed a small tenement in the vale of Bampton, a village about fifteen miles north of Kendal, in that county; and had three sons. The eldest assisted his father in farming, and succeeded to his little freehold. The second settled in Troutbeck, a village eight miles north-west of Kendal, and was remarkable for his talent at provincial poetry. The third, Richard, educated at St. Bee's, who had been a school-master in the same county, went early to London, where he was employed as a corrector of the press, and appears to have been a man of some learning, a dictionary in Latin and English, which he composed for the use of schools, being still existing in MS. He married in London; and kept a school in Ship-Court, in the Old-Bailey. Our hero, and and his sisters Mary and Anne, are believed to have been the only

product of the marriage. He was bound to a mean engraver of arms on plate. Probably he chose this occupation, as it required some skill in drawing, to which his genius was particularly turned, and which he contrived assiduously to cultivate. His master, it since appears, was Mr. Ellis Gamble, a silversmith of eminence, who resided in Cranbourn-Street, Leicester-Fields. In this profession it is not unusual to bind apprentices to the single branch of engraving arms and cyphers on every species of metal; and in that particular department of the business young Hogarth was placed; but, before his time was expired, he felt the impulse of genius, and that it directed him to painting.

During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate. The weather being hot, they went into a public-house, where they had not been long, before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had distorted his features into a most hideous grin, presented Hogarth, who shewed himself thus early apprised of the mode Nature had intended he should pursue, with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

How long he continued in obscurity we cannot exactly learn; but the first piece in which he distinguished himself as a painter, is supposed to have been a representation of Wanstead Assembly. The figures in it, we are told, were drawn from the life, and without any circumstances of burlesque. The faces were said to be extremely like, and the colouring rather better than in some of his late and more highly finished performances.

From the date of the earliest plate that can be ascertained to be the work of Hogarth, it may be presumed that he began business, on his own account, at least as early as 1720.

His first employment seems to have been the engraving of arms and shop-bills. The next step was to design and furnish plates for booksellers; and here we are fortunately supplied with dates. Thirteen folio prints, with his name to each, appeared in "Aubry de la Motraye's Travels," in 1723; seven smaller prints for "Apuleius' Golden Ass," in 1724; fifteen head-pieces to "Beaver's Military Punishments of the Ancients," five frontispieces for the translation of "Cassandra," in five volumes, 12mo. 1725; seventeen cuts for a duodecimo edition of "Hudibras" (with Butler's head) in 1726; two for "Perseus and Andromeda," in 1730;

two

two for Milton [the date uncertain]; and a variety of others between 1726 and 1733.

Mr. Bowles, at the Black Horſe in Cornhill, was one of his earlieſt patrons, whoſe prices were very low. His next friend in that line was Mr. Philip Overton, who paid him ſomewhat better for his labour and ingenuity.

There are ſtill many family-pictures by Hogarth exiſting, in the ſtyle of ſerious converſation-pieces. What the prices of his portraits were, Mr. Nichols ſtrove in vain to diſcover; but he ſuſpects they were originally very low, as the people who are beſt acquainted with them chooſe to be ſilent on that ſubject. It was Mr. Hogarth's cuſtom to ſketch out on the ſpot any remarkable face which particularly ſtruck him, and of which he wiſhed to preſerve the remembrance.

In 1730, Mr. Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a ſtolen one, and conſequently without the approbation of Sir James, who, conſidering the youth of his daughter, then barely eighteen, and the ſlender finances of her huſband, as yet an obſcure artiſt, was not eaſily reconciled to the match. Soon after this period, however, he began his "Harlot's Progreſs" (the coffin in the laſt plate is inſcribed Sept. 2, 1731); and was adviſed by lady Thornhill to have ſome of the ſcenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey ſeveral of them into his dining-room. When he aroſe, he inquired from whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can furniſh repreſentations like theſe, can alſo maintain a wife without a portion." He deſigned this remark as an excuſe for keeping his purſe-ſtrings cloſe; but, ſoon after, became both reconciled and generous to the young people.

In 1732, he ventured to attack Mr. Pope, in a plate called "The Man of Taſte;" containing a view of the Gate of Burlington-Houſe; with Pope whitewaſhing it, and beſpattering the duke of Chandos's coach. This plate was intended as a ſatire on the tranſlator of Homer, Mr. Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he eſcaped the lath of the former. Either Hogarth's obſcurity at that time was his protection, or the bard was too prudent to exaſperate a painter who had already given ſuch proof of his abilities for ſatire.

Soon after his marriage, Hogarth had ſummer lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring-Gardens at Vauxhall, by the hint of embelliſhing them with paintings, ſome of which were the ſuggeſtions of his own truly comic pencil. For his aſſiſtance, Mr. Tyers gratefully preſented him with a gold ticket of admiſſion for himſelf and his friends.

In 1733, his genius became conſpicuouſly known, and he derived not only fame but emolument from his "Midnight Converſation," "Harlots," and "Rake's Progreſſes," "Marriage-à-la-Mode," &c.

Soon after the peace of Aix-la-Chapelle, he went over to France, and was taken into cuſtody at Calais, while he was drawing the gate of that town, a circumſtance which he has recorded in his picture, entitled, "O the Roaſt Beef of Old England!" publiſhed March 26, 1749. He was actually carried before the governor as a ſpy, and, after a very ſtrict examination, committed a priſoner to Granſire, his landlord, on his promiſing that Hogarth ſhould not go out of his houſe till it was to embark for England.

Soon after this period he purchaſed a little houſe at Chiſwick; where he uſually paſſed the greateſt part of the ſummer ſeaſon, yet not without occaſional viſits to his houſe in Leiceſter-Fields.

In 1753, he appeared to the world in the character of an author, and publiſhed a 4to. volume, entitled, "The Analyſis of Beauty, written with a View of fixing the fluctuating Ideas of Taſte." In this performance he ſhews, by a variety of examples, that a curve is the line of beauty, and that round ſwelling figures are moſt pleaſing to the eye; and the truth of his opinion has been countenanced by ſubſequent writers on the ſubject. In this work, the leading idea of which was hieroglyphically thrown out in a frontiſpiece to his works in 1745, he acknowledges himſelf indebted to his friends for aſſiſtance, and particularly to one gentleman for his corrections and amendments of at leaſt a third part of the *wording*. This friend was Dr. Benjamin Hoadly the phyſician, who carried on the work to about the third part, Chap. IX. and then, through indiſpoſition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour, Mr. Ralph; but it was impoſſible for two ſuch perſons to agree, both alike vain and poſitive. He proceeded no further than about a ſheet, and they then parted friends, and ſeem to have continued ſuch. The kind office of finiſhing the work, and ſuperintending the publication, was laſtly taken up by Dr. Morell, who went through the remainder of the book. The preface was in like manner corrected by the Rev. Mr. Townley. The family of Hogarth rejoiced when the laſt ſheet of the "Analyſis" was printed off; as the frequent diſputes he had with his coadjutors, in the progreſs of the work, did not much harmonize his diſpoſition. This work was tranſlated into German by Mr. Mylins, when in England, under the author's inſpection; and the tranſlation was printed in London, price five dollars. A new and correct edition was, in 1754, propoſed for publication at Berlin, by Ch. Fr. Vok, with an explanation of Mr. Hogarth's ſatirical prints, tranſlated from the French; and an Italian tranſlation was publiſhed at Leghorn in 1761.

Hogarth

Hogarth had one failing in common with moſt people who attain wealth and eminence without the aid of liberal education. He affected to deſpiſe every kind of knowledge which he did not poſſeſs. Having eſtabliſhed his fame with little or no obligation to literature, he either conceived it to be needleſs, or decried it becauſe it lay out of his reach. Till, in evil hour, this celebrated artiſt commenced author, and was obliged to employ the friends already mentioned to correct his "Analyſis of Beauty," he did not ſeem to have diſcovered that even ſpelling was a neceſſary qualification; and yet he had ventured to ridicule the late Mr. Rich's deficiency as to this particular, in a note which lies before the Rake, whoſe play was refuſed while he remained in confinement for debt.

Hogarth was the moſt abſent of men. At table he would ſometimes turn round his chair as if he had finiſhed eating, and as ſuddenly would return it, and fall to his meal again. He once directed a letter to Dr. Hoadly, thus,—"To the Doctor at Chelſea." This epiſtle, however, by good luck, did not miſcarry; and was preſerved by the late chancellor of Wincheſter, as a pleaſant memorial of his friend's extraordinary inattention. Another remarkable inſtance of Hogarth's abſence was related by one of his intimate friends. Soon after he ſet up his carriage, he had occaſion to pay a viſit to the lord-mayor (Mr. Beckford). When he went, the weather was fine; but buſineſs detained him till a violent ſhower of rain came on. He was let out of the Manſion-Houſe by a different door from that at which he entered; and, ſeeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring ſtands; and our artiſt ſallied forth to brave the ſtorm, and actually reached Leiceſter-Fields without beſtowing a thought on his own carriage, till Mrs. Hogarth (ſurpriſed to ſee him ſo wet and ſplaſhed) aſked him where he had left it.

A ſpecimen of Hogarth's propenſity to merriment, on the moſt trivial occaſions, is obſervable in one of his cards requeſting the company of Dr. Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the ſupporters, the written part is contained. In the centre is drawn a pye, with a mitre on the top of it; and the invitation of our artiſt concludes with the following ſport on three of the Greek letters—to *Eta Beta Pi*. The reſt of the inſcription is not very accurately ſpelt.

About 1757, his brother-in-law, Mr. Thornhill, reſigned the place of king's ſerjeant-painter in favour of Mr. Hogarth.

The laſt memorable event in our artiſt's life, was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hoſtilities on the latter, he at leaſt obliquely gave the firſt offence, by an attack on the friends and party of that gentleman. This conduct was the more ſurpriſing, as he had all his life avoided dipping his pencil in political conteſts, and had early refuſed

fuſed a very lucrative offer that was made, to engage him in a ſet of prints againſt the head of a court-party. In Sept. 1762, Mr. Hogarth publiſhed his print of "The Times." It was anſwered by Mr. Wilkes in a ſevere "North Briton." On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his "Epiſtle to Hogarth." In revenge of this epiſtle, Hogarth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter.

When Mr. Wilkes was the ſecond time brought from the Tower to Weſtminſter-Hall, Mr. Hogarth ſkulked behind in a corner of the gallery of the court of Common-Pleas; and while the chief-juſtice Pratt, with the eloquence and courage of old Rome, was enforcing the great principles of Magna Charta, and the Engliſh conſtitution, while every breaſt from him caught the holy flame of liberty, the painter was wholly employed in caricaturing the perſon of the man, while all the reſt of his fellow-citizens were animated in his cauſe, for they knew it to be their own cauſe, that of their country, and of its laws. It was declared to be ſo a few hours after by the unanimous ſentence of the judges of that court, and they were all preſent. The print of Mr. Wilkes was ſoon after publiſhed, drawn from the life by William Hogarth. Mr. Churchill was exaſperated at this perſonal attack on his friend. He ſoon after publiſhed the "Epiſtle to William Hogarth," and took for the motto, *ut pictura poeſis*. Mr. Hogarth's revenge againſt the poet terminated in vamping up an old print of a pug-dog and a bear, which he publiſhed under the title of "The Bruiſer C. Churchill (once the Rev.!)" in the character of a Ruſſian Hercules, &c. At the time theſe hoſtilities were carrying on in a manner ſo virulent and diſgraceful to all the parties, Hogarth was viſibly declining in his health. In 1762, he complained of an inward pain, which, continuing, brought on a general decay that proved incurable. This laſt year of his life he employed in retouching his plates, with the aſſiſtance of ſeveral engravers whom he took with him to Chiſwick. Oct. 25, 1764, he was conveyed from thence to Leiceſter-Fields, in a very weak condition, yet remarkably cheerful; and, receiving an agreeable letter from the American, Dr. Franklin, drew up a rough draught of an anſwer to it; but going to bed, he was ſeized with a vomiting, upon which he rung his bell with ſuch violence that he broke it, and expired about two hours afterwards. His diſorder was an aneuriſm; and his corpſe was interred in the church-yard at Chiſwick, where a monument is erected to his memory, with an inſcription by his friend Mr. Garrick.

HOLBEIN (JOHN), better known by his German name Hans Holbein, a moſt excellent painter, was born at Baſil in Switzerland in 1498, as many ſay; though Charles Patin places his birth three

three years earlier, ſuppoſing it very improbable that he could have arrived at that maturity of judgment and perfection in painting, as he ſhewed in the years 1514 and 1516, if he had been born ſo late as 1498. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Augſburg to Baſil; but the ſuperiority of his genius ſoon raiſed him above his maſter. He painted our Saviour's paſſion in the town-houſe at Baſil; and alſo in the fiſh-market of the ſame town, a dance of peaſants, and Death's dance. Theſe pieces were exceedingly ſtriking to the curious; and the great Eraſmus was ſo affected with them, that he requeſted of him to draw his picture, and was ever after his friend to ſerve him. Holbein, in the mean time, though a great genius and fine artiſt, had no elegance or delicacy of manners, but was given to wine and revelling company: for which he met with a gentle rebuke from Eraſmus.

It is ſaid, that a certain Engliſh nobleman, who accidentally ſaw ſome of Holbein's performances at Baſil, invited him to come to England, where his art was in high eſteem; and promiſed him great things from the encouragement he would be ſure to meet with from Henry VIII. but Holbein was too much engaged in his pleaſures to liſten to ſo advantageous a propoſal. A few years after, however, moved by the neceſſities to which an increaſed family and his own miſmanagement had reduced him, as well as by the perſuaſions of his friend Eraſmus, who told him how improper a country his own was to do juſtice to his merit, he conſented to go to England: and he conſented the more readily, having a termagant for his wife. In his journey thither he ſtayed ſome days at Straſburg, and applying, as it is ſaid, to a very great maſter in that city for work, was taken in, and ordered to give a ſpecimen of his ſkill. Holbein finiſhed a piece with great care, and painted a fly upon the moſt eminent part of it; after which he withdrew privily in the abſence of his maſter, and purſued his journey, without ſaying any thing to any body. When the painter returned home, he was aſtoniſhed at the beauty and elegance of the drawing; and eſpecially at the fly, which, upon his firſt caſting his eye upon it, he ſo far took for a real fly, that he endeavoured to remove it with his hand. He ſent all over the city for his journeyman, who was now miſſing; but after many inquiries, found that he had been thus deceived by the famous Holbein.

After begging his way to England, which Patin tells us he almoſt did, he found an eaſy admittance to the then lord chancellor, Sir Thomas More: for he had brought with him Eraſmus's picture, and letters recommendatory from him, to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his houſe between two and three years; during which time he drew Sir Thomas's picture, and thoſe of many of his friends and

relations. One day Holbein happening to mention the nobleman who had ſome years ago invited him to England, Sir Thomas was very ſolicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face ſo well, that he thought he could draw his likeneſs; and this he did ſo very ſtrongly, that the nobleman, it is ſaid, was immediately known by it. The chancellor, having now ſufficiently furniſhed and enriched his apartments with Holbein's productions, was determined to introduce him to Henry VIII. which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, diſpoſed in the beſt order, and in the beſt light, in the great hall of his houſe. The king, upon his firſt entrance, was ſo charmed with the ſight of them, that he aſked, "Whether ſuch an artiſt were now alive, and to be had for money?" Upon which Sir Thomas preſented Holbein to the king, who immediately took him into his ſervice, and brought him into great eſteem with the nobility of the kingdom. Holbein was eminent for a rich vein of invention, very conſpicuous in a multitude of deſigns, which he made for gravers, ſculptors, jewellers, &c. He had the ſame ſingularity, which Pliny mentions of Turpilius, a Roman, namely, that of painting with his left hand. He died of the plague at London in 1554; and at his lodgings at Whitehall, where he had lived from the time that the king became his patron.

HOLDER (WILLIAM), a learned and philoſophical Engliſhman, was born in Nottinghamſhire, educated in Pembroke-Hall, Cambridge, and, in 1642, became rector of Blechingdon at Oxford. In 1660, he proceeded D. D. was afterwards canon of Ely, fellow of the Royal-Society, canon of St. Paul's, ſub-dean of the royal-chapel, and ſub-almoner to his majeſty. He was a very accompliſhed perſon, and withal a great virtuoſo: and he wonderfully diſtinguiſhed himſelf, by making a young gentleman of diſtinction, who was born deaf and dumb, to ſpeak. This gentleman's name was Alexander Popham, ſon of colonel Edward Popham, who was ſome time an admiral in the ſervice of the long parliament. The cure was performed by him in his houſe at Blechingdon in 1659; but Popham loſing what he had been taught by Holder, after he was called home to his friends, was ſent to Dr. Wallis, who brought him to his ſpeech again. Holder publiſhed a book, entitled, "The Elements of Speech, &c. with an Appendix concerning Perſons that are deaf and dumb, 1669," 8vo. In the appendix he relates, how ſoon, and by what methods, he brought Popham to ſpeak. In 1678, he publiſhed, in 4to. "A Supplement to the Philoſophical Tranſactions of July 1670, with ſome Reflections, on Dr. Wallis's Letter there inſerted." This was written to claim the glory of having taught Popham to ſpeak,

ſpeak, which Wallis in the ſaid letter had claimed to himſelf: upon which the doctor ſoon after publiſhed, " A Defence of the Royal-Society and the Philoſophical Tranſactions, particularly thoſe of July 1670, in Anſwer to the Cavils of Dr. William Holder, 1678," 4to. Holder was ſkilled in the theory and practice of muſic, and wrote, " A Treatiſe of the natural Grounds and Principles of Harmony, 1694," 8vo. He wrote alſo " A Diſcourſe concerning Time, &c. 1694," 8vo. He died at Amen-Corner in London, Jan. 24, 1696-7, and was buried in St. Paul's.

HOLDSWORTH (EDWARD), a very polite and elegant ſcholar, was born about 1688, and trained at Wincheſter-School. He was thence elected demy of Magdalen-College, Oxford, in July 1705; took the degree of M. A. in April 1711; became a college-tutor, and had many pupils. In 1715, when he was to be choſen into a fellowſhip, he reſigned his demyſhip, and left the college, becauſe unwilling to ſwear allegiance to the new government. The remainder of his life was ſpent in travelling with young noblemen and gentlemen as tutor: in 1741, and 1744, he was at Rome in this capacity. He died of a fever at lord Digby's houſe at Coleſhill in Warwickſhire, Dec. 30, 1747. He was the author of the " Muſcipula," a poem, eſteemed a maſter-piece in its kind; alſo of a diſſertation, entitled, " Pharſalia and Philippi, 1741," 4to. and of " Remarks and Diſſertations on Virgil, 1768," 4to.

HOLIDAY (BARTEN), an ingenious and learned Engliſh divine, was the ſon of a taylor in Oxford, and born there about 1593. He was entered early into Chriſt-Church, in the time of Dr. Ravis, his relation and patron, by whom he was choſen ſtudent; and, in 1615, he took orders. He was before noted for his ſkill in poetry and oratory, and now diſtinguiſhed himſelf ſo much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the dioceſe of Oxford. In 1618, he went as chaplain to Sir Francis Stewart, when he accompanied to Spain the count Gundamore; in which journey Holiday behaved in ſo facetious and pleaſant a manner, that the count was mightily taken with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford before 1626. In 1642, he was made a mandamus D. D. at Oxford; near which place he ſheltered himſelf during the time of the rebellion. When the royal party declined, he ſo far ſided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkſhire; for he had loſt his livings, and the profits of his archdeaconry, and could not well bear poverty and diſtreſs. After the Reſtoration he quitted this living, and returned to Eiſley near Oxford, to live on his archdeaconry; and

had he not acted a temporizing part, it was said he might have been raised to a see, or some rich deanery. His poetry, however, got him a name in those days, and he stood fair for preferment: and his philosophy also discovered in his book "De Anima," and well-languaged sermons, speak him eminent in his generation, and shew him to have traced the rough parts of learning, as well as the pleasant paths of poetry. He died at Eisley, Oct. 2, 1661.

His works consist of twenty sermons, published at different times. "Technogamia, or the Marriage of Arts, a Comedy, 1630:" this was acted by some Oxford scholars at Woodstock in 1621, before king James, who is said not to have relished it at all. "Philosophiæ polito-barbaræ specimen, &c. 1633," 4to. "Survey of the World, in ten Books, a Poem, 1661," 8vo. But the work he is known and esteemed for now, is his "Translation of the Satires of Juvenal and Persius:" for though his poetry is but indifferent, yet his translation is allowed to be faithful, and his notes good.

HOLINSHED (RAPHAEL), an English historian, and famous for the chronicles that go under his name, was descended from a family, which lived at Bosely in Cheshire: but neither the place nor time of his birth, nor scarcely any other circumstances of his life, are known. Some say, he had an university education, and was a clergyman; while others, denying this, affirm, that he was steward to Thomas Burdett, of Bromcote, in the county of Warwick, Esq. Be this as it well, he appears to have been a man of considerable learning, and to have had a head particularly turned for history. His "Chronicles" were first published in 1577, in 2 vols. folio; and then in 1587 in three, the two first of which are commonly bound together. In this second edition, several sheets were castrated in the second and third volumes, because there were passages in them disagreeable to queen Elizabeth and her ministry: but the castrations have since been reprinted apart. Holinshed was not the sole author or compiler of this work, but was assisted in it by several other hands. The time of our historian's death is unknown; but it appears from his will, which Hearne prefixed to his edition of Camden's "Annals," that it happened between 1578 and 1582.

HOLLAR (WENTZEL, or WENCESLAUS), a most admired engraver, was born at Prague in Bohemia, in 1607. He was at first instructed in school-learning, and afterwards put to the profession of the law; but not relishing that pursuit, and his family being ruined when Prague was taken and plundered in 1619, so that they could not provide for him as had been proposed, he removed from thence in 1627. During his abode in several towns in Germany, he applied himself to drawing and designing,

to

to copying the pictures of ſeveral great artiſts, taking geometrical and perſpective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew ſo excellent, eſpecially for his landſcapes in miniature, as not to be outdone in beauty and delicacy by any artiſt of his time. He was but eighteen when the firſt ſpecimens of his art appeared in print; and the connoiſſeurs in his works have obſerved, that he inſcribed the earlieſt of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceſlaus Hollar Pragenſis excudit." He employed himſelf chiefly in copying heads and portraits, ſometimes from Rembrandt, Henzelman, Fælix Biler, and other eminent hands; but his little delicate views of Straſburgh, Collen, Mentz, Bonn, Francfort, and other towns along the Rhine, Danube, Necker, &c. got him ſo much reputation, that when Howard, earl of Arundel, was ſent ambaſſador to the emperor Ferdinand II. in 1636, he was ſo highly pleaſed with his performances, that he admitted him into his retinue. Hollar attended his lordſhip from Collen to the emperor's court, and in this progreſs made ſeveral draughts and prints of the places through which they travelled.

After the earl had finiſhed his negotiations in Germany, he returned to England, and brought Hollar with him: where, however, he was not ſo entirely confined to the earl's ſervice, but that he had the liberty to accept of employment from others. Accordingly, he was engaged by ſeveral printſellers; and acquired no little fame by his productions. When the civil wars broke out, his patron, the earl of Arundel, was obliged to leave the kingdom to attend upon the queen and the princeſs Mary, conſequently Hollar was left to ſhift for himſelf. He applied himſelf cloſely to his buſineſs, and publiſhed other parts of his works, after Holbein, Vandyck, &c. eſpecially the portraits of ſeveral perſons of quality of both ſexes, miniſters of ſtate, commanders of the army, learned and eminent authors, &c. Whether he grew obnoxious, as an adherent to the earl of Arundel, or as a malignant for drawing ſo many portraits of the royal party, is not expreſsly ſaid: but now it ſeems he was moleſted, and driven to take ſhelter under the protection of one or more of them, till they were defeated, and he taken priſoner of war with them, upon the ſurrendry of their garriſon at Baſing-Houſe in Hampſhire. This was Oct. 14, 1645; but Hollar, either making his eſcape, or otherwiſe obtaining his liberty, went over the ſeas after the earl of Arundel, who reſided at Antwerp with his family, and had tranſported thither his moſt valuable collection of pictures.

He remained at Antwerp ſeveral years, copying from his patron's collection, and working for printſellers, bookſellers, and publiſhers of his works; but ſeems to have cultivated no intereſt among men of fortune and curioſity in the art, to diſpoſe of them by ſubſcrip-

tion,

tion, or otherwiſe moſt to his advantage. At laſt, either not meeting with encouragement enough to keep him longer abroad, or invited by ſeveral magnificent and coſtly works propoſed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in 1652. Here he afterwards performed ſome of the moſt conſiderable of his publications: but what is very ſtrange, though he was an artiſt ſuperior to almoſt all others in genius as well as aſſiduity, yet he had the peculiar fate to work here, as he had done abroad, ſtill in a ſtate of ſubordination, and more to the profit of other people than himſelf. Notwithſtanding his penurious pay, he is ſaid to have contracted a voluntary affection to his extraordinary labour; ſo far, that he ſpent almoſt two-thirds of his time at it, and would not ſuffer himſelf to be drawn or diſengaged from it, till his hour-glaſs had run to the laſt moment propoſed. Thus he went on in full buſineſs, till the reſtoration of Charles II. brought home many of his friends, and him into freſh views of employment.

After the Reſtoration, Hollar performed many things, after Barlow and others: heads of nobles, biſhops, judges, and great men; ſeveral proſpects about London, and London itſelf, as well before the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1665 are thought to have reduced him to ſuch difficulties, as he could never entirely get the better of. Afterwards he was ſent to Tangier in Africa, in quality of his majeſty's deſigner, to take the various proſpects there of the garriſon, town, fortifications, and the circumjacent views of the country: and many of his drawings upon the ſpot, dated 1669, ſtill preſerved in the library of the late Sir Hans Sloane, were within three or four years after made public, upon ſome of which Hollar ſtyles himſelf "Scenographus Regis." After his return to England, he was variouſly employed, in finiſhing his views of Tangier for publication, and taking ſeveral draughts at and about Windſor in 1671, with many repreſentations in honour of the knights of the garter. About 1672, he travelled northward, and drew views of Lincoln, Southwell, Newark, and York-Minſter; and afterwards was engaged in etching of towns, caſtles, churches, and their feneſtral figures, arms, &c. beſides tombs, monumental effigies with their inſcriptions, &c. in ſuch numbers as it would almoſt be endleſs to enumerate. Few artiſts have been able to imitate his works; yet many lovers of the art, and all the curious, both at home and abroad, have, from his time to ours, been fond and even zealous to collect them. But how liberal ſoever they might be in the purchaſe of his perfomances, the performer himſelf, it ſeems, was ſo incompetently rewarded for them, that he could not, now in his old age, keep himſelf free from the incumbrances of debt; though it is viſible, that he was variouſly and cloſely employed to a ſhort time before his death. When he was

upon the verge of his ſeventieth year, he was attacked with an execution at his houſe in Gardiner's-Lane, Weſtminſter: he deſired only the liberty of dying in his bed, and that he might not be removed to any other priſon but his grave. Whether this was granted him or no, we cannot ſay; but he died March 28, 1677, and, as appears from the pariſh regiſter of St. Margaret's, was buried in the New-Chapel-Yard, near the place of his death.

HOLLIS (THOMAS), Eſq. of Gorſcombe in Dorſetſhire, was born in London, April 14, 1720; and ſent to ſchool, firſt at Newport in Shropſhire, and afterwards at St. Alban's. At fourteen, he was ſent to Amſterdam, to learn the Dutch and French languages, writing, and accompts; ſtayed there about fifteen months, and then returned to his father, with whom he continued till his death in 1735. To give him a liberal education, ſuitable to the ample fortune he was to inherit, his guardian put him under the tuition of profeſſor Ward. Feb. 1739-40, he went to chambers in Lincoln's-Inn, being admitted a law-ſtudent; but does not appear ever to have ſtudied the law, as to a profeſſion. He reſided there till July 1748, when he ſet out on his travels for the firſt time; and paſſed through Holland, Auſtrian and French Flanders, part of France, Switzerland, Savoy, and part of Italy, returning through Provence, Britanny, &c. to Paris. His fellow-traveller was Thomas Brand, Eſq. of the Hyde in Eſſex, who was his particular friend. His ſecond tour commenced July 16, 1750; and was through Holland to Embden, Bremen, Hamburg, the principal cities on the north and eaſt ſide of Germany, the reſt of Italy, Sicily, and Malta, Lorrain, &c. The Journals of both his tours are ſaid to be extant.

On his return home, he attempted to get into parliament; but, not being able to effect this without the ſmalleſt appearance of bribery, he turned his thoughts entirely to other objects. He began a collection of books and medals; and was remarkable for his benefactions, but to enumerate theſe, as well as his liberality to individuals, would far exceed our limits. Aug. 1770, he carried into execution a plan, which he had formed five years before, of retiring into Dortſetſhire; and there, in a field near his reſidence at Corſcombe, dropped down and died of an apoplexy, New-Year's-Day, 1774.

HOLMES (GEORGE), born at Skipton in Craven, Yorkſhire, became, about 1695, clerk to William Petyt, Eſq. keeper of the records at the Tower; and continued near ſixty years deputy to Mr. Petyt, Mr. Topham, and Mr. Polhill. On the death of Mr. Petyt, which happened Oct. 9, 1707, Mr. Holmes was, on account of his ſingular abilities and induſtry, appointed by lord Halifax (then preſident of a committee of the Houſe of Lords) to methodize and digeſt

digeſt the records depoſited in the Tower, at a yearly ſalary of 200l. which was continued to his death, Feb. 16, 1748-9, in the eighty-ſeventh year of his age. He was alſo barrack-maſter of the Tower. He married a daughter of Mr. Marſhall, an eminent ſword-cutler in Fleet-Street, by whom he had an only ſon, George, who was bred at Eton, and was clerk under his father, but died, aged twenty-five, many years before him. Holmes re-publiſhed the firſt ſeventeen volumes of Rymer's "Fœdera," in 1727. His curious collections of books, prints, and coins, &c. were ſold by auction in 1749. Mrs. Holmes outlived her huſband, and received of government 200l. for his MSS. about the records, which were depoſited and remain in his office to this day.

HOLSTENIUS (Lucas), an ingenious and learned German, was born at Hamburg in 1596; and after a liberal education in his own country, went to France, and ſtayed ſome time at Paris, where he diſtinguiſhed himſelf by uncommon parts and learning. From thence he went to Rome, and attached himſelf to cardinal Francis Barberini; who took him under his protection, and recommended him to favour. He was honoured by three popes; Urban VIII. Innocent X. and Alexander VII. The firſt gave him a canonry of St. Peter's: the ſecond made him librarian of the Vatican; and the third ſent him, in 1655, to Chriſtina of Sweden, whoſe formal profeſſion of the Catholic faith he received at Inſpruck. He ſpent his life in ſtudy, and died at Rome in 1661, aged ſixty-five years. He was very learned both in ſacred and profane antiquity, had a very exact and critical diſcernment, and wrote with the utmoſt purity and elegance. Some of his works were publiſhed by himſelf; but the greater part were communicated after his death, and inſerted by his friends in their editions of authors, or other works that would admit them.

Holſtenius was born in the Lutheran religion; but afterwards embraced the Roman Catholic, at the interceſſion of Sirmond the Jeſuit, who had the honour to make a convert of him.

HOLT (Sir John), knight, lord chief juſtice of the court of King's-Bench, in the reign of king William, was ſon of Sir Thomas Holt, knight, ſerjeant at law; and born at Thame in Oxfordſhire in 1642. He was educated at Abingdon-School, while his father was recorder of that town; and afterwards became a gentleman-commoner of Oriel-College, Oxford. In 1658, he entered himſelf of Gray's-Inn, before he took a degree; ſome time after which he was called to the bar, where he attended conſtantly, and ſoon became a very eminent barriſter. In the reign of James II. he was made recorder of London, which office he diſcharged with much applauſe for about a year and a half; but refuſing to give his hand towards aboliſhing the teſt, and to expound the law according

according to the king's deſign, he was put out of his place. In 1686, he was called to the degree of a ſerjeant at law, with many others. On the prince of Orange's arrival, he was choſen a member of the convention parliament; and appointed one of the managers for the commons at the conferences held with the lords, about the abdication and vacancy of the throne. He had here an opportunity of diſplaying his abilities; and as ſoon as the government was ſettled, he was made lord chief juſtice of the court of King's-Bench, and admitted into the king's privy-council.

In 1700, when lord Somers parted with the great ſeal, king William preſſed chief juſtice Holt to accept it: but he replied, that he never had but one chancery cauſe in his life, which he loſt; and conſequently could not think himſelf fitly qualified for ſo great a truſt. He continued in his poſt twenty-two years, and maintained it with great reputation for ſteadineſs, integrity, and complete knowledge in his profeſſion. He applied himſelf with great aſſiduity to the functions of his important office. He was perfect maſter of the common law; and, as his judgment was moſt ſolid, his capacity vaſt, and underſtanding moſt clear, ſo he had a firmneſs of mind, and ſuch a degree of reſolution, as never could be brought to ſwerve in the leaſt from what he thought to be law and juſtice. Upon great occaſions he ſhewed an intrepid zeal in aſſerting the authority of the law; for he ventured to incur the indignation of both houſes of parliament, by turns, when he thought the law was with him. His integrity and uprightneſs as a judge, are celebrated by the author of the "Tatler," number fourteen, under the noble character of Verus the magiſtrate.

He married Anne, daughter of Sir John Cropley, bart. whom he left without iſſue; and died in March 1709, after a long lingering illneſs, in his ſixty-eighth year. The following reports were publiſhed by himſelf, in 1708, with ſome notes of his own upon them: "A Report of divers Caſes in Pleas of the Crown, adjudged and determined, in the Reign of the late King Charles the Second, &c. To which is added, The Report of three modern Caſes, viz. Armſtrong and Liſle; the King and Plummer; the Queen and Mawgridge."

HOLYOAKE (Francis), a learned Engliſhman, memorable for having made an "Etymological Dictionary of Latin Words," was born at Nether Whitacre, in Warwickſhire, about 1567, and ſtudied in the univerſity of Oxford about 1582; but it does not appear that ever he took a degree. He taught ſchool at Oxford, and in his own country; and became rector of Southam in Warwickſhire in 1604. He was elected a member of the convocation of the clergy in the firſt year of Charles the Firſt's reign; and afterwards in the civil wars, ſuffered extremely for his attachment to that king. He died in 1653, and was buried at Warwick. His "Dictionary"

was firſt printed in 1606, 4to. and the fourth edition in 1633, augmented, was dedicated to Laud, then biſhop of London. He ſubſcribed himſelf in Latin, "Franciſcus de ſacra quercu."

He had a ſon Thomas, born at Southam in 1616, and afterwards a ſtudent in Queen's-College, Oxford, where he took the degree in arts. Then he became a captain in behalf of the king, and did ſuch ſervice, that, odd as it may ſeem, he was made D. D. After the ſurrender of Oxford, he retired into his own country; and obtaining a licence, practiſed phyſic till the Reſtoration with good ſucceſs. Then taking orders, he was preſented by lord Leigh to the rectory of Whitnaſh, near Warwick, and afterwards obtained other good preferments. He died in 1675, and left a "Dictionary, Engliſh and Latin, and Latin and Engliſh," which was publiſhed in 1677, in a large thick folio. Before it are prefixed two epiſtles: one by the author's ſon, Charles Holyoake, of the Inner-Temple, dedicating the work to Foulke, lord Brook, who in 1674 had conferred upon his father the donative of Breamour in Hampſhire; another by Dr. Barlow, biſhop of Lincoln, containing many things of the work and its author.

HOME (HENRY), lord Kames, an eminent Scottiſh lawyer, and author of many celebrated works on various ſubjects, was deſcended of a very honourable and ancient family, and born in the year 1696. Lord Kames' grandfather, Henry Home, was a younger ſon of Sir John Home, of Renton, who held the high office of lord juſtice-clerk, or chief criminal judge of Scotland, in the year 1663. He received the eſtate of Kames from his uncle George, brother to the then lord juſtice-clerk. The family of Renton is deſcended from that of the earls of Home, the repreſentatives of the ancient princes of Northumberland, as appears from the records of the lion-office.

The county of Berwick in Scotland had the honour of having given birth to this great and uſeful member of ſociety. In early youth he was lively, and eager in the acquiſition of knowledge. He never attended a public ſchool; but was inſtructed in the ancient and modern languages, as well as in ſeveral branches of mathematics, and the arts neceſſarily connected with that ſcience, by Mr. Wingate, a man of conſiderable parts and learning, who ſpent many years as preceptor or private tutor to Mr. Home.

After ſtudying with acuteneſs and diligence, at the univerſity of Edinburgh, the civil law, and the municipal law of his own country, Mr. Home early perceived that a knowledge of theſe alone is not ſufficient to make an accompliſhed lawyer. An acquaintance with the forms and practical buſineſs of courts, and eſpecially of the ſupreme court, as a member of which he was to ſeek for fame and emolument, he conſidered as eſſentially neceſſary to qualify him to be a complete barriſter. He accordingly attended

for

for ſome time the chamber of a writer to the ſignet, where he had an opportunity of learning the ſtyles of legal deeds, and the modes of conducting different ſpecies of buſineſs. This wiſe ſtep, independently of his great genius and unwearied application, procured him, after his admiſſion to the bar, peculiar reſpect from the court, and proportional employment in his profeſſion of an advocate. Whoever peruſes the law-papers compoſed by Mr. Home when a young man, will perceive an uncommon elegance of ſtyle, beſide great ingenuity of reaſoning, and a thorough knowledge of the law and conſtitution of his country. Theſe qualifications, together with the ſtrength and vivacity of his natural abilities, ſoon raiſed him to be an ornament to the Scottiſh bar; and, on the 2d of February 1752, he was advanced to the bench as one of the judges of the court of ſeſſion, under the title of lord Kames.

Before this period, however, notwithſtanding the unavoidable labours of his profeſſion, Mr. Home had favoured the world with ſeveral uſeful and ingenious works. In the year 1728, he publiſhed "Remarkable Deciſions of the Court of Seſſion from 1716 to 1728," in one vol. folio.—In 1732 appeared "Eſſays upon ſeveral Subjects in Law." 8vo. In 1741, "Deciſions of the Court of Seſſion from its firſt Inſtitution to the Year 1740, abridged and digeſted under proper Heads, in Form of a Dictionary," 2 vols. folio. In 1747, "Eſſays upon ſeveral Subjects concerning Britiſh Antiquities," in 8vo. After his advancement to the bar, in 1757, he publiſhed "The Statute Law of Scotland abridged, with hiſtorical notes," 8vo. In 1759, "Hiſtorical Law Tracts," 8vo. In 1760, "The Principles of Equity," in folio. In 1766, "Remarkable Deciſions of the Court of Seſſion, from 1730 to 1752," ditto. In 1777, "Elucidations reſpecting the Common and Statute Law of Scotland," 8vo. In 1780, "Select Deciſions of the Court of Seſſion from 1752 to 1768," folio. In 1751, "Eſſays on the Principles of Morality and natural Religion," in two parts. In 1761, "Introduction to the Art of Thinking," 12mo. In 1762, "Elements of Criticiſm," 3 vol. 8vo. In 1772, "The Gentleman Farmer, being an Attempt to improve Agriculture by ſubjecting it to the teſt of rational Principles," 8vo. In 1773, "Sketches of the Hiſtory of Man," 2 vols. 4to. And laſtly, in 1781, "Looſe Hints upon Education, chiefly concerning the Culture of the Heart," 8vo. Beſide the books we have enumerated, lord Kames publiſhed many temporary and fugitive pieces in different periodical works. In the "Eſſays Phyſical and Literary," publiſhed by a ſociety of gentlemen in Edinburgh, we find compoſitions of his lordſhip on the laws of motion, on the advantages of ſhallow ploughing, and on evaporation; all of which exhibit evident marks of genius and originality of thinking.

Lord Kames was admired by both ſexes. The vivacity of his wit and of his animal ſpirits, even when advanced in years, ren-

dered his company not only agreeable, but greatly ſolicited by the literati, and courted by ladies of the higheſt rank and accompliſhments. He told very few ſtories; and rarely, if ever, repeated the ſame ſtory to the ſame perſon. He died on the 27th day of December 1782. As he had no marked diſeaſe but the debility neceſſarily reſulting from extreme old age, a few days before his death he went to the court of ſeſſion, addreſſed all the judges ſeparately, told them he was ſpeedily to depart, and took a ſolemn and an affectionate farewell.

HOMER, the moſt ancient of the Greek poets, who, though he has celebrated the praiſes of others, he has been ſo very modeſt about himſelf, that we do not find the leaſt mention of him throughout his poems: ſo that where he was born, who were his parents, what age he lived in, and almoſt every circumſtance of his life, remain at this day in a great meaſure, if not altogether, unknown. The moſt formal account we have of the life of Homer is the following, which goes under the name of Herodotus, and is uſually printed with his hiſtory.

A man of Magneſia, whoſe name was Menalippus, went to ſettle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend; and, ſuffering herſelf to be deluded, was got with child. The guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore ſent Critheis to Smyrna. Critheis being near her time, went one day to a feſtival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, ſhe was delivered of Homer, whom ſhe called Meleſigenes, becauſe he was born on the banks of that river. Having nothing to maintain her, ſhe was forced to ſpin: and a man of Smyrna called Phemius, who taught literature and muſic, having often ſeen Critheis, who lodged near him, and being pleaſed with her houſewifery, took her into his houſe to ſpin the wool he received from his ſcholars for their ſchooling. Here ſhe behaved herſelf ſo modeſtly and diſcreetly, that Phemius married her, and adopted her ſon, in whom he diſcovered a wonderful genius, and the beſt natural diſpoſition in the world. After the death of Phemius and Critheis, Homer ſucceeded to his father-in-law's fortune and ſchool; and was admired not only by the inhabitants of Smyrna, but by ſtrangers, who reſorted from all parts to that place of trade. A ſhip-maſter called Mentes, who was a man of wit, very learned, and a lover of poetry, was ſo taken with Homer, that he followed him cloſely, and perſuaded him to leave his ſchool, and to travel with him. Homer, whoſe head was then upon his poem of the "Iliad," and thought it of great conſequence to ſee the places he

ſhould have occaſion to treat of, embraced the opportunity. He embarked with Mentes, and during their ſeveral voyages, never failed carefully to note down all that he thought worth obſerving. He travelled into Egypt, from whence he brought into Greece the names of their gods, and the chief ceremonies of their worſhip. He viſited Africa and Spain, in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling upon his eyes. Mentes being in haſte to take a turn to Leucadia, his native country, left Homer well recommended to Mentor, one of the chief men of the iſland of Ithaca, who took all poſſible care of him. There Homer was informed of many things relating to Ulyſſes, which he afterwards made uſe of in compoſing his "Odyſſy." Mentes returning to Ithaca, found Homer cured. They embarked together; and after much time ſpent in viſiting the coaſts of Peloponneſus and the iſlands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved ſo violent, that he is ſaid to have loſt his ſight. This misfortune made him reſolve to return to Smyrna, where he finiſhed his "Iliad." Some time after the ill poſture of his affairs obliged him to go to Cumæ, where he hoped to have found ſome relief. He ſtayed by the way at a place called the New-Wall, which was the reſidence of a colony from Cumæ. There he lodged in the houſe of an armourer called Tychyus, and recited ſome hymns he had made in honour of the gods, and his poem of Amphiaraus's expedition againſt Thebes. After ſtaying here ſome time and being greatly admired, he went to Cumæ; and paſſing through Lariſſa, he wrote the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he propoſed to immortalize their town, if they would allow him a ſalary, he was anſwered, that "there would be no end of maintaining all the blind men," and hence got the name of Homer. From Cumæ he went to Phocea, where he recited his verſes in their aſſemblies. Here one Theſtorides a ſchool-maſter offered to maintain him, if he would ſuffer him to tranſcribe his verſes: which Homer complying with through mere neceſſity, the ſchool-maſter privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocea hardly earned his bread by repeating them.

Getting however at laſt ſome intimation of the ſchool-maſter, he reſolved to find him out; and landing near that place, he was received by one Glaucus a ſhepherd, at whoſe door he was near being worried with dogs; and carried by him to his maſter at Boliſſus, who, admiring his knowledge, intruſted him with the education of his children. Here his praiſe began to get abroad, and the ſchool-maſter hearing of him fled before him. He removed ſome time after to Chios, where he ſet up a ſchool of poetry, gained a competent fortune, married a wife, and had two daughters;

daughters; one of whom died young, and the other was married to his patron at Boliſſus. Here he compoſed his "Odyſſy," and inſerted the names of thoſe to whom he had been moſt obliged, as Mentes, Phemius, Mentor, and, reſolving for Athens, he made honourable mention of that city, to diſpoſe the Athenians for a kind reception of him. But as he went, the ſhip put in at Samos, where he continued the whole winter, ſinging at the houſes of great men, with a train of boys after him. In the ſpring he went on board again, in order to proſecute his journey to Athens; but landing by the way at Chios, he fell ſick, died, and was buried on the ſea-ſhore.

The only inconteſtable works, which Homer has left behind him, are the "Iliad," and the "Odyſſy." The "Battle of the Frogs and Mice, Hymns, &c." have been diſputed. Many pieces have been aſcribed to him: "Epigrams," the "Martiges," the "Cecropes," the "Deſtruction of Oechelia," and ſeveral more.

HOOGSTRATEN (DAVID VAN), a profeſſor of the Belles Lettres, was born at Rotterdam in 1658, and died at Amſterdam in 1724. In the evening of Nov. 13, there ſuddenly aroſe ſo thick a miſt, that he loſt his way, and fell into a canal. He was ſoon taken out; but the coldneſs of the water, and the fright from the fall, brought on ſo ſtrong an oppreſſion upon the breaſt, that he died in eight days after. There are of his, 1. "Latin Poems." 2. "Flemiſh Poems." 3. "A Flemiſh and Latin Dictionary." 4. "Notes upon C. Nepos and Terence." 5. "An Edition of Phædrus," for the prince of Naſſau, 4to. in imitation of "in uſum Delphini." 6. A fine edition of "Janus Broukhuſius's Poems."

HOOKE (ROBERT), an eminent Engliſh mathematician and philoſopher, was ſon of Mr. John Hooke, miniſter of Freſhwater in the Iſle of Wight, and born there July 18, 1635. He was deſigned for the church; but being of a weakly conſtitution, and very ſubject to the head-ach, all thoughts of that nature were laid aſide. Thus left to himſelf, the boy followed the bent of his genius, which was turned to mechanics; and employed his time in making little toys, which he did with wonderful art and dexterity. Theſe indications led his friends to think of ſome ingenious trade for him; and as he had alſo a turn for drawing, ſo after his father's death, which happened in 1648, he was placed with Sir Peter Lely; but the ſmell of the oil-colours increaſing his head-ach, he quitted painting in a very ſhort time. Afterwards he was kindly taken by Dr. Buſby into his houſe, and ſupported there, while he attended Weſtminſter-School. Here he not only acquired the Greek and Latin, together with an inſight into Hebrew and

and other Oriental languages, but alſo made himſelf maſter of a good part of "Euclid's Elements."

About 1653, he went to Chriſt-Church in Oxford, and in 1655 was introduced to the Philoſophical Society there; where, diſcovering his mechanic genius, he was firſt employed to aſſiſt Dr. Willis in his operations of chemiſtry, and afterwards recommended to Mr. Boyle, whom he ſerved many years in the ſame capacity. He was alſo inſtructed about this time by Dr. Seth Ward, Savilian profeſſor of aſtronomy, in that ſcience: and from henceforward diſtinguiſhed himſelf by many noble inventions and improvements of the mechanic kind. He invented ſeveral aſtronomical inſtruments, for making obſervations both at ſea and land; and was particularly ſerviceable to Boyle, in completing the air-pump. Nov. 1662, Sir Robert Moray, then preſident, propoſed him for curator of experiments to the Royal-Society; whereupon, being unanimouſly accepted of, it was ordered, that Boyle ſhould have the thanks of the ſociety, for diſpenſing with him for their uſe; and that he ſhould come and ſit amongſt them, and both bring in every day three or four of his own experiments, and take care of ſuch others, as ſhould be mentioned to him by the ſociety. He executed this office ſo much to their ſatisfaction, that when that body was eſtabliſhed by the royal charter, his name was in the liſt of thoſe, who were firſt nominated by the council May 20, 1663; and he was admitted accordingly June 3, with a peculiar exemption from all payments. Sept. 28, of the ſame year, he was nominated by Clarendon, chancellor of Oxford, for the degree of M. A. and Oct. 19, it was ordered, that the repoſitory of the Royal-Society ſhould be committed to his care, the white gallery in Greſham-College being appointed for that uſe. May 1664, he begun to read the aſtronomy lecture at Greſham for the profeſſor Dr. Pope, then in Italy; and the ſame year was made profeſſor of mechanics to the Royal-Society by Sir John Cutler, with a ſalary of 50l. per annum, which that gentleman, the founder, ſettled upon him for life. Jan. 11, 1664-5, he was elected by that ſociety curator of experiments for life, with an additional ſalary of 30l. per annum to Sir John Cutler's annuity, ſettled on him "pro tempore:" and, March following, was elected profeſſor of geometry in Greſham-College.

In 1665, he publiſhed, in folio, his "Micrographia," and the ſame year, during the receſs of the Royal-Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surrey, where they made ſeveral experiments. Sept. 19, 1666, he produced a model of his own for rebuilding the city of London, then deſtroyed by the great fire; which was ſo approved by the lord-mayor and court of aldermen, ſome of whom were preſent at the ſociety when it was produced, that he was appointed city-ſurveyor, although his deſign was not carried into execution.

The

The rebuilding of the city, according to the act of parliament, requiring an able perſon to ſet out the ground to the ſeveral proprietors, Hooke was pitched upon, as we have ſaid, for one of the city-ſurveyors, and Oliver a glaſs-painter for the other. In this employment he got the greateſt part of that eſtate he died poſſeſſed of; as appeared pretty evident from a large iron cheſt of money found after his death, locked down with a key in it, and a date of the time, which ſhewed it to have been ſo ſhut up for above thirty years. He died March 3, 1702, at his lodgings in Greſham-College, and was buried in St. Helen's church, Biſhopſgate-Street, his corpſe being attended by all the members of the Royal-Society then in London.

His papers being put by his friends into the hands of Richard Waller, Eſq. ſecretary to the Royal-Society, that gentleman collected ſuch as he thought worthy of the preſs, and publiſhed them under the title of his "Poſthumous Works," in 1705, to which he prefixed an account of his life, in folio.

HOOKE (NATHANIEL), celebrated for a "Roman Hiſtory," died in 1764, but we know not at what age: as indeed few particulars of him are known, though he is ſaid, from 1723 till his death, to have enjoyed the confidence and patronage of men, not leſs diſtinguiſhed by virtue than by titles."

The "Roman Hiſtory" of Hooke was in 4 vols. 4to. the firſt in 1733, the ſecond in 1745, the third in 1764, and the fourth in 1771; from the rebuilding of Rome to the ruin of the commonwealth. In 1758, he publiſhed "Obſervations on four Pieces upon the Roman Senate." Hooke publiſhed alſo a tranſlation of "Ramſey's Travels of Cyrus."

HOOKER (RICHARD), an eminent Engliſh divine, and author of an excellent work, entitled "The Laws of Eccleſiaſtical Polity, in eight Books, was born at Heavy-Tree near Exeter in 1553. His parents, not being rich, intended him for a trade: but his ſchool-maſter at Exeter prevailed with them to continue him at ſchool, aſſuring them, that his natural endowments and learning were both ſo remarkable, that he muſt of neceſſity be taken notice of, and that God would provide him ſome patron who would free them from any future care or charge about him. Accordingly his uncle, John Hooker, who was then chamberlain of the town, began to regard him; and being known to Jewell, made a viſit to that prelate at Saliſbury ſoon after, and beſought him for charity's ſake to look favourably upon a poor nephew of his, whom nature had fitted for a ſcholar. The biſhop examined into his merits, found him to be what the uncle had repreſented him, and took him henceforward under his protection. He got him admitted, in 1567, one of the clerks of Corpus-Chriſti-College in Oxford, and

and ſettled a penſion on him; which, with the contributions of his uncle, afforded him a very comfortable ſubſiſtence. In 1571, he had the misfortune to loſe his patron, together with his penſion; however, Providence raiſed him up two other patrons, in Dr. Cole, then preſident of the college, and Dr. Edwyn Sandys, biſhop of London, and afterwards archbiſhop of York. To the latter of theſe Jewell had recommended him ſo effectually a little before his death, that though of Cambridge himſelf, he immediately reſolved to ſend his ſon Edwyn to Oxford, to be pupil to Hooker, who yet was not much older. Hooker had alſo another conſiderable pupil, viz. George Cranmer, grand nephew to Cranmer the archbiſhop and martyr; with whom, as well as with Sandys, he cultivated a ſtrict and laſting friendſhip.

In 1577, he was elected fellow of his college; and about two years after, being a good maſter of the Oriental languages, was appointed deputy-profeſſor of the Hebrew tongue, in the room of a gentleman who was diſordered in his ſenſes. In 1581, he entered into orders; and ſoon after, being appointed to preach at St. Paul's-Croſs in London, was ſo unhappy as to be drawn into a moſt unfortunate marriage.

Hooker, now driven from his college, remained without preferment, and ſupported himſelf as well as he could, till the latter end of 1584, when he was preſented by John Cheny, Eſq. to the rectory of Drayton Beauchamp in Buckinghamſhire, where he led an uncomfortable life with his wife Joan about a year. In this ſituation he received a viſit from his friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending his ſmall allotment of ſheep in a common field: which he told them he was forced to do, becauſe his ſervant was gone home to dine, and aſſiſt his wife in the houſehold buſineſs. At their return to London, Sandys acquainted his father with Hooker's deplorable ſtate; who thereupon entered ſo heartily into his concerns, that he got him to be made maſter of the Temple in 1585. This, though a fine piece of preferment, was not ſo ſuitable to Hooker's temper, as the retirement of a living in the country, where he might be free from noiſe: nor did he accept of it without reluctance. At the time when Hooker was choſen maſter of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is ſaid, but ordained by the Preſbytery at Antwerp, and warmly attached to the Geneva government. Travers had ſome hopes of ſetting up this government in the Temple, and for that purpoſe endeavoured to be maſter of it; but, not ſucceeding, gave Hooker all the oppoſition he could in his ſermons, many of which were about the doctrine, diſcipline, and ceremonies of the church; inſomuch that they conſtantly withſtood each other to the face: for as ſomebody ſaid pleaſantly, "The forenoon ſermon ſpake Canterbury, and the afternoon Geneva." The oppo-

ſition became ſo viſible, and the conſequences ſo dangerous, eſpecially in that place, that archbiſhop Whitgift cauſed Travers to be ſilenced by the high commiſſion-court. Upon that, Travers preſented his ſupplication to the privy-council, which being without effect, he made it public. This obliged Hooker to publiſh an anſwer, which was inſcribed to the archbiſhop, and procured him as much reverence and reſpect from ſome, as it did neglect and hatred from others In order therefore to undeceive and win theſe, he entered upon his famous work " of the Laws of Eccleſiaſtical Polity;" and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finiſh what he had there deſigned: and therefore entreated the archbiſhop to remove him to ſome quieter ſituation. Accordingly he was preſented, in 1591, to the rectory of Boſcomb in Wiltſhire; and, July the ſame year to the prebend of Nether-Haven in the church of Sarum, of which he was alſo made ſub-dean. At Boſcomb he finiſhed four books, which were entered into the regiſter book at Stationers-Hall, March 1592, but not printed till 1594. In 1595, he quitted Boſcomb, and was preſented by queen Elizabeth to the rectory of Biſhop's-Bourne in Kent, where he ſpent the remainder of his life. In this place he compoſed the fifth book of his " Eccleſiaſtical Polity," which was dedicated to the archbiſhop, and publiſhed by itſelf in 1597. He finiſhed there the 6th, 7th, and 8th books of that learned work. Some time after he caught cold, in a paſſage between London and Graveſend, which drew upon him an illneſs, that put an end to his life, when he was only in his 47th year. He died Nov. 2, 1600.

Beſides the eight books of " Eccleſiaſtical Polity," and his anſwer to Travers's " Supplication," there are ſome ſermons of his in being, which have of late been collected and printed with his works in folio.

HOOPER (Dr. GEORGE), an eminent Engliſh divine, was born at Grimley in Worceſterſhire, about 1640, and educated in grammar and claſſical learning at Weſtminſter-School, where he was king's ſcholar. From thence he became a ſtudent of Chriſt-Church in Oxford in 1656, where he took his degrees at the regular times; and diſtinguiſhed himſelf above his contemporaries by his ſuperior knowledge in philoſophy, mathematics, Greek and Roman antiquities, and the Oriental languages. In 1672, he became chaplain to Morley, biſhop of Wincheſter; and not long after chaplain to archbiſhop Sheldon, who begged this favour of the biſhop of Wincheſter, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorſhip of Exeter. In 1677, he commenced D. D. and the ſame year, being made almoner to the princeſs of Orange, he went over to Holland, where at the requeſt of her royal highneſs, he regulated her chapel according to the

the uſage of the church of England. After one year's attendance, he repaſſed the ſea, in order to complete his marriage, the treaty for which had been ſet on foot before his departure. This done, he went back to her highneſs, who had obtained a promiſe from him to that purpoſe; but, after a ſtay of about eight months, ſhe conſented to his return home. In 1680, he was offered the divinity-profeſſorſhip at Oxford, which he declined; but was made chaplain about the ſame time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free converſation with him in the Tower, both the evening before, and the day of his execution. The following year he took a ſhare in the Popiſh controverſy, and wrote a treatiſe, which we ſhall mention preſently with his works. In 1691, he ſucceeded Dr. Sharp, in the deanery of Canterbury. He was made chaplain to their majeſties the ſame year. In 1698, when a preceptor was choſen for the duke of Glouceſter, though both the royal parents of that prince preſſed earneſtly to have Hooper, and no pretence of any objection was ever made againſt him, yet the king named biſhop Burnet for that ſervice. In 1701, he was choſen prolocutor to the lower houſe of convocation; and the ſame year was offered the primacy of Ireland by the earl of Rocheſter, then lord-lieutenant there. The year after the acceſſion of Anne to the throne, he was nominated to the biſhopric of St. Aſaph. This he accepted, though againſt his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earneſtly requeſted her majeſty to diſpenſe with the order, not only on account of the ſudden charge of ſuch a tranſlation, as well as a reluctance to remove, but alſo in regard to his friend Dr. Kenn, the deprived biſhop of that place, for whom he begged the biſhopric. The queen readily complied with Hooper's requeſt; but the offer being declined by Kenn, Hooper at his importunity yielded to become his ſucceſſor. He ſat in the ſee of Bath and Wells twenty-four years and ſix months; and, in 1627, died at Barkley in Somerſetſhire, whither he ſometimes retired; and was interred, in purſuance of his own requeſt, in the cathedral of Wells, under a marble monument with a Latin inſcription upon it.

Beſides eight ſermons, he publiſhed ſeveral books in his lifetime, and left ſeveral MSS. behind him, ſome of which he gave leave to be printed.

HOPER, or HOOPER (John), memorable for martyrdom in the Proteſtant cauſe, was born in Somerſetſhire, and bred at Oxford. He took a bachelor's degree in 1518; and, was of the fraternity of Ciſtercians, commonly called White Monks: but, being weary of the order, he returned to Oxford, where, as the Catholics ſay, he was poiſoned with Lutheran principles, and became, in their language, a heretic. At the time when the ſtatute of the Six

Articles came out, he left what he had; and by ſome means got to be chaplain and ſteward to Sir John Arundel, who was afterwards put to death with the protector in king Edward's days: but, being diſcovered to be a Proteſtant, he was obliged to quit, and fly into France. After ſtaying for ſome time in a diſagreeable ſituation there, he returned to England, and lived with a gentleman of the name of Saintlow. But at length being ſought after, and dreading to be apprehended, he diſguiſed himſelf in a mariner's habit, made himſelf maſter of a boat, and ſailed to Ireland. Thence he went to Switzerland, where he became acquainted with Bullinger, ſcholar and ſucceſſor of Zuinglius's chair; and where, ſaith Fox, by his counſel and doctrine, he married a wife which was a Burgundian, and applied very ſtudiouſly to the Hebrew tongue.

On the acceſſion of Edward VI. he returned to his native country, ſettled in London, and became a frequent and popular preacher. When Bonner was to be deprived of his biſhopric, he was one of his accuſers; which, no doubt, would recommend him as an acceptable ſacrifice in the following bloody reign. By the intereſt of the earl of Warwick, he was nominated and elected biſhop of Glouceſter; but when he came to be conſecrated or inveſted by archbiſhop Cranmer and biſhop Ridley, he refuſed to wear a canonical habit, and was thereupon put under confinement. But, theſe ceremonies being diſpenſed with by the king's authority, he was conſecrated biſhop of the aforeſaid ſee, in 1550; and, about two years after, he had the biſhopric of Worceſter given to him, to keep in commendam with the former. He now preached often, viſited his dioceſes, kept great hoſpitality for the poor, and was beloved by many. But in the proſecution under Mary, being then near ſixty years of age, and refuſing to recant his opinions, he was burned in the city of Glouceſter, and ſuffered death with admirable conſtancy.

He was a perſon of good parts, and great learning, and publiſhed many writings, ſome of which are to be found in John Fox's book of the "Acts and Monuments of the Church."

HOORNBEECK (JOHN), an illuſtrious profeſſor of divinity in the univerſities of Utrecht and Leyden, was born at Haerlem in 1617, and ſtudied there till he was ſixteen. Then he was ſent to Leyden, and afterwards in 1635 went to ſtudy at Utrecht. In 1639, he was admitted a miniſter, and went to perform the functions of his office ſecretly at Cologne; and was never diſcouraged by the dangers to which he was expoſed in a city where moſt of the inhabitants were zealous Papiſts. He returned to Holland in 1643, and that year was made D. D. The proofs he gave of his great learning were ſuch, that he was choſen in 1644 to fill the chair of divinity profeſſor at Utrecht; and the next year was made miniſter

niſter in ordinary of the church in that city. He was choſen to exerciſe the ſame employments at Leyden, which he had at Utrecht, and accepted them in 1654. He died in 1666; and though he was but about forty-nine years of age, yet, conſidering his labours, it is rather a matter of wonder, that he lived ſo long, than that he died ſo ſoon. He publiſhed a great number of works; didactical, polemical, practical, hiſtorical, and oratorical. He underſtood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, Engliſh, French, Italian, and ſome little of Arabic and Spaniſh. He married at Utrecht in 1650, and left two ſons.

HOPKINS (EZEKIEL), a learned and worthy prelate, experienced a fate extremely ſingular. He was born at Sandford in Devonſhire, where his father was curate; became choriſter of Magdalen-College, Oxford, in 1649, at the age of about ſixteen; uſher of the ſchool adjoining, when B. A. chaplain of the college when M. A. and would have been fellow, had his country qualified him. All this time he lived and was educated under Preſbyterian and Independent diſcipline; and about the time of the Reſtoration became aſſiſtant to Dr. Spurſtow of Hackney. He was afterwards elected preacher at one of the city churches; but the biſhop of London refuſed to admit him, as he was a popular preacher among the Fanatics. He then obtained St. Mary's-Church at Exeter, was countenanced by biſhop Ward, and much admired for the comelineſs of his perſon and elegance of preaching. The lord Robartes in particular (afterwards earl of Truro) was ſo pleaſed with him, that he gave him his daughter Araminta in marriage, took him chaplain to Ireland in 1669, gave him the deanery of Raphoe, and recommended him ſo effectually to his ſucceſſor lord Berkeley, that he was conſecrated biſhop of Raphoe Oct. 27, 1671, and tranſlated to Londonderry in 1681. Driven thence by the forces under the earl of Tyrconnel in 1688, he retired to England, and was elected miniſter of Aldermanbury in Sept. 1689, where he died. June 19, 1690, he publiſhed five ſingle Sermons, afterwards incorporated in two volumes; "An Expoſition of the Ten Commandments, 1692," 4to. with his portrait; and "An Expoſition of the Lord's Prayer, 1691."

HOPKINS (CHARLES), ſon of the biſhop of Londonderry, was born at Exeter; but, his father being taken chaplain to Ireland, received the early part of his education at Trinity-College, Dublin; and afterwards was a ſtudent at Cambridge. On the rebellion in Ireland in 1688, he returned thither, and exerted his early valour in the cauſe of his country, religion, and liberty. When public tranquillity was reſtored, he came again into England, and fell into an acquaintance with gentlemen of the beſt wit, whoſe

whoſe age and genius were moſt agreeable to his own. In 1694 he publiſhed ſome "Epiſtolary Poems and Tranſlations," which may be ſeen in the "Select Collection;" and in 1695 he ſhewed his genius as a dramatic writer, by "Pyrrhus King of Egypt," a tragedy, to which Congreve wrote the epilogue. He publiſhed that year "The Hiſtory of Love," a connexion of ſelect fables from "Ovid's Metamorphoſes, 1635;" which, by the ſweetneſs of his numbers and eaſineſs of his thoughts, procured him conſiderable reputation. He afterwards publiſhed the "Art of Love," which added to his fame; beſides many other fugitive pieces. Mr. Hopkins was alſo the author of two other tragedies; "Boadicea Queen of Britain, 1697;" and "Friendſhip improved, or the Female Warrior," with a humourous prologue, comparing a poet to a merchant, a compariſon which will hold in moſt particulars except that of accumulating wealth. He died in 1699.

HOPKINS (JOHN), another ſon of the good biſhop of Londonderry, and born Jan. 1, 1675. Like his elder brother, his poetry was principally on ſubjects of Love: like him too, his proſpects in life appear to have terminated unfortunately. He publiſhed, in 1698, "The Triumphs of Peace, or the Glories of Naſſau;" alſo, "The Victory of Death; or the Fall of Beauty;" 8vo. But the principal performance of J. Hopkins was "Amaſia, or the Works of the Muſes, a collection of poems in three volumes, 1700."

HORAPOLLO, or HORUS APOLLO, a grammarian, according to Suidas, of Panoplus in Egypt, who taught firſt at Alexandria, and then at Conſtantinople, under the reign of Theodoſius. There are extant under his name two books "concerning the Hieroglyphics of the Egyptians," which Aldus firſt publiſhed in Greek in 1505, folio.

HORATIUS (QUINTUS-FLACCUS) an ancient Roman poet, who flouriſhed in the age of Auguſtus, was born at Venuſium, a town of Apulia, or of Lucania; for he himſelf does not determine which. His birth-day fell on Dec. 8, U. C. 689, when L. Cotta and L. Manlius Torquatus were conſuls; and about ſixty-five years before Chriſt. He ſtayed in the place of his birth till he was ten years old, and was then removed to Rome: for though his father was no more than the ſon of a freedman and a tax-gatherer, and not very learned, yet being a man of good ſenſe, he knew the neceſſity of inſtructing his ſon by ſomething more than bare precept. He removed him to Rome, therefore, for the opportunity of ſetting before him the examples of all ſorts of perſons, and ſhewing him what behaviour he ſhould imitate, and what he ſhould avoid: ſpurring him on all the while to this imitation,

tation, by pointing out the good effects of virtue, and the ill effects of vice. Mean time, Horace did not want the beſt maſters that Rome could afford; and when he was about eighteen, was ſent to Athens, where he completed what his father had ſo well begun, and acquired all the accompliſhments that polite learning and a liberal education could give him.

Brutus about this time going to Macedonia, as he paſſed through Athens, took ſeveral young gentlemen to the army with him; and Horace, now grown up, and qualified to ſet out into the world, among the reſt. Brutus made him a tribune; though he had no courage, as appears by his flight. However, though running away might poſſibly ſave his life, it could not ſecure his fortune, which he forfeited; for, being on the weaker ſide, it became with thoſe of others a prey to the conqueror. Thus reduced to want, he applied himſelf to poetry, in which he ſucceeded ſo well, that he ſoon made himſelf known to ſome of the greateſt men in Rome. Virgil, grew ſo fond of him, that he became a ſuitor for him to Auguſtus, and got his eſtate to be reſtored. Auguſtus was highly taken with his great merit and addreſs, admitted him to a cloſe familiarity with him in his private hours, and afterwards made him no ſmall offers of preferment. The poet had the greatneſs of mind to refuſe them all; and the prince was generous enough not to be offended at his freedom in ſo doing.

He preferred a love for retirement, and at laſt reſolved upon it for good and all. For ſome years he uſed only to be at Rome in the ſpring, ſpending the ſummer in the country, and the winter at Tarentum. In his retirement he gave himſelf ſo entirely up to eaſe, that he could not be prevailed on to undertake any great work, though he was ſtrongly ſolicited to it: nevertheleſs, his gratitude to Auguſtus called upon him ſometimes to ſing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Druſus.

He died Nov. 17, in the year of Rome 746, and about eight years before Chriſt. He was buried near Mæcenas's tomb, and declared in his laſt words Auguſtus his heir; the violence of his diſtemper being ſuch, that he was not able to ſign his will. In his perſon, he was very ſhort and corpulent. He was grey-haired about forty; ſubject to ſore eyes, which made him uſe very little exerciſe; and of a conſtitution probably not the beſt, by its being unable to ſupport him to a more advanced age, though he ſeems to have managed it with very great care.

HORNE (GEORGE), Lord-Biſhop of Norwich, was deſcended from an ancient and reſpectable family in Kent, being ſon of the Rev. Samuel Horne, rector of Otham, in that county, 1768, who died in 1769, aged 75, and was ſucceeded by his ſon William. The biſhop was admitted at Magdalen-College, Oxford, where he proceeded

proceeded M. A. 1752, B. D. 1786, and D. D. 1787. In 1768 he was choſen preſident of his college, and married Miſs Burton, of Hatton-Garden. He was vice-chancellor of the univerſity in 1776, and continued ſo four years. In 1781 he was made dean of Canterbury; and, on the tranſlation of Dr. Bagot to St. Aſaph in 1789, biſhop of Norwich. In his early years he was under the care of his excellent father, a gentleman of good learning, ſound principles, and a retired Chriſtian life. At the univerſity he preferred ſuch ſtudies as ſoon made him eminent in the knowledge of the Scriptures, affectionate to the Church of England, and ſuperior to thoſe allurements of the world by which ſo many are drawn away. For theſe three purpoſes, though his attention was turned to every thing valuable in religion and literature; three ſeveral authors were known to be his favourites. He had an elegant taſte in Greek, Latin, and Engliſh poetry; and many verſes of a ſweet ſtrain were occaſionally compoſed by him. Few men there have been in whom depth of learning, brightneſs of imagination, ſanctity of manners, and ſweetneſs of temper, were ſo united. With his diſcourſes from the pulpit, his hearers, whether of the city, the univerſity, or the country pariſh, were edified and delighted. Two volumes of which were publiſhed. His commentary on the Pſalms will continue to be a companion to the cloſet till the devotion of earth ſhall end in the hallelujahs of heaven. When he had patiently ſuffered under ſuch infirmities as did not ſeem due to his years, he died on the 17th of January 1792, in the 62d year of his age. His faculties continued with him till the laſt.

HORNECK (Dr. ANTHONY), an Engliſh divine, was born at Baccharack, a town in the Lower Palatinate, in 1641. His father was recorder or ſecretary of that town, a ſtrict Proteſtant; and the doctor was brought up in the ſame manner. He was deſigned for the holy miniſtry from his birth, and firſt ſent to Heidelberg, where he ſtudied divinity under Spanheim, afterwards profeſſor at Leyden. When he was nineteen, he came over to England, and was entered of Queen's-College in Oxford, Dec. 1663: of which, by the intereſt of Barlow, then provoſt of that college, and afterwards biſhop of Lincoln, he was made chaplain ſoon after his admiſſion. He was incorporated M. A. from the univerſity of Wittenburg, Dec. 1663; and not long after made vicar of Allhallows in Oxford, which is in the gift of Lincoln-College. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality of tutor to his ſon lord Torrington. The duke preſented him to the rectory of Doulton in Devonſhire, and alſo procured him a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to ſee his friends, where he was mightily admired as a preacher, and was entertained with great reſpect at the court of the elector palatine.

At his return in 1671, he was choſen preacher in the Savoy, where he continued to officiate till he died. This however was but a poor maintenance, the ſalary being ſmall as well as precarious, and he continued in mean circumſtances for ſome years after the Revolution; till, the lord admiral Ruſſel, afterwards earl of Orford, concerned himſelf in his behalf. He, before he went to ſea, waited on the queen to take leave; and when he was with her, begged of her, that ſhe "would be pleaſed to beſtow ſome preferment on Dr. Horneck." The queen told him, "that ſhe could not at preſent think of any way of preferring the doctor;" and with this anſwer the admiral was diſmiſſed. Some time after, the queen related what had paſſed on this affair to archbiſhop Tillotſon; and added withal, that ſhe "was concerned leſt the admiral ſhould think her too unconcerned on the doctor's behalf." Conſulting with him therefore what was to be done, Tillotſon adviſed her to promiſe him the next prebend of Weſtminſter that ſhould happen to become void. This the queen did, and lived to make good her word in 1693. In 1681, he had commenced D. D. at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend of Exeter lying at a great diſtance from him, he reſigned it; and, Sept. 1694, was admitted to a prebend in the church of Wells, to which he was preſented by Kidder, biſhop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, ſince he died ſo ſoon after as Jan. 1696, and in his fifty-ſixth year. His body being opened, it appeared at once what was the cauſe of his death. Both his ureters were ſtopped, as a bottle with a cork, with a ſtone that entered the top of the ureter with a ſharp end; the upper part of which was thick, and much too big to enter any further. The other was ſtopped alſo with ſtones of much leſs firmneſs and conſiſtence. He was interred in Weſtminſter-Abbey, where a monument, with an handſome inſcription upon it, was erected to his memory.

He was the author of ſermons, and many works of the religious kind; but beſides theſe, he tranſlated out of High Dutch into Engliſh, "A wonderful Story or Narrative of certain Swediſh Writers." He tranſlated likewiſe from the French into Engliſh, "An Antidote againſt a careleſs Indifferency in Matters of Religion; in Oppoſition to thoſe who believe that all Religions are alike, and that it imports not what Men profeſs." This was printed at London in 1693, with an introduction written by himſelf. He collected and publiſhed "Some Diſcourſes, Sermons, and Remains of Mr. Joſeph Glanvil," in 1681. He wrote likewiſe, in conjuction with Dr. Gilbert Burnet, "The laſt Confeſſion, Prayers, and Meditations of Lieutenant John Stern, delivered by him on the Cart, immediately before his Execution, to Dr. Burnet." This was publiſhed at London, in folio, in 1682.

HORNIUS (GEORGE), profeſſor of hiſtory at Leyden, was born in the Palatinate, and died at Leyden in 1670. He was a little maniacal towards the end of his life; which diſorder was ſuppoſed to be occaſioned by the loſs of 6000 florins, he had intruſted with an alchemiſt at the Hague. His works are, 1. "Hiſtoria Eccleſiaſtica ad ann. 1666." This has been well eſteemed. 2. "De Originibus Americanis, 1652," 8vo. 3. "Geographia Vetus & Nova." 4. "Orbis Politicus." He was a man of vaſt reading, rather than great parts.

HORROX (JEREMIAH), an Engliſh aſtronomer, and memorable for being the firſt, from the beginning of the world, who had obſerved the paſſage of Venus over the Sun's diſk, was born at Toxteth in Lancaſhire, about 1619. From a ſchool in the country, where he acquired grammar-learning, he was ſent to Emanuel-College in Cambridge, and ſpent ſome time there in academical ſtudies. About 1633, he began in good earneſt to ſtudy aſtronomy: but living at that time with his father at Toxteth, in very moderate circumſtances, and being deſtitute of books and other aſſiſtances for the proſecution of this ſtudy, he could not make any conſiderable progreſs in it. He ſpent ſome of his firſt years in the writings of Langſbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent aſtronomers. In 1636, he contracted an acquaintance with Mr. William Crabtree, of Broughton near Mancheſter, and was engaged in the ſame ſtudies; but living at a conſiderable diſtance from each other, they could have little correſpondence but by letters. Theſe, however, they frequently exchanged, communicating their obſervations to one another; and they ſometimes conſulted Mr. Samuel Foſter, profeſſor of aſtronomy at Greſham-College in London. Horrox, having now obtained a companion in his ſtudies, aſſumed new ſpirits, and was purſuing his ſtudies with great vigour and ſucceſs, when he was cut off by a ſudden death, Jan. 3, 1640-1. He left behind him ſome writings, which ſhew how great a loſs the world had of him.

HORSTIUS (JAMES), an eminent phyſician, was born at Torgau in 1537; and took the degree of M. D. in the univerſity of Francfort on the Oder, in 1562. He was offered the place of public phyſician in ſeveral places; and he exerciſed it ſucceſſively at Sagan and Suidnitz in Sileſia, and at Iglaw in Moravia, till 1580, when he was made phyſician in ordinary to the archduke of Auſtria: and four years after, quiting that place, he was promoted to the phyſic profeſſorſhip in the univerſity of Helmſtadt. He acquitted himſelf worthily in his functions, and publiſhed ſome books, which kept up the reputation he had already acquired.

It

It muſt not be diſſembled, that he publiſhed a "Diſſertation upon the Golden Tooth of a Child in Seleſia;" concerning which he ſuffered himſelf to be monſtrouſly impoſed upon. This golden tooth was a thorough impoſture, contrived for the ſake of getting money; and Vandale has related, how the cheat was diſcovered. Horſtius, in the mean time, took it for a great prodigy, which ought to be a comfort to thoſe Chriſtians, who were oppreſſed by the Turks; as certainly foreboding the downfall of the Ottoman empire. He was not, however, the only one who made himſelf ridiculous by writing about this golden tooth; others did the ſame: and they may ſerve as a leſſon of caution to the curious inquirers into nature, to make themſelves ſure of the real exiſtence of things, before they attempt to explain their cauſes. Horſtius's diſſertation was publiſhed at Leipſic in 1595, 8vo. with another piece of his writing, "De Noctambulis," or "Concerning thoſe who walk in their ſleep."

He died ſomewhere about 1600. He married his firſt wife in 1562, by whom he had ten children; and loſing her in 1585, he married a ſecond two years after.

HORSTIUS (Gregory), nephew of the preceding, gained ſuch a reputation in the practice of phyſic, that he was uſually called the Æſculapius of Germany. He was born at Torgau in 1578, admitted M. A. at Wittenburg in 1601, and M. D. at Baſil in 1606. He was phyſic-profeſſor in ſeveral places, and at laſt, in 1622, accepted the place of firſt phyſician to the city of Ulm, which he held as long as he lived. He married a wife in 1615, and loſt her in 1634. He married a ſecond in June 1635, and died of the gout in Auguſt 1636. He publiſhed many books, ſome upon uſeful, ſome upon curious ſubjects, which have been much eſteemed. Beſides two daughters, he left four ſons by his firſt wife; three of whom were phyſicians, the other an apothecary. Two of the phyſicians, John-Daniel and Gregory, publiſhed books.

HOSPINIAN (Rodolphus), a learned Swiſs writer, who has done prodigious ſervice to the Proteſtant cauſe, was born at Altorf, near Zurich, where his father was miniſter, in 1547. He began his ſtudies at Zurich, under the direction of Wolfius, his uncle by his mother's ſide; and made a vaſt progreſs. Loſing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in 1565, in order to viſit the other univerſities; and he ſpent ſome time in Marpurg and Heidleburg. He was afterwards recalled, and received into the miniſtry in 1568, and the year after married a wife, by whom he had fourteen children: nevertheleſs, when ſhe died in 1672, he married a ſecond. He had better luck in this reſpect, than falls

to the ſhare of moſt men; for they were both good women, and made him very happy. In 1569, he obtained the freedom of the city; and was made proviſor of the Abbey-School in 1571. Though his ſchool and his cure engroſſed ſo much of his time, he had yet the courage to undertake a noble work of vaſt extent: and that was, "An Hiſtory of the Errors of Popery." What he publiſhed on the Euchariſt, and another work, entitled, "Concordia Diſcors, &c." printed in 1607, exaſperated the Lutherans in a high degree; and they wrote againſt him very abuſively. He did not publiſh any anſwer, though he had almoſt finiſhed one, but turned his arms againſt the Jeſuits; and publiſhed "Hiſtoria Jeſuitica, &c. 1619," folio. He was appointed archdeacon of Caroline-Church in 1588; and, in 1594, miniſter of the Abbey-Church. He was deprived of his ſight for near a year by a cataract, yet he continued to preach as uſual, and was happily couched in 1613. In 1623, being ſeventy-ſix years of age, he grew childiſh; and ſo continued till his death, which happened in 1626.

HOSPITAL (WILLIAM-FRANCIS-ANTONY, marquis of), a great mathematician of France, was born of an ancient family in 1661. He was a geometrician almoſt from his infancy; for one day being at the duke of Rohan's, where ſome able mathematicians were ſpeaking of a problem of Paſchal's, which appeared to them extremely difficult, he ventured to ſay, that he believed he could ſolve it. They were amazed at ſuch unpardonable preſumption in a boy of 15, for he was then no more; nevertheleſs, in a few days he ſent them the ſolution. He entered early into the army, yet always preſerved his love for the mathematics, and ſtudied them even in his tent; whither he uſed to retire, it is ſaid, not only to ſtudy, but alſo to conceal his application to ſtudy: for in thoſe days, to be too knowing in the ſciences was thought to derogate from nobility; and a ſoldier of quality, to preſerve his dignity, was in ſome meaſure obliged to hide his attainments of this kind. Hoſpital did this very well, and was never ſuſpected of being a great mathematician. He was a captain of horſe; but, being extremely ſhort-ſighted, and expoſed on that account to perpetual inconveniences and errors, he at length quitted the army, and applied himſelf entirely to his favourite amuſement. His abilities and knowledge were no longer a ſecret; and at the age of 32 he gave a public ſolution of problems, drawn from the deepeſt geometry, which had been propoſed to mathematicians in the Acts of Leipſic. In 1693, he was received an honorary member of the academy of the ſciences at Paris; and he publiſhed a work upon Sir Iſaac Newton's calculations, entitled, "L'Analyſe des infinimens petits." He was the firſt in France, who wrote upon this ſubject; and on this account was regarded almoſt as a prodigy. He engaged afterwards

wards in another work of the mathematical kind, in which he included "Les Sections coniques, les Lieux geometriques, la Conſtruction des Equations," and "Une Theorie des Courbes mechaniques:" but a little before he had finiſhed it, he was ſeized with a fever, of which he died Feb. 2, 1704, aged 43. It was publiſhed after his death. He is repreſented as having been a very worthy, honeſt, good kind of man.

HOTMAN (FRANCIS), in Latin Hotomanus, a learned French civilian, was born in 1524, at Paris, where his family, originally of Breſlau in Sileſia, had flouriſhed for ſome time. He made ſo rapid a progreſs in the Belles Lettres, that at the age of 15 he was ſent to Orleans to ſtudy the civil law, and in three years received doctor in that faculty. His father, a counſellor in parliament, had already deſigned him for that employment; and therefore ſent for him home, and placed him at the bar. But Hotman was ſoon diſpleaſed with the chicanery of the court, and applied himſelf vigorouſly to the ſtudy of the Roman law and polite literature. At the age of 23, he was choſen to read public lectures in the ſchools of Paris: but, reliſhing the opinions of Luther, on account of which many perſons were put to death in France, and finding he could not profeſs them at Paris, he went to Lyons the year after; that is, in 1548. Having now nothing to expect from his father, who was greatly irritated at the change of his religion, he left France, and retired to Geneva; where he lived ſome time in Calvin's houſe. From hence he went to Lauſanne, where the magiſtrates of Bern gave him the place of profeſſor of polite literature. He publiſhed there ſome books, which however, young as he was, were not his firſt publications; and married a French gentlewoman, who had retired thither on account of religion. His merit was ſo univerſally known, that the magiſtrates of Straſburg offered him a profeſſorſhip of civil law; which he accepted, and held to 1561. Mean time, while he was diſcharging the functions of this place, he received invitations from the duke of Pruſſia, the landgrave of Heſſe, the dukes of Saxony, and even from our queen Elizabeth; but did not accept them. He did not refuſe however to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to deſire aſſiſtance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. Upon his return to Straſburg, he was prevailed upon to go and teach civil law at Valence; which he did with ſuch ſucceſs, that he raiſed the reputation of that univerſity. Three years after he went to be profeſſor at Bourges, at the invitation of Margaret of France, ſiſter of Henry II. but he left that city in about five months, and retired to Orleans to the heads of the party, who made great uſe of his advice. The peace made a month after, did not prevent him from apprehending the return of the ſtorm: upon which account

count he retired to Sancerre, and there wrote an excellent book, "De Conſolatione," which his ſon publiſhed after his death. He returned afterwards to his profeſſorſhip at Bourges, where he was very near being killed in the maſſacre of 1572: but luckily eſcaping, he left France, with a full reſolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Baſil, and taught civil law there. He was ſo pleaſed with this ſituation, that he refuſed great offers from the prince of Orange and the States-General, who would have drawn him to Leyden. The plague obliging him to leave Baſil, he retired to Montbeliard, where he loſt his wife; and went afterwards to live with her ſiſters at Geneva. He returned once more to Baſil, and there died in 1590, of a dropſy, which had kept him conſtantly in a ſtate of indiſpoſition for ſix years before. During this, he reviſed and digeſted his works for a new edition; and they were publiſhed at Geneva in 1599, in 3 vols. fol. with his life prefixed, by Neveletus Doſchius.

HOTTINGER (JOHN-HENRY), a very learned writer, and famous for his ſkill in the Oriental languages, was born at Zurich in Switzerland in 1620. He had a particular turn for languages; and the progreſs he made in his firſt ſtudies gave ſuch promiſing hopes, that it was reſolved he ſhould be ſent to ſtudy in foreign countries, at the public expence. He began his travels in 1638, and went to Geneva, where he ſtudied two months under Fr. Spanheim. Then he went into France, and from thence to Holland; and fixed at Groningen, where he ſtudied divinity under Gomarus and Alting, and Arabic under Paſor. He intended to have ſtayed here; but, being very deſirous of improving himſelf in the Oriental tongues, he went in 1639 to Leyden, to be tutor there to the children of Golius, who was the beſt ſkilled in thoſe languages of any man in the world. He improved greatly by the inſtructions of Golius, who communicated all he could to him, and alſo by the aſſiſtance of a Turk, who happened to be at Leyden, in the ſtudy of the Arabic. Beſides theſe advantages, Golius had a fine collection of Arabic books and MSS. which Hottinger was ſuffered to copy what he pleaſed from, during the 14 months he ſtayed at Leyden. In 1641, he was offered, at the recommendation of Golius, the place of chaplain to the ambaſſador of the States-General to Conſtantinople; and he would gladly have attended him, as ſuch a journey would have co-operated wonderfully with his grand deſign of perfecting himſelf in the Eaſtern languages: but the magiſtrates of Zurich did not conſent to it: they choſe rather to re-call him, in order to employ him for the glory and advantage of their public ſchools. They permitted him, however, to viſit England firſt; and the inſtant he returned from that country, they appointed him profeſſor of eccleſiaſtical hiſtory; and a year after, in 1643, gave him two profeſſorſhips,

feſſorſhips, that of catechetical divinity, and that of the Oriental tongues.

He married at 22, and began to publiſh books at 24. New profeſſorſhips were beſtowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, deſirous to reſtore the credit of his univerſity of Heidelburg, obtained leave of the ſenate of Zurich, for Hottinger to come, on condition that he ſhould return at the end of three years: but before he ſet out for that city, he went to Baſil, and there took the degree of D. D. He arrived at Heidelburg the ſame year, and was graciouſly received in that city. Beſides the profeſſorſhip of divinity of the Old Teſtament, and the Oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the univerſity the year following, and wrote a book concerning the re-union of the Lutherans and Calviniſts; which he did to pleaſe the elector, who was pretty zealous in that affair: but party-animoſities, and that itch of diſputation ſo natural to mankind, rendered his performance of none effect. Hottinger accompanied this prince to the electoral diet of Francfort in 1658, and there had a conference with Job Ludolf. It is well known, that Ludolf had acquired a vaſt knowledge of Ethiopia: and he, in conjunction with Hottinger, concerted meaſures for ſending into Africa ſome perſons ſkilled in the Oriental tongues, who might make exact inquiries concerning the ſtate of the Chriſtian religion in that part of the world. He was not recalled to Zurich till 1661, his ſuperiors at the elector's earneſt requeſt having prolonged the term of years for which they lent him: and then he returned, honoured by the elector with the title of Eccleſiaſtical-Counſellor.

Many employments were immediately conferred on him: among the reſt, he was elected preſident of the commiſſioners who were to reviſe the German tranſlation of the Bible. A civil war breaking out in Switzerland in 1664, he was ſent into Holland on ſtate affairs. Many univerſities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a profeſſorſhip of divinity in 1667; but, not obtaining leave of his ſuperiors, he refuſed it. The Dutch were not diſheartened at this refuſal, but inſiſted that he ſhould be lent them: upon which the magiſtrates of Zurich conſented, in complaiſance to the States of Holland, who had intereſted themſelves in this affair. As he was preparing for this journey, he unfortunately loſt his life, June 5, 1667, in the river which paſſes through Zurich. He went into a boat, with his wife, three children, his brother in law, a friend, and a maid-ſervant, in order to go and let out upon leaſe an eſtate which he had two leagues from Zurich. The boat ſtriking againſt a pier, which lay under water, overſet; upon which Hottinger, his brother-in-law, and friend, eſcaped by ſwimming. But when they looked upon the women and children, and ſaw the danger they were in, they

they jumped back into the water: the event of which was, that Hottinger, his friend, and three children loſt their lives, while his wife, his brother-in-law, and ſervant maid were ſaved. His wife was the only daughter of Huldric, miniſter of Zurich, a man of very great learning, and brought him ſeveral children: for beſides the three who were drowned with him, and thoſe who died before, he left four ſons and two daughters. The number of his works was aſtoniſhing.

HOUGH (JOHN), biſhop of Worceſter, memorable for the noble ſtand he made when preſident of Magdalen-College in Oxford, againſt James II. was born in Middleſex in 1650. He was brought up at Birmingham in Warwickſhire, and thence removed to Magdalen-College, Oxford, in 1669; of which, in 1675, he was elected fellow. Upon the breaking out of the Popiſh plot in 1679, his chamber was ſearched on a ſuſpicion of his correſponding with one of that religion; but nothing was diſcovered againſt him; and, in 1681, being appointed domeſtic chaplain to the duke of Ormond, chancellor of the univerſity, but then lord lieutenant of Ireland, he croſſed the ſea, and waited upon his grace at Dublin. No vacancies, as we ſuppoſe, of any conſequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worceſter. April 1687, he was ſtatutably elected preſident of his college by a majority of the fellows, after they had rejected a mandamus from James II. in behalf of Anthony Farmer, M. A. of that houſe; but he was ſoon removed from his preſidentſhip by the eccleſiaſtical commiſſioners, and Parker biſhop of Oxford put in his place. However, when the prince of Orange declared his intention of coming to England, Magdalen-College was reſtored to its rights, and Hough reſtored to his preſidentſhip.

After the Revolution, he was nominated by king William, April 1690, to the biſhopric of Oxford; and tranſlated to the ſee of Lichfield and Coventry, Aug. 1699. On the death of Teniſon, in 1715, the archbiſhopric of Canterbury was offered to him, which he declined the acceptance of out of modeſty; but, upon the deceaſe of Lloyd, ſucceeded him in the ſee of Worceſter, Sept. 1717. He was a great benefactor wherever he came. He died March 8, 1743, having extended his age to the beginning of his 93d year, and almoſt to complete the 59d year of his epiſcopate.

HOULIERES (ANTOINETTA DE LA GARDE DES), of all the French ladies, who have ſtudied poetry, has ſucceeded the beſt; for her verſes ſtill continue to be more read, than any other of her ſex. She was born at Paris in 1638, had all the charms of her ſex, and wit enough to ſhine in the age of Lewis XIV. Her taſte for poetry was cultivated by the celebrated Henault, who is ſaid to

daughter and coheir of Humphrey Baſkerville, of Pantryllos in Herefordſhire, Eſq. widow and relict of Sir Edward Morgan, of Laternam, in Monmouthſhire, Bart. by whom he was father to the firſt lord Chedworth.

HOWELL (JAMES), an Engliſh writer, was the ſon of Thomas Howell, miniſter of Abernant in Caermarthenſhire, and born about 1596. He was ſent to the free-ſchool at Hereford, and entered of Jeſus-College, Oxford, in 1610: his elder brother, Thomas Howell, being fellow of that ſociety, afterwards king's chaplain, and nominated in 1644 to the ſee of Briſtol. Our author, having taken the degree of B. A. in 1613, left college, and removed to London; for, being a pure cadet, a true coſmopolite, not born to land, leaſe, houſe, or office, he had his fortune to make; and being withal not ſo much inclined to a ſedentary as an active life, this ſituation pleaſed him beſt, as moſt likely to anſwer his views. The firſt employ he got was that of ſteward to a glaſs-houſe in Broad-Street, which was procured for him by Sir Robert Manſel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a reſolution to ſend an agent abroad, who ſhould procure the beſt materials and workmen that could be got; and they pitched upon Howell, who, ſetting off in 1619, viſited ſeveral of the principal places in Holland, Flanders, France, Spain, and Italy. In Dec. 1621, he returned to London; having executed the purpoſe of his miſſion very well, and particularly having acquired a maſterly knowledge in the modern languages.

Soon after his return, he quitted his ſtewardſhip of the glaſs-houſe; and having experienced the pleaſures of travelling, laid his plan for more employments in this way. In 1622, he was ſent into Spain, to recover a rich Engliſh ſhip, ſeized on by the vice-roy of Sardinia for his maſter's uſe, on pretence of its having prohibited goods on board. In 1623, during his abſence abroad, he was choſen fellow of Jeſus-College in Oxford, upon the new foundation of Sir Eubule Thelwal: for he had taken care to cultivate his intereſt there all along. He returned to England in 1624; and was ſoon after appointed ſecretary to lord Scrope, afterwards earl of Sunderland, who was made lord preſident of the North. This poſt brought him to York: and while he reſided there, the corporation of Richmond, without any application from himſelf, and againſt ſeveral competitors, choſe him one of their repreſentatives in the parliament which began in 1627. In 1632, he went ſecretary to Robert, earl of Leiceſter, ambaſſador extraordinary from Charles I. to the court of Denmark, on occaſion of the death of the queen dowager, who was grandmother to that king: and here gave proofs of his oratorical talents, in ſeveral Latin ſpeeches before the king of Denmark and other princes of Germany. After

his return to England, his fortune proved more unſtable than ever: for, except an inconſiderable affair, on which he was diſpatched to Orleans in France by ſecretary Windebank in 1635, he was deſtitute of any employment for ſome years. At laſt, in 1639, he went to Ireland, and was received kindly by the lord-lieutenant, who had aforetime made him warm profeſſions of kindneſs. The lieutenant employed him as an aſſiſtant-clerk upon ſome buſineſs to Edinburgh, and afterwards to London: but all his riſing hopes were ruined in the unhappy fate which the earl of Strafford met with ſoon after. However, in 1640, he was diſpatched upon ſome buſineſs to France; and the ſame year was made clerk of the council: which poſt was the moſt fixed in point of reſidence, and the moſt permanent in its nature, of any he had ever enjoyed. But his royal maſter, having departed from his palace at Whitehall, was not able to ſecure his continuance long in it: for, in 1643, being come to London upon ſome buſineſs of his own, all his papers were ſeized by a committee of the parliament, his perſon ſecured, and in a few days after committed cloſe priſoner to the Fleet.

He had now nothing to truſt to but his pen: and he applied himſelf therefore wholly to write and tranſlate books. This work he managed ſo well, that it brought him in a comfortable ſubſiſtence, during his long ſtay in that priſon, where he was confined till ſome time after the king's death; and as he got nothing by his diſcharge from thence but his liberty, he was obliged to continue the ſame employment afterwards. His numerous productions, written rather out of neceſſity than choice, ſhew, however, a readineſs of wit, and an exuberant fancy. He died Nov. 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with an inſcription upon it; which was taken down when the church was repaired in 1683, and has not ſince been replaced.

The beſt of this author's works are, "Dodona's Grove, 1640." "The Vote," a poem, preſented to the king on New-Year's-Day in 1641. "Inſtructions for forraine Travell, &c. 1642," Theſe works were publiſhed before he was thrown into priſon. "Caſual Diſcourſes and Interlocutions between Patricius and Peregrin, touching the Diſtractions of the Times." "Mercurius Hibernicus, 1644." "Parables reflecting on the Times, 1644." "England's Tears for the preſent Wars, &c. 1644." "Pre-eminence and Pedigree of Parliaments, 1644." "Vindication of ſome Paſſages reflecting upon him in Mr. Prynne's Book, called The Popiſh Royal Favourite, 1644." "Epiſtolæ Ho-Elianæ:" "Familiar Letters, Domeſtic and Foreign, divided into ſundry Sections, partly hiſtorical, partly political, and partly philoſophical, 1645." &c. &c. Beſides a numerous collection of works, he tranſlated ſeveral things from foreign languages.

HURATE (JOHN), a native of France, though he uſually paſſes for a Spaniard, who lived in the ſixteenth century. We know nothing more of him, than that he gained great fame by a work he publiſhed in the Spaniſh tongue, upon a very curious and intereſting ſubject. This book has been tranſlated into ſeveral languages, and borne ſeveral impreſſions.

HUDSON (Captain HENRY), an eminent Engliſh navigator, who flouriſhed in high fame in the beginning of the laſt century. Where he was born and educated, we have no certain account; as we have not of any private circumſtances of his life. The cuſtom of diſcovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whoſe reign it had been zealouſly purſued, Hudſon, among others, attempted to find out a paſſage by the north to Japan and China. His firſt voyage was in 1607, at the charge of ſome London merchants; and his firſt attempt was for the north-eaſt paſſage to the Indies. He departed therefore on the firſt of May; and after various adventures through icy ſeas and regions intenſely cold, returned to England, and arrived in the Thames, Sept. 15. The year following he undertook a ſecond voyage for diſcovering the ſame paſſage, and accordingly ſet ſail with fifteen perſons only, April 22; but not ſucceeding, returned homewards, and arrived at Graveſend, Aug. 26.

Not diſheartened by two former unſucceſsful voyages, he undertook again, in 1609, a third voyage to the ſame parts for further diſcoveries; and was fitted out by the Dutch Eaſt-India-Company. He ſailed from Amſterdam, with twenty men, Engliſh and Dutch, March 25; and April 25, doubled the north cape of Finmark in Norway. He kept going along the coaſt of Lapland towards Nova Zembla, but found the ſea ſo full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coaſt of New France, on July 18. He ſailed from place to place, without any hopes of ſucceeding in their grand ſcheme; and the ſhip's crew diſagreeing, and being in danger of mutinying, he purſued his way homewards, and arrived Nov. 7, at Dartmouth in Devonſhire: of which he gave advice to his directors in Holland, ſending them alſo a journal of his voyage. In 1610, he was again fitted out by ſome gentlemen, with a commiſſion to try, if through any of thoſe American inlets, which captain Davis ſaw but durſt not enter, on the weſtern ſide of Davis's Streights, any paſſage might be found to the South-Sea. They ſailed from St. Catharine's on April 17, and June 4, came within ſight of Greenland. The 9th they were off Forbiſher's Streights, and the 15th came in ſight of Cape Deſolation. Thence they proceeded north-weſtward, among great quantities of ice, until they came to the mouth of the ſtreights that bear Hudſon's name. They advanced in thoſe ſtreights weſterly, as the land and

ice would permit, till they got into the bay, which has ever ſince been called by the bold diſcoverer's name, "Hudſon's-Bay." He gave names to places as he went along; and called the country itſelf "Nova Britannia," or New Britain. He ſailed above 100 leagues ſouth into this bay, being confident that he had found the deſired paſſage: but perceiving at laſt that it was only a bay, he reſolved to winter in the moſt ſouthern point of it, with an intention of purſuing his diſcoveries the following ſpring. He was ſo bent upon this, that he did not conſider how unprovided he was with neceſſaries to ſupport himſelf during a ſevere winter in that deſolate place: however, Nov. 3, they drew their ſhip into a ſmall creek, where they would all infallibly have periſhed, if they had not been unexpectedly and providentially ſupplied with uncommon flights of white fowl, which ſerved them for proviſion. In the ſpring, when the ice began to waſte, Hudſon, in order to complete his diſcovery, made ſeveral efforts of various kinds: but, notwithſtanding all his endeavours, he found himſelf neceſſitated to abandon his enterprize, and to make the beſt of his way home; and therefore diſtributed to his men with tears in his eyes all the bread he had left, which was only a pound to each: though it is ſaid other proviſions were afterwards found in the ſhip. In his deſpair and uneaſineſs, he had let fall ſome threatening words, of ſetting ſome of his men on ſhore: upon which a few of the ſturdieſt, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and expoſed him in his own ſhallop at the weſt end of the ſtreights, with his own ſon John Hudſon, and ſeven of the moſt ſick and infirm of his men. There they turned them adrift, and it is ſuppoſed they all periſhed, being never heard of more. The crew proceeded with the ſhip to England; but going on ſhore near the ſtreight's mouth, four of them were killed by the ſavages. The reſt, after enduring the greateſt hardſhips, and ready to die for want, arrived at Plymouth, Sept. 1611.

HUDSON (Dr. JOHN), a learned Engliſh critic, was born at Widehope near Cockermouth in Cumberland, in 1662; and, after having been educated in grammar and claſſical learning, was entered, in 1676, of Queen's-College, Oxford. Soon after he had taken the degree of M. A. he removed to Univerſity-College, of which he was choſen fellow in March 1686, and became a moſt conſiderable and eſteemed tutor. He alſo diſtinguiſhed himſelf by ſeveral valuable editions of Greek and Latin authors, which he afterwards publiſhed. April 1701, on the reſignation of Dr. Thomas Hyde, he was elected head-keeper of the Bodleian-Library; and, June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowſhip till June 1711, when, according to the ſtatutes

ſtatutes of his college, he would have been obliged to have reſigned it; but he had juſt before diſqualified himſelf for holding it any longer, by marrying Margaret, daughter of Sir Robert Harriſon, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-Hall by the Chancellor of the Univerſity, through the intereſt of Dr. Radcliffe: and it is ſaid, that to Hudſon's intereſt with this Phyſician, the Univerſity of Oxford is obliged for the moſt ample benefactions ſhe afterwards received from him. Hudſon's ſtudious and ſedentary way of life brought him at length into an ill habit of body, which, turning to a dropſy, kept him about a year in a very languiſhing condition; and then he died, Nov. 27, 1719, leaving one daughter, and a widow.

His publications were: 1. "Introductio ad Chronographiam: 1691," 8vo. 2. "Velleius Paterculus, cum variis lectionibus & notis & indice, 1693," 8vo. 3. "Thucydides, 1696, folio. 4. "Geographiæ Veteris Scriptores Græci Minores, 8vo. 1698," 5. "Dionyſii Halicarnaſſenſis opera omnia, 1704," 2 vol. folio. 6. "Dionyſius Longinus, 1710," 4to. and 1718, 8vo. 7. "Moeris Atticiſta de vocibus Atticis & Hellenicis. Gregorius Martinus de Græcarum literarum pronunciatione, 1712," 8vo. 8. "Fabulæ Æſopicæ." Greek and Latin, 1718, 8vo. 9. "Flavii Joſephi Opera," he had juſt finiſhed, but did not live to publiſh.

HUET (Peter Daniel), biſhop of Avranches in France, a very great as well as polite ſcholar, was born of a good family at Caen in Normandy, Feb. 8, 1630. His parents dying when he was ſcarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his own invincible and ſeemingly innate love of letters made him amends for all diſadvantages; and he finiſhed his ſtudies in the Belles Lettres before he was 13 years of age. In the proſecution of his philoſophical ſtudies, he happened upon an excellent profeſſor, father Mambrun, a Jeſuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went further in it than his tutor deſired; and contracted ſuch a reliſh for it, that he ſlighted in a manner all his other ſtudies. He went through every branch of mathematics, and maintained public theſes at Caen, a thing never before done in that city. Having paſſed through his claſſes, it was his buſineſs to ſtudy the law, and to take his degrees in it; but two books, that were then publiſhed, drew him off from this purſuit. Theſe were, "The Principles of Des Cartes," and "Bochart's Sacred Geography." He was a great admirer of Des Cartes, and adhered to his philoſophy for many years; but afterwards ſaw the falſeneſs and vanity of it, and wrote againſt it alſo. "A leſſon of caution this," ſays his elogiſt, "to all, to embrace no ſyſtem whatever, till they have carefully examined the principles on which it is built: ſince even

even the wiſeſt and moſt diſcerning men are through ſuch raſhneſs or inadvertency liable to be deceived." Bochart's geography made a vaſt impreſſion upon him, as well on account of the immenſe erudition with which it abounded, as by the preſence of its author, who was miniſter of the Proteſtant church at Caen. This book was full of Greek and Hebrew learning, and inſpired Huet with an ardent deſire of maſtering thoſe languages; who, to forward his way to them, contracted a friendſhip with Bochart, and put himſelf under his directions.

At the age of 20 years and one day, he was delivered by the cuſtom of Normandy from the tuition of his guardians: and ſoon after took a journey to Paris, not ſo much out of curioſity to ſee that place, as for the ſake of purchaſing books, and making himſelf acquainted with the learned men of the times. He ſoon became known to Sirmond, Petavius, Vavaſſor, Naude, and, in ſhort, to almoſt all the ſcholars in France. About two years after, he had alſo an opportunity of introducing himſelf to the learned in Holland: for Chriſtina of Sweden having invited Bochart to her court, Huet accompanied him, and they ſet out in April 1652. He ſaw Salmaſius at Leyden, and Iſaac Voſſius at Amſterdam. He often viſited the queen, who would have engaged him in her ſervice; but Bochart not having been very graciouſly received, through the intrigues of Bourdel another phyſician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a ſtay of three months returned to France. The chief fruits of his journey was a copy of a manuſcript of Origen's "Commentaries upon St. Matthew," which he tranſcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he paſſed. Upon his return to his own country, he reſumed his ſtudies with more vigour than ever, in order to publiſh his manuſcript of Origen. While he was employed in tranſlating this work, he was led to conſider the rules to be obſerved in tranſlations, as well as the different manners of the moſt celebrated tranſlators. This gave occaſion to his firſt performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Caſaubon, Fronto Ducæus, and Thuanus. This book was firſt printed in a thin 4to. but afterwards in 12mo. and 8vo. In 1668, were publiſhed at Roan, in 2 vols. folio, his "Origenis Commentaria, &c." The ſixteen years interval, between his return from Sweden and the publication of this work, was ſpent entirely in ſtudy, excepting a month or two every year, when he went to Paris: during which time he gave the public a ſpecimen of his ſkill in polite literature, in an elegant collection of poems, entitled, "Carmina Latina & Græca;" which were publiſhed at Utrecht in 1664, and afterwards enlarged in ſeveral ſucceſſive editions. While he was employed upon his

"Commentaries

"Commentaries of Origen," he had the misfortune to quarrel with his friend and maſter Bochart; who deſiring one day a ſight of his manuſcript, for the ſake of conſulting ſome paſſages about the Euchariſt, which had been greatly controverted between Papiſts and Proteſtants, diſcovered an hiatus or defect, which ſeemed to determine the ſenſe in favour of the Papiſts, and reproached Huet with being the contriver of it. Huet at firſt thought that it was a defect in the original MS. but upon conſulting another very ancient MS. in the king's library at Paris, he found that he had omitted ſome words in the hurry of tranſcribing, and that the miſtake was his own. Bochart, ſtill ſuppoſing that this was a kind of pious fraud in Huet, to ſupport the doctrine of the church of Rome in regard to the Euchariſt, alarmed the Proteſtants every where, as if Origen's "Commentaries" were going to be very unfairly publiſhed; and by that means diſſolved the friendſhip which had long ſubſiſted between Huet and himſelf.

In 1659, Huet was invited to Rome by Chriſtina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had met with from her majeſty, after as warm an invitation, he refuſed to go. Thoſe, ſays Olivet, who judge of actions by events, will ſuppoſe him to have acted very wiſely in continuing in France; for ten years after, when Bouſſet was appointed by the king preceptor to the Dauphin, Huet was choſen for his colleague, with the title of ſub-preceptor, which honour had ſome time been deſigned him by de Montauſier, the Dauphin's governor. He went to court in 1670, and ſtayed there till 1680, when the Dauphin was married. Though his employment muſt needs take up a conſiderable part of his time, yet he found enough to complete his "Demonſtratio Evangelica," which, as great and laborious a work as it may ſeem, was begun and ended amidſt the embarraſſments of a court. It was publiſhed at Paris, in 1679, folio. We muſt not forget the ſervice which Huet at this time did the republic of letters, by promoting the editions of the claſſics "in uſum Delphini:" for though the firſt idea of the commentaries for the uſe of the Dauphin was ſtarted by the duke de Montauſier, yet it was Huet who formed the plan, and directed the execution of it, as far as the capacity of the perſons employed in that work would permit. He was alſo choſen a member of the French academy; and his Speech pronounced on the occaſion before that illuſtrious body, was publiſhed at Paris in 1674.

While he was employed in compoſing his "Demonſtratio Evangelica," the ſentiments of piety, which he had from his earlieſt youth, moved him to enter into orders, which he did at forty-ſix years of age. In 1678, he was preſented by the king to the abbey of Aunay in Normandy, which was ſo agreeable to him, that he retired there every ſummer, after he had left the court. In 1685, he was nominated to the biſhopric of Soiſſons; but before the bulls

for

for his inſtitution were expedited, the abbey de Sillery having been nominated to the ſee of Avranches, they exchanged biſhoprics with the conſent of the king; though, by reaſon of the differences between the court of France, and that of Rome, they could not be conſecrated till 1692. In 1689, he publiſhed his "Cenſura Philoſophiæ Carteſianæ." In 1690, he publiſhed in Caen, in 4to. his "Quæſtiones Aluetanæ de Concordia Rationis & Fidei." In 1699, he reſigned his biſhopric of Avranches, and was preſented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpoſe he improved the houſe and gardens belonging to the abbot. But ſeveral grievances and law-ſuits coming upon him, he removed to Paris; and lodged among the Jeſuits in the Maiſon Profeſſé, whom he had made heirs to his library, reſerving to himſelf the uſe of it while he lived. Here he ſpent the laſt twenty years of his life, dividing his time between devotion and ſtudy. In 1712 he was ſeized with a very ſevere diſtemper, which confined him to his bed for near ſix months, and brought him ſo very low, that he was given over by his phyſicians, and received extreme unction. However, recovering by degrees, he applied himſelf to the writing of his life, which was publiſhed at Amſterdam 1718, in 12mo. This performance, though drawn up in a very amuſing and entertaining manner, and with great elegance of ſtyle, is not done with that order and exactneſs, which appear in his other works; his memory being then decayed, and afterwards declining more and more, ſo that he was not any longer capable of a continued work, but only committed detached thoughts to paper. He died Jan. 26, 1721, in his 91ſt year. He publiſhed ſeveral other works.

HUGHES (John), an Engliſh poet, was ſon of a citizen of London, and born at Marlborough in Wiltſhire, Jan. 29, 1677. He was brought early to London, and received the rudiments of learning in private ſchools there. He had a weak or at leaſt a delicate conſtitution, which perhaps reſtrained him from ſeverer ſtudies, and inclined him to purſue the ſofter arts of poetry, muſic, and drawing; in each of which he made a conſiderable progreſs. His acquaintance with the Muſes and the Graces did not render him averſe to buſineſs: he had a place in the Office of Ordnance, and was Secretary to ſeveral commiſſions under the great ſeal for purchaſing lands, in order to the better ſecuring the royal docks and yards at Portſmouth, Chatham, and Harwich. He continued, however, to purſue his natural inclination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The firſt teſtimony he gave the public of his poetic vein, was in a poem "on the Peace of Ryſwick," printed in 1697, and received with uncommon approbation. In 1699, "The Court of Neptune" was written by him on king William's

daughter and coheir of Humphrey Baſkerville, of Pantryllos in Herefordſhire, Eſq. widow and relict of Sir Edward Morgan, of Laternam, in Monmouthſhire, Bart. by whom he was father to the firſt lord Chedworth.

HOWELL (JAMES), an Engliſh writer, was the ſon of Thomas Howell, miniſter of Abernant in Caermarthenſhire, and born about 1596. He was ſent to the free-ſchool at Hereford, and entered of Jeſus-College, Oxford, in 1610: his elder brother, Thomas Howell, being fellow of that ſociety, afterwards king's chaplain, and nominated in 1644 to the ſee of Briſtol. Our author, having taken the degree of B. A. in 1613, left college, and removed to London; for, being a pure cadet, a true coſmopolite, not born to land, leaſe, houſe, or office, he had his fortune to make; and being withal not ſo much inclined to a ſedentary as an active life, this ſituation pleaſed him beſt, as moſt likely to anſwer his views. The firſt employ he got was that of ſteward to a glaſs-houſe in Broad-Street, which was procured for him by Sir Robert Manſel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a reſolution to ſend an agent abroad, who ſhould procure the beſt materials and workmen that could be got; and they pitched upon Howell, who, ſetting off in 1619, viſited ſeveral of the principal places in Holland, Flanders, France, Spain, and Italy. In Dec. 1621, he returned to London; having executed the purpoſe of his miſſion very well, and particularly having acquired a maſterly knowledge in the modern languages.

Soon after his return, he quitted his ſtewardſhip of the glaſs-houſe; and having experienced the pleaſures of travelling, laid his plan for more employments in this way. In 1622, he was ſent into Spain, to recover a rich Engliſh ſhip, ſeized on by the viceroy of Sardinia for his maſter's uſe, on pretence of its having prohibited goods on board. In 1623, during his abſence abroad, he was choſen fellow of Jeſus-College in Oxford, upon the new foundation of Sir Eubule Thelwal: for he had taken care to cultivate his intereſt there all along. He returned to England in 1624; and was ſoon after appointed ſecretary to lord Scrope, afterwards earl of Sunderland, who was made lord preſident of the North. This poſt brought him to York: and while he reſided there, the corporation of Richmond, without any application from himſelf, and againſt ſeveral competitors, choſe him one of their repreſentatives in the parliament which began in 1627. In 1632, he went ſecretary to Robert, earl of Leiceſter, ambaſſador extraordinary from Charles I. to the court of Denmark, on occaſion of the death of the queen dowager, who was grandmother to that king: and here gave proofs of his oratorical talents, in ſeveral Latin ſpeeches before the king of Denmark and other princes of Germany. After

his return to England, his fortune proved more unſtable than ever: for, except an inconſiderable affair, on which he was diſpatched to Orleans in France by ſecretary Windebank in 1635, he was deſtitute of any employment for ſome years. At laſt, in 1639, he went to Ireland, and was received kindly by the lord-lieutenant, who had aforetime made him warm profeſſions of kindneſs. The lieutenant employed him as an aſſiſtant-clerk upon ſome buſineſs to Edinburgh, and afterwards to London: but all his riſing hopes were ruined in the unhappy fate which the earl of Strafford met with ſoon after. However, in 1640, he was diſpatched upon ſome buſineſs to France; and the ſame year was made clerk of the council: which poſt was the moſt fixed in point of reſidence, and the moſt permanent in its nature, of any he had ever enjoyed. But his royal maſter, having departed from his palace at Whitehall, was not able to ſecure his continuance long in it: for, in 1643, being come to London upon ſome buſineſs of his own, all his papers were ſeized by a committee of the parliament, his perſon ſecured, and in a few days after committed cloſe priſoner to the Fleet.

He had now nothing to truſt to but his pen: and he applied himſelf therefore wholly to write and tranſlate books. This work he managed ſo well, that it brought him in a comfortable ſubſiſtence, during his long ſtay in that priſon, where he was confined till ſome time after the king's death; and as he got nothing by his diſcharge from thence but his liberty, he was obliged to continue the ſame employment afterwards. His numerous productions, written rather out of neceſſity than choice, ſhew, however, a readineſs of wit, and an exuberant fancy. He died Nov. 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with an inſcription upon it; which was taken down when the church was repaired in 1683, and has not ſince been replaced.

The beſt of this author's works are, "Dodona's Grove, 1640." "The Vote," a poem, preſented to the king on New-Year's-Day in 1641. "Inſtructions for forraine Travell, &c. 1642," Theſe works were publiſhed before he was thrown into priſon. "Caſual Diſcourſes and Interlocutions between Patricius and Peregrin, touching the Diſtractions of the Times." "Mercurius Hibernicus, 1644." "Parables reflecting on the Times, 1644." "England's Tears for the preſent Wars, &c. 1644." "Pre-eminence and Pedigree of Parliaments, 1644." "Vindication of ſome Paſſages reflecting upon him in Mr. Prynne's Book, called The Popiſh Royal Favourite, 1644." "Epiſtolæ Ho-Elianæ:" "Familiar Letters, Domeſtic and Foreign, divided into ſundry Sections, partly hiſtorical, partly political, and partly philoſophical, 1645." &c. &c. Beſides a numerous collection of works, he tranſlated ſeveral things from foreign languages.

HURATE (JOHN), a native of France, though he uſually paſſes for a Spaniard, who lived in the ſixteenth century. We know nothing more of him, than that he gained great fame by a work he publiſhed in the Spaniſh tongue, upon a very curious and intereſting ſubject. This book has been tranſlated into ſeveral languages, and borne ſeveral impreſſions.

HUDSON (Captain HENRY), an eminent Engliſh navigator, who flouriſhed in high fame in the beginning of the laſt century. Where he was born and educated, we have no certain account; as we have not of any private circumſtances of his life. The cuſtom of diſcovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whoſe reign it had been zealouſly purſued, Hudſon, among others, attempted to find out a paſſage by the north to Japan and China. His firſt voyage was in 1607, at the charge of ſome London merchants; and his firſt attempt was for the north-eaſt paſſage to the Indies. He departed therefore on the firſt of May; and after various adventures through icy ſeas and regions intenſely cold, returned to England, and arrived in the Thames, Sept. 15. The year following he undertook a ſecond voyage for diſcovering the ſame paſſage, and accordingly ſet ſail with fifteen perſons only, April 22; but not ſucceeding, returned homewards, and arrived at Graveſend, Aug. 26.

Not diſheartened by two former unſucceſsful voyages, he undertook again, in 1609, a third voyage to the ſame parts for further diſcoveries; and was fitted out by the Dutch Eaſt-India-Company. He ſailed from Amſterdam, with twenty men, Engliſh and Dutch, March 25; and April 25, doubled the north cape of Finmark in Norway. He kept going along the coaſt of Lapland towards Nova Zembla, but found the ſea ſo full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coaſt of New France, on July 18. He ſailed from place to place, without any hopes of ſucceeding in their grand ſcheme; and the ſhip's crew diſagreeing, and being in danger of mutinying, he purſued his way homewards, and arrived Nov. 7, at Dartmouth in Devonſhire: of which he gave advice to his directors in Holland, ſending them alſo a journal of his voyage. In 1610, he was again fitted out by ſome gentlemen, with a commiſſion to try, if through any of thoſe American inlets, which captain Davis ſaw but durſt not enter, on the weſtern ſide of Davis's Streights, any paſſage might be found to the South-Sea. They ſailed from St. Catharine's on April 17, and June 4, came within ſight of Greenland. The 9th they were off Forbiſher's Streights, and the 15th came in ſight of Cape Deſolation. Thence they proceeded north-weſtward, among great quantities of ice, until they came to the mouth of the ſtreights that bear Hudſon's name. They advanced in thoſe ſtreights weſterly, as the land and

ice would permit, till they got into the bay, which has ever ſince been called by the bold diſcoverer's name, "Hudſon's-Bay." He gave names to places as he went along; and called the country itſelf "Nova Britannia," or New Britain. He ſailed above 100 leagues ſouth into this bay, being confident that he had found the deſired paſſage: but perceiving at laſt that it was only a bay, he reſolved to winter in the moſt ſouthern point of it, with an intention of purſuing his diſcoveries the following ſpring. He was ſo bent upon this, that he did not conſider how unprovided he was with neceſſaries to ſupport himſelf during a ſevere winter in that deſolate place: however, Nov. 3, they drew their ſhip into a ſmall creek, where they would all infallibly have periſhed, if they had not been unexpectedly and providentially ſupplied with uncommon flights of white fowl, which ſerved them for proviſion. In the ſpring, when the ice began to waſte, Hudſon, in order to complete his diſcovery, made ſeveral efforts of various kinds: but, notwithſtanding all his endeavours, he found himſelf neceſſitated to abandon his enterprize, and to make the beſt of his way home; and therefore diſtributed to his men with tears in his eyes all the bread he had left, which was only a pound to each: though it is ſaid other proviſions were afterwards found in the ſhip. In his deſpair and uneaſineſs, he had let fall ſome threatening words, of ſetting ſome of his men on ſhore: upon which a few of the ſturdieſt, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and expoſed him in his own ſhallop at the weſt end of the ſtreights, with his own ſon John Hudſon, and ſeven of the moſt ſick and infirm of his men. There they turned them adrift, and it is ſuppoſed they all periſhed, being never heard of more. The crew proceeded with the ſhip to England; but going on ſhore near the ſtreight's mouth, four of them were killed by the ſavages. The reſt, after enduring the greateſt hardſhips, and ready to die for want, arrived at Plymouth, Sept. 1611.

HUDSON (Dr. JOHN), a learned Engliſh critic, was born at Widehope near Cockermouth in Cumberland, in 1662; and, after having been educated in grammar and claſſical learning, was entered, in 1676, of Queen's-College, Oxford. Soon after he had taken the degree of M. A. he removed to Univerſity-College, of which he was choſen fellow in March 1686, and became a moſt conſiderable and eſteemed tutor. He alſo diſtinguiſhed himſelf by ſeveral valuable editions of Greek and Latin authors, which he afterwards publiſhed. April 1701, on the reſignation of Dr. Thomas Hyde, he was elected head-keeper of the Bodleian-Library; and, June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowſhip till June 1711, when, according to the ſtatutes

ſtatutes of his college, he would have been obliged to have reſigned it; but he had juſt before diſqualified himſelf for holding it any longer, by marrying Margaret, daughter of Sir Robert Harriſon, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-Hall by the Chancellor of the Univerſity, through the intereſt of Dr. Radcliffe: and it is ſaid, that to Hudſon's intereſt with this Phyſician, the Univerſity of Oxford is obliged for the moſt ample benefactions ſhe afterwards received from him. Hudſon's ſtudious and ſedentary way of life brought him at length into an ill habit of body, which, turning to a dropſy, kept him about a year in a very languiſhing condition; and then he died, Nov. 27, 1719, leaving one daughter, and a widow.

His publications were: 1. "Introductio ad Chronographiam: 1691," 8vo. 2. "Velleius Paterculus, cum variis lectionibus & notis & indice, 1693," 8vo. 3. "Thucydides, 1696, folio. 4. "Geographiæ Veteris Scriptores Græci Minores, 8vo. 1698," 5. "Dionyſii Halicarnaſſenſis opera omnia, 1704," 2 vol. folio. 6. "Dionyſius Longinus, 1710," 4to. and 1718, 8vo. 7. "Moeris Atticiſta de vocibus Atticis & Hellenicis. Gregorius Martinus de Græcarum literarum pronunciatione, 1712," 8vo. 8. "Fabulæ Æſopicæ." Greek and Latin, 1718, 8vo. 9. "Flavii Joſephi Opera," he had juſt finiſhed, but did not live to publiſh.

HUET (Peter Daniel), biſhop of Avranches in France, a very great as well as polite ſcholar, was born of a good family at Caen in Normandy, Feb. 8, 1630. His parents dying when he was ſcarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his own invincible and ſeemingly innate love of letters made him amends for all diſadvantages; and he finiſhed his ſtudies in the Belles Lettres before he was 13 years of age. In the proſecution of his philoſophical ſtudies, he happened upon an excellent profeſſor, father Mambrun, a Jeſuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went further in it than his tutor deſired; and contracted ſuch a reliſh for it, that he ſlighted in a manner all his other ſtudies. He went through every branch of mathematics, and maintained public theſes at Caen, a thing never before done in that city. Having paſſed through his claſſes, it was his buſineſs to ſtudy the law, and to take his degrees in it; but two books, that were then publiſhed, drew him off from this purſuit. Theſe were, "The Principles of Des Cartes," and "Bochart's Sacred Geography." He was a great admirer of Des Cartes, and adhered to his philoſophy for many years; but afterwards ſaw the falſeneſs and vanity of it, and wrote againſt it alſo. "A leſſon of caution this," ſays his elogiſt, "to all, to embrace no ſyſtem whatever, till they have carefully examined the principles on which it is built: ſince even

even the wiſeſt and moſt diſcerning men are through ſuch raſhneſs or inadvertency liable to be deceived." Bochart's geography made a vaſt impreſſion upon him, as well on account of the immenſe erudition with which it abounded, as by the preſence of its author, who was miniſter of the Proteſtant church at Caen. This book was full of Greek and Hebrew learning, and inſpired Huet with an ardent deſire of maſtering thoſe languages; who, to forward his way to them, contracted a friendſhip with Bochart, and put himſelf under his directions.

At the age of 20 years and one day, he was delivered by the cuſtom of Normandy from the tuition of his guardians: and ſoon after took a journey to Paris, not ſo much out of curioſity to ſee that place, as for the ſake of purchaſing books, and making himſelf acquainted with the learned men of the times. He ſoon became known to Sirmond, Petavius, Vavaſſor, Naude, and, in ſhort, to almoſt all the ſcholars in France. About two years after, he had alſo an opportunity of introducing himſelf to the learned in Holland: for Chriſtina of Sweden having invited Bochart to her court, Huet accompanied him, and they ſet out in April 1652. He ſaw Salmaſius at Leyden, and Iſaac Voſſius at Amſterdam. He often viſited the queen, who would have engaged him in her ſervice; but Bochart not having been very graciouſly received, through the intrigues of Bourdel another phyſician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a ſtay of three months returned to France. The chief fruits of his journey was a copy of a manuſcript of Origen's "Commentaries upon St. Matthew," which he tranſcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he paſſed. Upon his return to his own country, he reſumed his ſtudies with more vigour than ever, in order to publiſh his manuſcript of Origen. While he was employed in tranſlating this work, he was led to conſider the rules to be obſerved in tranſlations, as well as the different manners of the moſt celebrated tranſlators. This gave occaſion to his firſt performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Caſaubon, Fronto Ducæus, and Thuanus. This book was firſt printed in a thin 4to. but afterwards in 12mo. and 8vo. In 1668, were publiſhed at Roan, in 2 vols. folio, his "Origenis Commentaria, &c." The ſixteen years interval, between his return from Sweden and the publication of this work, was ſpent entirely in ſtudy, excepting a month or two every year, when he went to Paris: during which time he gave the public a ſpecimen of his ſkill in polite literature, in an elegant collection of poems, entitled, "Carmina Latina & Græca;" which were publiſhed at Utrecht in 1664, and afterwards enlarged in ſeveral ſucceſſive editions. While he was employed upon his

"Commentaries

"Commentaries of Origen," he had the misfortune to quarrel with his friend and maſter Bochart; who deſiring one day a ſight of his manuſcript, for the ſake of conſulting ſome paſſages about the Euchariſt, which had been greatly controverted between Papiſts and Proteſtants, diſcovered an hiatus or defect, which ſeemed to determine the ſenſe in favour of the Papiſts, and reproached Huet with being the contriver of it. Huet at firſt thought that it was a defect in the original MS. but upon conſulting another very ancient MS. in the king's library at Paris, he found that he had omitted ſome words in the hurry of tranſcribing, and that the miſtake was his own. Bochart, ſtill ſuppoſing that this was a kind of pious fraud in Huet, to ſupport the doctrine of the church of Rome in regard to the Euchariſt, alarmed the Proteſtants every where, as if Origen's "Commentaries" were going to be very unfairly publiſhed; and by that means diſſolved the friendſhip which had long ſubſiſted between Huet and himſelf.

In 1659, Huet was invited to Rome by Chriſtina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had met with from her majeſty, after as warm an invitation, he refuſed to go. Thoſe, ſays Olivet, who judge of actions by events, will ſuppoſe him to have acted very wiſely in continuing in France; for ten years after, when Bouſſet was appointed by the king preceptor to the Dauphin, Huet was choſen for his colleague, with the title of ſub-preceptor, which honour had ſome time been deſigned him by de Montauſier, the Dauphin's governor. He went to court in 1670, and ſtayed there till 1680, when the Dauphin was married. Though his employment muſt needs take up a conſiderable part of his time, yet he found enough to complete his "Demonſtratio Evangelica," which, as great and laborious a work as it may ſeem, was begun and ended amidſt the embarraſſments of a court. It was publiſhed at Paris, in 1679, folio. We muſt not forget the ſervice which Huet at this time did the republic of letters, by promoting the editions of the claſſics "in uſum Delphini:" for though the firſt idea of the commentaries for the uſe of the Dauphin was ſtarted by the duke de Montauſier, yet it was Huet who formed the plan, and directed the execution of it, as far as the capacity of the perſons employed in that work would permit. He was alſo choſen a member of the French academy; and his Speech pronounced on the occaſion before that illuſtrious body, was publiſhed at Paris in 1674.

While he was employed in compoſing his "Demonſtratio Evangelica," the ſentiments of piety, which he had from his earlieſt youth, moved him to enter into orders, which he did at forty-ſix years of age. In 1678, he was preſented by the king to the abbey of Aunay in Normandy, which was ſo agreeable to him, that he retired there every ſummer, after he had left the court. In 1685, he was nominated to the biſhopric of Soiſſons; but before the bulls for

for his inſtitution were expedited, the abbey de Sillery having been nominated to the ſee of Avranches, they exchanged biſhoprics with the conſent of the king; though, by reaſon of the differences between the court of France, and that of Rome, they could not be conſecrated till 1692. In 1689, he publiſhed his "Cenſura Philoſophiæ Carteſianæ." In 1690, he publiſhed in Caen, in 4to. his "Quæſtiones Alnetanæ de Concordia Rationis & Fidei." In 1699, he reſigned his biſhopric of Avranches, and was preſented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpoſe he improved the houſe and gardens belonging to the abbot. But ſeveral grievances and law-ſuits coming upon him, he removed to Paris; and lodged among the Jeſuits in the Maiſon Profeſſé, whom he had made heirs to his library, reſerving to himſelf the uſe of it while he lived. Here he ſpent the laſt twenty years of his life, dividing his time between devotion and ſtudy. In 1712 he was ſeized with a very ſevere diſtemper, which confined him to his bed for near ſix months, and brought him ſo very low, that he was given over by his phyſicians, and received extreme unction. However, recovering by degrees, he applied himſelf to the writing of his life, which was publiſhed at Amſterdam 1718, in 12mo. This performance, though drawn up in a very amuſing and entertaining manner, and with great elegance of ſtyle, is not done with that order and exactneſs, which appear in his other works; his memory being then decayed, and afterwards declining more and more, ſo that he was not any longer capable of a continued work, but only committed detached thoughts to paper. He died Jan. 26, 1721, in his 91ſt year. He publiſhed ſeveral other works.

HUGHES (JOHN), an Engliſh poet, was ſon of a citizen of London, and born at Marlborough in Wiltſhire, Jan. 29, 1677. He was brought early to London, and received the rudiments of learning in private ſchools there. He had a weak or at leaſt a delicate conſtitution, which perhaps reſtrained him from ſeverer ſtudies, and inclined him to purſue the ſofter arts of poetry, muſic, and drawing; in each of which he made a conſiderable progreſs. His acquaintance with the Muſes and the Graces did not render him averſe to buſineſs: he had a place in the Office of Ordnance, and was Secretary to ſeveral commiſſions under the great ſeal for purchaſing lands, in order to the better ſecuring the royal docks and yards at Portſmouth, Chatham, and Harwich. He continued, however, to purſue his natural inclination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The firſt teſtimony he gave the public of his poetic vein, was in a poem "on the Peace of Ryſwick," printed in 1697, and received with uncommon approbation. In 1699, "The Court of Neptune" was written by him on king William's

William's return from Holland; and, the ſame year, a ſong on the duke of Glouceſter's birth-day. In 1702, he publiſhed, on the death of king William, a Pindaric ode, entitled, "Of the Houſe of Naſſau," which he dedicated to Charles duke of Somerſet; and in 1703 his "Ode in Praiſe of Muſic," was performed with great applauſe at Stationers-Hall.

His numerous performances, for he had all along employed his leiſure hours in tranſlations and imitations from the ancients, had by this time introduced him, not only to the gentlemen of the Belles Lettres, ſuch as Addiſon, Congreve, Pope, Southerne, Rowe, and others, but alſo to ſome of the greateſt men in the kingdom; and among theſe to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord-lieutenant of Ireland: but, having other views at home, he declined the offer.

Hughes had hitherto ſuffered the mortifications of a narrow fortune; but in 1717 the lord-chancellor Cowper ſet him at eaſe, by making him ſecretary to the Commiſſions of the Peace; in which he afterwards, by a particular requeſt, deſired his ſucceſſor lord Parker to continue him. He had now affluence; but ſuch is human life, that he had it when his declining health could neither allow him long poſſeſſion nor quick enjoyment. His laſt work was his tragedy, "The Siege of Damaſcus;" after which *a Siege* became a popular title. This play, which ſtill continues on the ſtage, and of which it is unneceſſary to add a private voice to ſuch continuance of approbation, is not acted or printed according to the author's original draught, or his ſettled intention. He had made Phocyas apoſtatize from his religion; after which the abhorrence of Eudocia would have been reaſonable, his miſery would have been juſt, and the horrors of his repentance exemplary. The manager, however, required that the guilt of Phocyas ſhould terminate in deſertion to the enemy; and Hughes, unwilling that his relations ſhould loſe the benefit of his work, complied with the alteration. He was now weak with a lingering conſumption, and not able to attend the rehearſal; yet was ſo vigorous in his faculties, that only ten days before his death he wrote the dedication to his patron lord Cowper. On Feb. 17, 1719-20, the play was repreſented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Chriſtian.

A man of his character was undoubtedly regretted; and Steele devoted an eſſay, in the paper called "The Theatre," to the memory of his virtues. In 1735, his poems were collected and publiſhed in 2 vols. 12mo. under the following title: "Poems on ſeveral Occaſions, with ſome ſelect Eſſays in Proſe." Hughes was alſo the author of other works in proſe, prefaces, tranſlations, &c.

HUGHES (JABEZ), younger brother of Mr. John Hughes, and, like him, a votary of the Muſes, and an excellent ſcholar. He publiſhed, in 1714, in 8vo a tranſlation of "The Rape of Proſerpine," from Claudian, and "The Story of Sextus and Erictho," from Lucan's "Pharſalia," book vi. He alſo publiſhed, in 1717, a tranſlation of Suetonius's "Lives of the Twelve Cæſars," and tranſlated ſeveral "Novels" from the Spaniſh of Cervantes, which are inſerted in the "Select Collection of Novels and Hiſtories," printed for Watts, 1729. He died Jan. 17, 1731, in his forty-ſixth year. A poſthumous volume of his "Miſcellanies in Verſe and Proſe" was publiſhed in 1737. The widow accompanied the lady of governor Byng to Barbadoes, and died there in 1740.

HUGHES (JABEZ), of a different family from the former, though of the ſame name, fellow of Jeſus-College, Cambridge, and called by biſhop Atterbury "a learned hand," is known to the republic of letters as editor of St. Chryſoſtom's treatiſe "On the Prieſthood." A ſecond edition of this treatiſe was printed at Cambridge in Greek and Latin, with notes, and a preliminary diſſertation againſt the pretended "Rights of the Church, &c." in 1712.

HUMBERSTONE (MACKENZIE), of the family of Seaforth, embraced the military profeſſion under ſingular advantages of character, birth, and fortune. He had naturally not only a great thirſt of military fame, but having ſhewn at a very early period of his life, an eager deſire to excel in every manly accompliſhment, and being endowed with good natural parts, he applied himſelf ſucceſsfully to the attainment of uſeful knowledge, and not only acquired great claſſical taſte, and hiſtorical information, but an intimate acquaintance with ſeveral branches of ſcience.

The war having broke out ſoon after he went into the army, he was employed in raiſing a regiment of highlanders among his kinſmen, in the north of Scotland. Though an entire ſtranger in the country, having been bred in England, yet by his ſuperior good ſenſe, and amiable manners, he ſo far conciliated the goodwill and reſpect of all ranks, that he was very ſucceſsful in raiſing the battalion, with which he was ſent to Jerſey, and had a principal hand in repelling the attack that was made on that iſland in the year 1778. But this being a ſcene too inactive for an enterpriſing mind aſpiring to diſtinction, he ſolicited and obtained leave to raiſe a regiment to go to the Eaſt-Indies, where a war at that time raged not only with our European enemies, but with all the country powers. This duty was performed in the courſe of a few months, and he embarked with his new battalion,

with

with the rank of Colonel, in the armament that ſailed from England in the ſpring of 1781, under the command of Commodore Johnſtone. This ſquadron, and the convoy, having anchored in Port Praya bay, was ſurpriſed by a French ſquadron, which was alſo outward-bound for India. Colonel Humberſtone happened at that moment to be on ſhore, with many others; but ſuch was his ardour to ſhare the danger of the day, that he ſwam off to one of the ſhips that were engaged with the enemy.

As ſoon as he arrived in India, he obtained a ſeparate command on the Malabar coaſt; but in the exerciſe of it, he met with every diſcouragement from the Council of Bombay. This, however, was ſo far from thwarting him, that it gave him a greater opportunity of diſtinguiſhing himſelf: for, under all the diſadvanges of having money, ſtores, and reinforcements withheld from him, he undertook, with an army of a thouſand Europeans, and two thouſand five hundred ſepoys, to wage an offenſive war in the kingdom of Calicut. He was conſcious of great reſources in his own mind; and the greateſt harmony, confidence, and attachment ſubſiſted between himſelf, his officers, and men. He drove the enemy out of the country, defeated them in three different engagements, in one of which Hyder's brother-in-law, who was viceroy of the kingdom, was killed. He took the city of Calicut, and every other place of ſtrength in the kingdom; he made a treaty, and procured a new ally, in the king of Trancavore, who reinforced him with twelve hundred men. This king was the moſt powerful prince in the peninſula of India next to Hyder Ally.—By this means he got poſſeſſion of a large and fertile tract of country, which ſupplied his army with every thing that was wanted; and as the civil government on the coaſt did not even favour him with orders, he was left entirely at diſcretion; but conducted himſelf with the wiſdom and moderation that might be expected from a mind enlightened and humanized by cultivation, and naturally poſſeſſed of the moſt amiable virtues.

The enemy having been off their guard, not expecting that a handful of men would thus poſſeſs themſelves of the whole kingdom of Calicut, left one of the moſt important poſts in their whole territories expoſed. This was the ſtrong fort of Paliacatcherry, which commands the paſs through the Gaute Mountains. The poſſeſſion of this poſt would have laid Hyder's richeſt provinces open to our incurſions, while it would always give us a ſafe retreat in caſe of ſuperior numbers, and ſecure the newly acquired kingdom of Calicut from the depredations of the enemy. The colonel, perceiving the great importance of this poſt, and making up in enterprize of mind what he wanted in force, determined to attempt the ſiege of it, though really above his force. But by this time the enemy had taken the alarm, ſeeing the very heart of their dominions threatened: and the danger of this important paſs drew Tippoo Saib,

Hyder's eldeſt ſon and beſt general, upon us. He drew together, and put in motion, with the greateſt expedition, the flower of his father's army, with the celebrated Monſ. Lally; his force conſiſted of upwards of 30,000 men, near 12,000 of which were cavalry, with twenty-four pieces of cannon. Theſe troops had already acquired great reputation by the defeat of colonel Baily, by the capture of colonel Brathwaite and all his army, and by ſeveral ſmaller exploits. It was now that our leader had occaſion for all the reſources of his mind; and it has been in retreats that the greateſt exhibitions of generalſhip have been ſhewn both in ancient and modern times. He had exact intelligence of the enemy's motions, and endeavoured to regain the coaſt, where, at Paniane, he had a ſtrong poſt and his magazines. Tippoo marched with the moſt incredible celerity, and with a certainty of over-powering the ſmall handful of Britiſh troops; and he came up with them when they were yet thirty-ſix miles from their poſt, and had three large rivers to croſs. Our little army was now ſurrounded with multitudes of cavalry on every ſide; and whichever way they turned their eyes they ſaw their numerous enemies covering the country. They marched through this hoſt with an inconſiderable loſs of men, without any loſs of artillery or baggage; and having left them behind by a rapid march, regained the fort of Paniane. This the enemy attempted to force, but were repulſed with the loſs of 1000 men; and Tippoo was ſoon after called away by the death of his father to a conteſt of greater importance.

Though this campaign did not terminate in any permanent acquiſition, yet it proved extremely uſeful, by giving reſpect to the Britiſh arms, and cauſing a diverſion from the other coaſt, where the enemy were ravaging our rich provinces in the Carnatic, hitherto the principal ſeat of the war. Colonel Humberſtone was the firſt who carried the war into the enemy's country, and by dividing their force, gave ſuch a turn to affairs, as produced the peace that was concluded in the end of the following year. It is alſo juſtly conſidered as a fine ſpecimen of the moſt promiſing military genius; and had it been on a larger ſcale, could not have failed to immortalize the enterprize, courage, and ſkill of this young leader, who was at this time only eight-and-twenty. It ought alſo to be remarked, that in conſequence of unbecoming jealouſies between the king's and company's ſervice, and between the civil and militaty departments, theſe tranſactions were never duly and fairly communicated to the public; a circumſtance to be regretted, not only as it tended to rob a deſerving individual of his honeſt and well-earned fame, but as the general tendency of ſuppreſſing ſuch facts muſt be to damp the ardour of thoſe generous minds who court diſtinction in encountering danger and hardſhip, and who hold a good name to be the beſt recompence of their deſerts.

Soon

Soon after this, that is, in the end of the year 1782, colonel Humberſtone, and his detachment, were called to ſerve under a ſuperior officer, general Matthews. During the operations of this campaign, that general gave ſuch proofs of miſconduct, of rapacity, and injuſtice, that colonel M'Leod and colonel Humberſtone carried complaints to the council at Bombay, and backed them with ſuch convincing evidence, that he was ſuperſeded in his command.

It was in returning from this piece of duty, that this gallant young officer loſt his life, by one of thoſe deplorable and unforeſeen fatalities againſt which human wiſdom is never provided. He went from Bombay to the ſouthern part of the coaſt by ſea, for the greater expedition, and the ſmall veſſel which carried him fell in with a ſquadron of large ſhips of war belonging to the Mahrattahs. We had been at war with that barbarous people, but peace had been concluded, a circumſtance known to our people, though not to the enemy. Reſiſtance, however, was made with, perhaps, unwarrantable temerity. The ſmall veſſel was overpowered after a ſharp engagement, in which the greater number on board were killed or wounded. Among the latter was colonel Humberſtone, who died of his wounds ſoon after at Geriah, a ſea-port belonging to the Mahrattahs.

HUME (DAVID), a celebrated philoſopher and hiſtorian, was deſcended from a good family in Scotland, and born at Edinburgh April 26, 1711. Being a younger brother with a very ſlender patrimony, and of a ſtudious, ſober, induſtrious turn, he was deſtined by his family to the law: but being ſeized with an early paſſion for letters, he found an inſurmountable averſion to any thing elſe; and, as he relates, while they fancied him to be poring over Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune however being very ſmall, and his health a little broken by ardent application to books, he was tempted, or rather forced, to make a feeble trial for buſineſs; and, in 1734, went to Briſtol, with recommendations to ſome eminent merchants: but, in a few months, found that ſcene totally unfit for him.

Immediately on leaving Briſtol, he went over to France, with a view of proſecuting his ſtudies in privacy; and practiſed a very rigid frugality, for the ſake of maintaining his independency unimpaired. During his retreat there, firſt at Rheims, but chiefly at La Fleche, in Anjou, he compoſed his "Treatiſe of Human Nature;" and, coming over to London in 1737, he publiſhed it the year after. It met with no manner of ſucceſs. In 1742, he printed, with more ſucceſs, the firſt part of his "Eſſays." In 1745, he lived with the marquis of Annandale, the ſtate of that nobleman's mind and health requiring ſuch an attendant: the emoluments of the ſituation muſt have been his motive for undertaking ſuch

ſuch a charge. He then received an invitation from general St. Clair to attend him as a ſecretary to his expedition; which was at firſt meant againſt Canada, but ended in an incurſion upon the coaſt of France. Next year, 1747, he attended the general in the ſame ſtation, in his military embaſſy to the courts of Vienna and Turin: he then wore the uniform of an officer, and was introduced to theſe courts as aide-de-camp to the general. Theſe two years were almoſt the only interruptions which his ſtudies received during the courſe of his life: his appointments, however, had made him in his own opinion "independent; for he was now maſter of near 1000l."

Having always imagined, that his want of ſucceſs, in publiſhing the "Treatiſe of Human Nature," proceeded more from the manner than the matter, he caſt the firſt part of that work anew, in the "Enquiry concerning Human Underſtanding," which was publiſhed while he was at Turin; but with little more ſucceſs. However, he perceived ſome ſymptoms of a riſing reputation. In 1752, were publiſhed at Edinburgh, where he then lived, his "Political Diſcourſes;" and the ſame year, at London, his "Enquiry concerning the Principles of Morals."

In 1754, he publiſhed the firſt volume, in 4to. of "A Portion of Engliſh Hiſtory, from the Acceſſion of James I. to the Revolution." He ſtrongly promiſed himſelf ſucceſs from this work, thinking himſelf the firſt Engliſh hiſtorian that was free from biaſs in his principles: but he was herein miſerably diſappointed and diſcouraged. He recovered himſelf, however, ſo far, as to publiſh, in 1756, his ſecond volume of the above hiſtory; and this, it ſeems, was better received. Between theſe publications came out his "Natural Hiſtory of Religion," along with ſome other ſmall pieces. In 1759, he publiſhed his "Hiſtory of the Houſe of Tudor;" and, in 1761, the more early part of the Engliſh Hiſtory: each in two vols. 4to. The clamour againſt the former of theſe was almoſt equal to that againſt the hiſtory of the two firſt Stuarts; and the latter was attended with but tolerable ſucceſs: but he was now grown callous againſt the impreſſions of public cenſure. He had, indeed, what he would think, good reaſon to be ſo; for the copy-money, given him by the bookſellers for his hiſtory, exceptionable as it was deemed, had made him not only independent but opulent.

Being now about fifty, he retired to Scotland, determined never more to ſet his foot out of it; but, while meditating to ſpend the reſt of his life in a philoſophical manner, he received, in 1763, an invitation from the earl of Hertford, to attend him on his embaſſy to Paris, which at length he accepted, and was left there chargé d' affaires in the ſummer of 1765. In the beginning of 1766, he quitted Paris; and, in the ſummer of that year, went to Edinburgh, with the ſame view as before, of burying himſelf in a philoſophical retreat:

retreat: but, in 1767, he received from Mr. Conway a new invitation to be under-ſecretary of ſtate, which, like the former, he did not think it expedient to decline. He returned to Edinburgh in 1769, very opulent (for he poſſeſſed a revenue of 1000l. a-year) healthy, and, though ſomewhat ſtricken in years, with the proſpect of enjoying long his eaſe. In ſpring 1775, he was ſtruck with a diſorder in his bowels; which though it gave him no alarm at firſt, proved at length mortal and incurable. He died the 25th of Auguſt following. His works, as corrected by himſelf, are printed in 4to. and 8vo. but there is a poſthumous piece, not included among them; yet, as to the writing part, not inferior to any of them. It is entitled "Dialogues concerning Natural Religion," in 8vo.

HUMPHREY (LAURENCE), a learned Engliſh writer, was born at Newport-Pagnell in Buckinghamſhire, about 1527, and educated in the Greek and Latin languages at Cambridge: after which he became firſt a demy, then a fellow, of Magdalen-College in Oxford. He took the degree of M. A. in 1552, and about that time was made Greek reader of his college, and entered into orders. June 1555, he had leave from his college to travel into foreign parts; he went to Zurich, and aſſociated himſelf with the Engliſh there, who had fled from their country on account of their religion. After the death of queen Mary, he returned to England; and was reſtored to his fellowſhip in Magdalen-College, from which he had been expelled, becauſe he did not return within the ſpace of a year, which was one condition on which he was permitted to travel; as was another, that he ſhould refrain from all heretical company. In 1560, he was appointed the queen's profeſſor of divinity at Oxford; and the year after elected the preſident of his college. In 1562, he took both the degrees in divinity; and, in 1570, was made dean of Glouceſter. In 1580, he was removed to the deanery of Wincheſter; and had probably been promoted to a biſhopric, if he had not been diſaffected to the church of England. He died, Feb. 1589-90; leaving a wife, by whom he had twelve children.

His writings conſiſt of Latin eſſays, orations, ſermons, and ſome pieces againſt the Papiſts.

HUNTER (ROBERT, Eſq.) author of the celebrated "Letter on Enthuſiaſm," and, if Coxeter be right in his MS. conjecture in his title-page of the only copy extant, of a farce called "Androboros." He was appointed lieutenant-governor of Virginia in 1708, but taken by the French on his voyage thither. In 1710, he was appointed governor of New-York, and ſent with 2700 Palatines to ſettle there. He returned to England in 1719; and on the acceſſion of George II. was continued governor of New-York and the Jerſeys. On account of his health, he obtained the government

government of Jamaica, where he arrived in Feb. 1727-8; died March 31, 1734; and was buried in that iſland.

HUNTER (WILLIAM, M. D.) was born May 23, 1718, at Kilbride, in the county of Lanark. He was the ſeventh of ten children of John and Agnes Hunter, who reſided on a ſmall eſtate in that pariſh, called Long Calderwood, which had long been in the poſſeſſion of his family. His great-grandfather, by his father's ſide, was a younger ſon of Hunter of Hunterſton, chief of the family of that name. At the age of fourteen, his father ſent him to the college of Glaſgow; where he paſſed five years, and by his prudent behaviour and diligence acquired the eſteem of the profeſſors, and the reputation of being a good ſcholar. His father had deſigned him for the church, but the idea of ſubſcribing to articles of faith was ſo repugnant to the liberal mode of thinking he had already adopted, that he felt an inſuperable averſion to his theological purſuits. In this ſtate of mind he happened to become acquainted with Dr. Cullen, the then celebrated profeſſor at Edinburgh, who was juſt eſtabliſhed in practice at Hamilton, under the duke of Hamilton. Dr. Cullen's converſation ſoon determined him to lay aſide all thoughts of the church, and to devote himſelf to the profeſſion of phyſic. His father's conſent having been previouſly obtained, Mr. Hunter, in 1737, went to reſide with Dr. Cullen. In the family of this excellent friend and preceptor he paſſed nearly three years, and theſe, as he has been often heard to acknowledge were the happieſt of his life. It was then agreed, that he ſhould go and proſecute his medical ſtudies at Edinburgh and London, and afterwards return to ſettle at Hamilton, in partnerſhip with Dr. Cullen.

He ſet out for Edinburgh in Nov. 1740, and continued there till the following ſpring, attending the lectures of the medical profeſſors, and amongſt others thoſe of the late Dr. Alexander Monro. Mr. Hunter arrived in London in the ſummer of 1741, and took up his reſidence at Mr. afterwards Dr. Smellie's, who was at that time an apothecary in Pall-Mall. He brought with him a letter of recommendation to his countryman Dr. James Douglas, from Mr. Foulis, printer at Glaſgow, who had been uſeful to the doctor in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and induſtry whom he might employ as a diſſector. This induced him to pay particular attention to Mr. Hunter, and finding him acute and ſenſible, he deſired him to make him another viſit. A ſecond converſation confirmed the doctor in the good opinion he had formed of Mr. Hunter; and without any further heſitation he invited him into his family, to aſſiſt in his diſſection, and to ſuperintend the education of his ſon.

Mr. Hunter having communicated this offer to his father and Dr. Cullen, the latter readily and heartily gave his concurrence to it; but his father, who was very old and infirm, and expected his return with impatience, consented with reluctance to a scheme, the success of which he thought precarious. His father did not long survive; dying Oct. 30, following, aged seventy-eight.

Mr. Hunter having accepted Dr. Douglas's invitation, was by his friendly assistance enabled to enter himself as a surgeon's pupil at St. George's-Hospital under Mr. James Wilkie, and as a dissecting pupil under Dr. Frank Nichols, who at that time taught anatomy with considerable reputation. He likewise attended a course of lectures on experimental philosophy by Dr. Desaguliers. Of these means of improvement he did not fail to make a proper use. He soon became expert in dissection, and Dr. Douglas was at the expence of having several of his preparations engraved. But before many months had elapsed, he had the misfortune to lose this excellent friend. Dr. Douglas died April 1, 1742, in his sixty-seventh year, leaving a widow and two children. The death of Dr. Douglas made no change in his situation; he continued to reside with the doctor's family, and to pursue his studies with the same diligence as before. In 1743, he communicated to the Royal Society "An Essay on the Structure and Diseases of articulating Cartilages." This ingenious paper, on a subject which till then had not been sufficiently investigated, affords a striking testimony of the rapid progress he had made in his anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deserves to be mentioned as an additional mark of his prudence, that he did not precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge, and such a collection of preparations, as might ensure him success. Dr. Nichols, to whom he communicated his scheme, and who declined giving lectures about that time in favour of the late Dr. Lawrence, did not give him much encouragement to prosecute it. But at length an opportunity presented itself for the display of his abilities as a teacher. A society of navy surgeons had an apartment in Covent-Garden, where they engaged the late Mr. Samuel Sharpe to deliver a course of lectures on the operations of surgery. Mr. Sharpe continued to repeat this course, till, finding that it interfered too much with his other engagements, he declined the task in favour of Mr. Hunter, who gave the society so much satisfaction that they requested him to extend his plan to anatomy, and at first he had the use of their room for his lectures. This happened in the winter of 1746. He is said to have experienced much solicitude when he began to speak in public, but the applause he met with soon inspired him with courage; and by degrees he became so fond of teaching, that for many years before his

death he was never happier than when employed in delivering a lecture.

The profits of his two firſt courſes were conſiderable, but by contributing to the wants of different friends, he found himſelf at the return of the next ſeaſon obliged to defer his lectures for a fortnight, merely becauſe he had not money to defray the neceſſary expence of advertiſements. This circumſtance taught him to be more reſerved in this reſpect. In 1747 he was admitted a member of the corporation of ſurgeons, and in the ſpring of the following year, ſoon after the cloſe of his lectures, he ſet out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures ſuffered no interruption by this journey, as he returned to England ſoon enough to prepare for his winter courſe, which began about the uſual time. At firſt he practiſed both ſurgery and midwifery, but to the former of theſe he had always an averſion. His patron, Dr. James Douglas, had acquired conſiderable reputation in midwifery, and this probably induced Mr. Hunter to direct his views chiefly to the ſame line of practice. His being elected one of the ſurgeon-men-midwives firſt to the Middleſex, and ſoon afterwards to the Britiſh lying-in-hoſpital, aſſiſted in bringing him forward in this branch of his profeſſion, in which he was recommended by ſeveral of the moſt eminent ſurgeons of that time, who reſpected his anatomical talents, and wiſhed to encourage him. In 1750 he ſeems to have entirely relinquiſhed his views in ſurgery, as in that year he obtained the degree of M. D. from the univerſity of Glaſgow, and began to practiſe as a phyſician. About this time he quitted the family of Mrs. Douglas, and went to reſide in Jermyn-Street. In the ſummer of 1751 he re-viſited his native country, for which he always retained a cordial affection. After this journey to Scotland, to which he devoted only a few weeks, he was never abſent from London, unleſs his profeſſional engagements, as ſometimes happened, required his attendance at a diſtance from the capital. In 1755, on the reſignation of Dr. Layard, one of the phyſicians of the Britiſh lying-in-hoſpital, we find the governors of that inſtitution voting their thanks to Dr. Hunter for the ſervices he had done the hoſpital, and for his continuing in it as one of the phyſicians; ſo that he ſeems to have been eſtabliſhed in this office without the uſual form of an election. The year following he was admitted a licenciate of the Royal College of Phyſicians, and ſoon afterwards was elected a member of the Medical Society. His "Hiſtory of an Aneuriſm of the Aorta" appears in the firſt volume of their "Obſervations and Inquiries," publiſhed in 1757.

In 1762, we find him warmly engaged in controverſy, ſupporting his claim to different anatomical diſcoveries, in a work entitled "Medical Commentaries," the ſtyle of which is correct and ſpirited.

ſpirited. In the ſame year, when the queen became pregnant, Dr. Hunter was conſulted; and two years afterwards he had the honour to be appointed phyſician extraordinary to her majeſty. About this time his avocations were ſo numerous, that he became deſirous of leſſening his fatigue, and having noticed the ingenuity and aſſiduous application of the late Mr. William Hewſon, F. R. S. who was then one of his pupils, he engaged him firſt as an aſſiſtant, and afterwards as a partner in his lectures. This connection continued till 1770, when ſome diſputes happened, which terminated in a ſeparation. Mr. Hewſon was ſucceeded in the partnerſhip by Mr. Cruikſhank, whoſe anatomical abilities are deſervedly reſpected.

April 30, 1767, Dr. Hunter was elected F. R. S. and the year following communicated to that learned body, "Obſervations on the Bones, commonly ſuppoſed to be Elephant's Bones, which have been found near the River Ohio in America." This was not the only ſubject of Natural Hiſtory on which Dr. Hunter employed his pen; for in a ſubſequent volume of the "Philoſophical Tranſactions," we find him offering his "Remarks on ſome Bones found in the Rock of Gibraltar," and which he proves to have belonged to ſome quadruped. In the ſame work likewiſe he publiſhed an account of the Nyl-ghau, an Indian animal, not deſcribed before, and which, from its ſtrength and ſwiftneſs, promiſed to be an uſeful acquiſition to this country.

In 1768, Dr. Hunter became F. S. A. and the ſame year at the inſtitution of the Royal Academy of Arts, he was appointed by his majeſty to the office of Profeſſor of Anatomy. This appointment opened a new field for his abilities, and he engaged in it, as he did in every other purſuit of his life, with unabating zeal. He now adapted his anatomical knowledge to the objects of painting and ſculpture, and the novelty and juſtneſs of his obſervations proved at once the readineſs and extent of his genius.

In January 1781, he was unanimouſly elected to ſucceed the late Dr. John Fothergill, as preſident of the Society of Phyſicians of London. As his name and talents were known and reſpected in every part of Europe, ſo the honours conferred on him were not limited to his own country. In 1780, the Royal Medical Society at Paris, elected him one of their foreign aſſociates; and in 1782, he received a ſimilar mark of diſtinction from the Royal Academy of Sciences in that city. We come now to the moſt ſplendid of Dr. Hunter's medical publications, "The Anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun ſo early as the year 1751 (at which time 10 of the 34 plates it contains were completed) was retarded till the year 1775, only by the author's deſire of ſending it into the world with fewer imperfections. This great work is dedicated to the king. Amongſt Dr. Hunter's papers have likewiſe been found two

introductory lectures, which are written out ſo fairly, and with ſuch accuracy, that he probably intended no further correction of them before they ſhould be given to the world. Beſides theſe MSS. he has alſo left behind him a conſiderable number of caſes of diſſection. The ſame year in which the tables of the Gravid Uterus made their appearance, Dr. Hunter communicated to the Royal Society, "An Eſſay on the Origin of the Venereal Diſeaſe." After this paper had been read to the Royal Society, Dr. Hunter, in a converſation with the late Dr. Muſgrave, was convinced that the teſtimony on which he placed his chief dependence was of leſs weight than he had at firſt imagined; he therefore very properly laid aſide his intention of giving his "Eſſay" to the public.

In 1777, Dr. Hunter joined with Mr. Watſon in preſenting to the Royal Society "A ſhort Account of the late Dr. Maty's Illneſs, and of Appearances on Diſſection;" and the year following he publiſhed his "Reflections on the Section of the Symphyſis Pubis."

Being ſubject to the gout, in the courſe of a few years the returns became more frequent, ſometimes affecting his limbs, and ſometimes his ſtomach, but ſeldom remaining many hours in one part. Notwithſtanding this valetudinary ſtate, his ardour ſeemed to be unabated. In the laſt year of his life he was as eager to acquire new credit, and to ſecure the advantage of what he had before gained, as he could have been at the moſt enterprizing part of his life. At length, on Saturday March 15, 1783, after having for ſome time experienced a return of wandering gout, he complained of a great head-ache and nauſea. In this ſtate he went to bed, and for ſeveral days felt more pain than uſual, both in his ſtomach and limbs. On the Thurſday following he found himſelf ſo much recovered, that he determined to give the introductory lecture to the operations of ſurgery. It was to no purpoſe that his friends urged to him the impropriety of ſuch an attempt. He was determined to make the experiment, and accordingly delivered the lecture, but towards the concluſion, his ſtrength was ſo exhauſted that he fainted away, and was obliged to be carried to bed by two ſervants. The following night and day his ſymptoms were ſuch as indicated danger; and on Saturday morning Mr. Combe, who made him an early viſit, was alarmed on being told by Dr. Hunter himſelf, that during the night he had certainly had a paralytic ſtroke. As neither his ſpeech nor his pulſe were affected, and he was able to raiſe himſelf in bed, Mr. Combe encouraged him to hope that he was miſtaken. But the event proved the doctor's idea of his complaint to be but too well founded; for he died March the 30th.

By his will, the uſe of his valuable muſeum, under the direction of truſtees, devolves to his nephew Matthew Baillie, B. A. and in caſe of his death, to Mr. Cruikſhank for the term of 30 years, at

the end of which period the whole collection is bequeathed to the univerſity of Glaſgow.

HUNTER (JOHN), Eſq. F. R. S. ſurgeon-extraordinary to the king, and ſurgeon-general to the army, was brother of the preceding Dr. William Hunter, and eight years younger; in his early life he was bound an apprentice to a carpenter; in which ſituation, but for the exertions of genius, he would probably have ſullenly dragged through life unknown and unnoticed. He roſe to a rank in his profeſſion ſcarce ever remembered, that of an acknowledged ſuperiority over the moſt eminent of his rivals. Mr. Hunter may be truly ſaid to have been an honour to his profeſſion and to his country. His deep knowledge, in both ſpeculative and practical ſurgery, has long been known and admired, whether conſidered as to the efficacy of its operations, or the ſenſibility of its effects. As a man of letters, independent of his profound ſcientific ſtudies, he had traced the practice of ſurgery to the earlieſt ages. He was well acquainted with every practitioner mentioned by Pliny; with all the Greek and Roman authors who had written on the ſubject, as well as with every modern one who has contributed to the perfection of the art. His own publications will be his monuments. His anatomical reſearches were various, perſevering, and ſucceſsful; the office, uſe, ſituation, or communication, of the ſeveral parts of the human ſtructure, no man was better acquainted with. His labours may be conſidered as a baſis, on which the whole great art of phyſic may ſecurely reſt. As a man well verſed in ancient hiſtory, the Egyptian chronology was familiar to him, as far as it related to the antiquity of anatomy. As a ſcholar diſtinguiſhably claſſic, he knew that Homer was an anatomiſt (at leaſt that he had ideas of anatomy) as well as an Epic poet; nor leſs did he know that this noble ſcience was entirely overwhelmed with barbariſm by the Goths and Vandals, and moſt happily reſtored in the fourteenth century. Mr. Hunter was ſoon to have opened a courſe of lectures; but death deprived the profeſſion of one of its firſt ornaments.

His "Comparative Anatomy," intended to be publiſhed after his death, was, many years ſince, ſaid to be in a forward ſtate, by thoſe who had been gratified with the ſight of parts of it, and had an opportunity of knowing his laborious and extenſive reſearches upon the ſubject. Among the perſons moſt intereſted in its appearance muſt be the diſciples of Lavater, whoſe ſyſtem, exiſting hitherto but in the conception of his followers, and communicable only by definitions, which depend upon the fancy of the hearer, may acquire certainty from his proofs, and at length be received into the claſſes of demonſtrable knowledge. Every particular is intereſting, with reſpect to the loſs of ſo valuable a man. He had, for ſome years, been ſubject to ſpaſms; on account of which,

which, he was cautioned not to indulge in any violence, or loudneſs of ſpeech. Upon ſome occurrence, in which he was worthily, but too warmly, intereſted, he neglected the warning which his own ſkill had approved, and was ſeized with a ſpaſm that occaſioned almoſt an immediate death. October 16, 1793, he was ſuddenly taken ill in the council-room of St. George's-Hoſpital, and did not live one minute, but dropped down and died inſtantly, aged 67. Every poſſible means were uſed to reſtore ſo valuable a life; but neither his pulſe or breathing returned. At five o'clock his body was conveyed in a chair to his houſe in Leiceſter-Square. On examining it the next day, there was no ſatisfactory cauſe found for his ſudden death, the oſſification of the valves of the aorto being no unuſual appearance in perſons of his advanced age. About twenty years before he married the daughter of Mr. Home, ſurgeon, in Suffolk-Street, Charing Croſs, by whom he left a ſon, in his 20th year, now at Cambridge, intended, we believe, for the profeſſion of phyſic, and a daughter.

HUNTINGTON (Robert), a learned Engliſh divine, was born at Deorhyrſt in Glouceſterſhire, where his father was miniſter in 1636. Having been educated in ſchool-learning at Briſtol, he was ſent to Merton-College, Oxford, of which in due time he was choſen fellow. He ran through the uſual courſe of arts and ſciences with great applauſe, and then applied himſelf moſt diligently to divinity, and the Oriental languages. The latter became of infinite ſervice to him afterwards; for he was choſen chaplain to the Engliſh factory at Aleppo, and ſailed from England September 1670. During his eleven years reſidence in this place, he applied himſelf particularly to ſearch for and procure manuſcripts; and for this purpoſe kept correſpondence with the learned and eminent of every profeſſion and degree, which his knowledge in the Eaſtern languages, and eſpecially the Arabic, enabled him to do. He travelled alſo for his diverſion and improvement, not only into the adjacent, but even into diſtant places; and after having carefully viſited almoſt all Galilee and Samaria, he went to Jeruſalem. In 1677, he went into Cyprus; and, the year after, undertook a journey of 150 miles, for the ſake of beholding the venerable ruins of the once noble and glorious city of Palmyra: but, inſtead of having an opportunity of viewing the place, he and they that were with him, were very near being deſtroyed by two Arabian princes, who had taken poſſeſſion of thoſe parts. He had better ſucceſs in a journey to Egypt in 1680, where he picked up ſeveral curioſities and manuſcripts; and had the pleaſure of converſing with John Laſcaris, archbiſhop of Mount Sinai.

In 1682, he embarked, and landed in Italy: and having viſited Rome, Naples, and other places, and taken Paris in his way, where he ſtayed a few weeks, he arrived after many dangers and difficulties

difficulties ſafe in his own country. Immediately he retired to his fellowſhip at Merton-College; and, in 1683, took the degrees in divinity. About the ſame time, through the recommendation of biſhop Fell, he was appointed maſter of Trinity-College in Dublin, and went over thither, though againſt his will; but the troubles that happened in Ireland at the Revolution, forced him back into England for a while; and though he returned after the reduction of that kingdom, yet he reſigned his maſterſhip in 1691, and came home, as he intended, for good and all. In the mean time he ſold for 700l. his fine collection of MSS. to the curators of the Bodleian-Library; having before made a preſent of 35 to the ſame library. In 1692, he was preſented by Sir Edward Turnor, to the rectory of Great Hallingbury in Eſſex, and the ſame year married a wife. He was offered about that time the biſhopric of Kilmore in Ireland, but refuſed it: however, in 1701, he accepted that of Raphoe, and was conſecrated in Chriſt-Church, Dublin, Auguſt 20. He ſurvived his conſecration but twelve days; for he died September 2, in his 66th year, and was buried in Trinity-College chapel.

All that he publiſhed himſelf was, "An Account of the Porphyry Pillars in Egypt," in the "Philoſophical Tranſactions, No. 161." Some of his "Obſervations" are printed in "A Collection of curious Travels and Voyages," in 2 vols. 8vo. by Mr. J. Ray; and 39 of his letters, chiefly written by him whilſt abroad, were publiſhed by Dr. T. Smith at the end of his life.

HUNTINGDON (Right Hon. SELINA Counteſs Dowager of), was born Auguſt 13, 1707, and was the ſecond daughter, and one of the three coheireſſes, of Waſhington ſecond earl Ferrers; was married, June 3, 1728, to Theophilus earl of Huntingdon, by whom ſhe had iſſue four ſons and three daughters, of whom the counteſs of Moira was the only ſurvivor. Her ladyſhip had been a widow forty-five years; and ſo long has a fine buſt of her, by Kent, been placed on the tomb of her deceaſed lord, at Aſhby-de-la-Zouch, in the county of Leiceſter, where, by her will, ſhe directed her own remains (dreſſed in the ſuit of white ſilk which ſhe wore at the opening of a chapel in Goodman's-Fields) to be depoſited, in as plain a manner as poſſible; the coffin to be covered with black, and the officiating clergyman, Mr. Jones, of the Spa-Fields chapel, to receive 10l. for his trouble. Her very great religious concerns, as head of a very numerous ſect in Great-Britain and Ireland, are left by will in the hands of committees for managing them in both kingdoms. Her religious principles have been long ſince known, and her unbounded benevolence bore the beſt teſtimony of the purity of her intentions, having, in the courſe of her life, expended above one hundred thouſand pounds in public and private

private acts of charity. She died at her houſe in the Spa-Fields near London, June 17, 1791, aged 84.

HUNTORST (GERARD), one of the beſt painters of his time, was born at Utrecht in 1592. He was Blomeart's diſciple, and afterwards went to Rome; where having ſtudied deſigning, he exerciſed it in drawing night-pieces with the utmoſt ſucceſs. When he returned to Utrecht, he applied himſelf to hiſtory painting. He had a vaſt number of ſcholars from Antwerp. He taught alſo the queen of Bohemia's children to deſign. Charles I. invited him over to England, and he did ſeveral grand performances for this king. He returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

HUSS (JOHN), a celebrated divine and martyr, was born at a town in Bohemia, called Huſſenitz, ſomewhere about 1376, and liberally educated in the univerſity of Prague. Here he took the degree of B. A. in 1393, and a maſter's in 1395; and we find him in 1400, in orders and miniſter of a church in that city. He began to preach and write with great zeal againſt the ſuperſtitions and errors of the church of Rome. He ſucceeded ſo far, that the ſale of indulgences began greatly to decreaſe and wax cold among the Bohemians; and the pope's party cried aloud, that there would ſoon be an end of religion, if meaſures were not taken to oppoſe the reſtleſs endeavours of the Huſſites. With a view therefore of ſtopping this evil, Subinco, the archbiſhop of Prague, iſſued forth two mandates in 1408; one, addreſſed to the members of the univerſity, by which they were ordered to bring together all Wicklif's writings, with which Huſs had been greatly taken; that ſuch, as were found to contain any thing erroneous or heretical, might be burnt; the other to all curates and miniſters, commanding them to teach the people, that, after the conſecration of the elements in the Holy Sacrament, there remained nothing but the real body and blood of Chriſt, under the appearance of bread and wine. Huſs, whoſe credit and authority in the univerſity was very great, as well for his piety and learning, as on account of conſiderable ſervices he had done it, found no difficulty in perſuading many of its members of the unreaſonableneſs and abſurdity of theſe mandates. Upon this foundation they appealed to Gregory XII. and the archbiſhop Subinco was ſummoned to Rome. But, on acquainting the pope that the heretical notions of Wickliff were gaining ground apace in Bohemia, through the zeal of ſome preachers who had read his books, a bull was granted him for the ſuppreſſion of all ſuch notions in his province. By virtue of this bull, Subinco condemned the writings of Wickliff, and proceeded againſt four doctors who had not complied with his mandate, in bringing in their copies. Huſs and others, who were involved in this ſentence,

ſentence, proteſted againſt this procedure of the archbiſhop, and appealed from him a ſecond time, in June 1410. The matter was then brought before John XXIII. who ordered Huſs, accuſed of many errors and hereſies, to appear in perſon at the court of Rome, and gave a ſpecial commiſſion to cardinal Colonna to cite him. Huſs, however, under the protection and countenance of Wenceſlaus, king of Bohemia, did not appear, but ſent three deputies to excuſe his abſence, and to anſwer all which ſhould be alleged againſt him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Huſs guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the pope, who commiſſioned four other cardinals to examine into the affair. Theſe commiſſaries confirmed all which Colonna had done. Nay, they did more; the excommunication, which was limited to Huſs, they extended to his friends and followers: they declared him an Hereſiarch, and pronounced an interdict againſt him.

All this while, utterly regardleſs of what was doing at Rome, Huſs continued to preach and write with great zeal againſt the errors and ſuperſtitions of that church, and in defence of Wickliff and his doctrines. He preached directly againſt the pope, the cardinals, and the clergy of that party; and at the ſame time publiſhed writings, to ſhew the lawfulneſs of expoſing the vices of eccleſiaſtics. In 1413, the religious tumults and ſeditions were become ſo violent, that Subinco applied to Wenceſlaus to appeaſe them. Wenceſlaus baniſhed Huſs from Prague; but ſtill the diſorders continued. Then the archbiſhop had recourſe to Sigiſmond the emperor, who promiſed him to come into Bohemia, and aſſiſt in ſettling the affairs of the church: but before Sigiſmond could be prepared for the journey, Subinco died in Hungary.—About this time bulls were publiſhed by John XXIII. at Prague, againſt Ladiſlaus king of Naples; in which a cruſade was proclaimed againſt that prince, and indulgences promiſed to all who would go to the war. This furniſhed Huſs, who had returned to Prague upon the death of Subinco, with a fine occaſion of preaching againſt indulgences and cruſades, and of refuting theſe bulls: and the people were ſo affected and inflamed with his preaching, that they declared pope John to be the Antichriſt. Upon this, ſome of the ringleaders among the Huſſites were ſeized and impriſoned; which, however, was not conſented to by the people, who were prepared to reſiſt, till the magiſtrate had promiſed that no harm ſhould happen to the priſoners. But he did not keep his word: they were executed in priſon; which the Huſſites diſcovering, took up arms, reſcued their corpſes, and interred them honourably, and as martyrs, in the church of Bethlehem, which was Huſs's church.

Thus things went on at Prague and in Bohemia, till the council

of Conſtance was called: where it was agreed between the pope and the emperor, that Huſs ſhould appear, and give an account of himſelf and his doctrine. The emperor promiſed for his ſecurity againſt any danger, and that nothing ſhould be attempted againſt his perſon: upon which he ſet out, after declaring publicly, that he was going to the council at Conſtance, to anſwer the accuſations which were formed againſt him; and challenging all people, who had any thing to except to his life and converſation, to do it without delay. He made the ſame declarations in all the towns through which he paſſed, and arrived at Conſtance, November 3, 1414. Here he was accuſed in form, and a liſt of his heretical tenets laid before the pope and the prelates of the council. He was ſummoned to appear the 26th day after his arrival; and declared himſelf ready to be examined, and to be corrected by them, if he ſhould be found to have taught any doctrine worthy of cenſure. The cardinals ſoon after withdrew, to deliberate upon the moſt proper method of proceeding againſt Huſs; and the reſult of their deliberations was, that he ſhould be impriſoned. This accordingly was done, notwithſtanding the emperor's parole for his ſecurity; nor were all this prince's endeavours afterwards ſufficient to releaſe him, though he exerted himſelf to the utmoſt. Huſs was toſſed about from priſon to priſon for ſix whole months, ſuffering great hardſhips and pains from thoſe who had the care of him; and at laſt was condemned of hereſy by the council, in his abſence and without a hearing, for maintaining, that the Euchariſt ought to be adminiſtered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was ſhewn to himſelf, and of the uſuage that was ſhewn to Huſs; inſiſting, that Huſs ought to be allowed a fair and public hearing. Therefore, on the 5th and 7th of June 1415, he was brought before the council, and permitted to ſay what he could in behalf of himſelf and his doctrines; but every thing was carried on with noiſe and tumult, and Huſs ſoon given to underſtand, that they were not diſpoſed to hear any thing from him, but a recantation of his errors: which however he abſolutely refuſed, and was ordered back to priſon. July 6th, he was brought again before the council; where he was condemned of hereſy, and ordered to be burnt. The ceremony of his execution was this: he was firſt ſtripped of his ſacerdotal veſtments by biſhops nominated for that purpoſe; next he was formally deprived of his univerſity-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word Hereſiarch inſcribed in great letters; then he was delivered over to the magiſtrate, who burnt him alive, after having firſt burnt his books at the door of the church. He died with great firmneſs and reſolution; and his aſhes were afterwards gathered up and thrown into the Rhine. His writings, very numerous and very learned, were collected into a body, when printing began.

HUTCHESON

HUTCHESON (Dr. FRANCIS), a very fine writer and excellent man, was the ſon of a diſſenting miniſter in Ireland, and was born Auguſt 8, 1694. He diſcovered early a ſuperior capacity and ardent thirſt after knowledge; and when he had gone through his ſchool-education, was ſent to an academy to begin his courſe of philoſophy. In 1710, he removed from the academy, and entered a ſtudent in the univerſity of Glaſgow in Scotland. Here he renewed his ſtudy of the Latin and Greek languages, and applied himſelf to all parts of literature, in which he made a progreſs ſuitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he propoſed to make the peculiar ſtudy and profeſſion of his life; for the proſecution of which he continued ſeveral years longer at Glaſgow.

He then returned to Ireland, and, entering into the miniſtry, was juſt about to be ſettled in a ſmall congregation of Diſſenters in the north of Ireland, when ſome gentlemen about Dublin, who knew his great abilities and virtues, invited him to ſet up a private academy there. He complied with the invitation, and met with much ſucceſs. He had been fixed but a ſhort time in Dublin, when his ſingular merits and accompliſhments made him generally known; and his acquaintance was ſought by men of all ranks, who had any taſte for literature, or any regard for learned men. The lord Moleſworth is ſaid to have taken great pleaſure in his converſation, and to have aſſiſted him with his criticiſms and obſervations upon his "Enquiry into the Ideas of Beauty and Virtue," before it came abroad. A few years after his "Enquiry," his "Treatiſe on the Paſſions" was publiſhed: theſe works have been often reprinted, and always admired. About this time he wrote ſome philoſophical papers, accounting for laughter in a different way from Hobbes, and more honourable to human nature: which papers were publiſhed in the collection called "Hibernicus's Letters." Some letters in the "London Journal, 1728," ſubſcribed Philaretus, containing objections to ſome parts of the doctrine in "The Enquiry, &c." occaſioned his giving anſwers to them in thoſe public papers. Both the letters and anſwers were afterwards publiſhed in a ſeparate pamphlet.

After he had taught in a private academy at Dublin for ſeven or eight years with great reputation and ſucceſs, he was called in 1729 to Scotland, to be a profeſſor of philoſophy at Glaſgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. Here he ſpent the remainder of his life in a manner highly honourable to himſelf, and ornamental to the univerſity of which he was a member. His whole time was divided between his ſtudies and the duties of his office; except what he allotted to friendſhip and ſociety. A firm conſtitution and a pretty uniform ſtate of good health, except ſome few ſlight attacks of the gout,

ſeemed to promiſe a longer life; yet he did not exceed his 53d year. He was married ſoon after his ſettlement in Dublin, to Mrs. Mary Wilſon, a gentleman's daughter in the county of Longford; by whom he left behind him one ſon, Francis Hutcheſon, M. D. By this gentleman was publiſhed, from the original MS. of his father, "A Syſtem of Moral Philoſophy, in three books, Glaſgow, 1755," 2 vols. 4to. To which is prefixed, "Some Account of the Life, Writings, and Character of the Author," by Dr. Leechman, profeſſor of divinity in the ſame univerſity.

HUTCHINS (JOHN), was born in 1698 at Bradford-Peverell, where his father Richard Hutchins was curate, who died rector of All-Saints in Dorcheſter, 1734, having held it from 1693. He was educated at Baliol-College, where he cultivated an acquaintance with Mr. Godwin and Mr. Sandford: to the friendſhip of the former, who cloſed a long and worthy life about three years before him, he bears ample teſtimony in his preface. Upon his being preſented to Wareham, he married Anne, daughter of the Rev. Mr. Steevens, rector of Pimpern, whoſe grandfather had been ſteward to Mr. Pitt's family, who permitted Mrs. Steevens to preſent to the living for the next turn, in hopes of keeping it for her ſon; but the preſentee, Mr. Andrews, dying within the year, ſhe loſt her turn. Mr. Hutchins was preſented to Swyre in 1729, to Melcomb-Horſey in 1733, and to Wareham in 1743. In 1737, while curate of Milton-Abbas, he began to collect materials for the hiſtory of that county, which, after many difficulties, he lived to ſee put to preſs. He was rather a man of diligence than of extraordinary genius; his collections were many years making, and a great part of them fell into his hands on the death of a prior collector. The book was moſt liberally conducted through the preſs, by a very handſome ſubſcription of the gentlemen of the county, and the kind patronage of Dr. Cuming and Mr. Gough, for the benefit of the author's widow and daughter. Several articles were added, relative to the antiquities and natural hiſtory; and ſuch a number of beautiful plates were contributed by the gentlemen of the county, that (only 600 copies having been printed, a number not quite ſufficient for the ſubſcribers) the value of the book increaſed, immediately after publication, to twice the original price, which was only a guinea a volume. After a long combat with the infirmities of age and gout, and a ſevere loſs by the fire at Wareham, 1762, Mr. Hutchins died June 21, 1773, and was buried in Mary's-Church at Wareham, in the ancient chapel under the ſouth aile of the chancel.

HUTCHINSON (JOHN), an Engliſh author, whoſe writings have made no ſmall noiſe in the learned world, was born at Spennythorn in Yorkſhire in 1674. His father was poſſeſſed of about 40l.

40l. per ann. and determined to qualify his ſon for a ſtewardſhip to ſome gentleman or nobleman. He had given him ſuch ſchool-learning as the place afforded; and the remaining part of his education was finiſhed by a gentleman that boarded with his father, who is ſaid to have inſtructed him, not only in ſuch parts of the mathematics as were more immediately connected with his deſtined employment, but in every branch of that ſcience, and at the ſame time to have furniſhed him with a competent knowledge of the writings of antiquity. At nineteen, he went to be ſteward to Mr. Bathurſt, of Skutterſkelf in Yorkſhire, and from thence to the earl of Scarborough, who would gladly have engaged him in his ſervice; but his ambition to ſerve the duke of Somerſet would not ſuffer him to continue there, and accordingly he removed ſoon after into this nobleman's ſervice. About 1700, he was called to London, to manage a law-ſuit of conſequence between the duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was phyſician to the duke his maſter. Between 1702 and 1706, his buſineſs carried him into ſeveral parts of England and Wales, where he made many obſervations, which he publiſhed in a little pamphlet, entitled, "Obſervations made by J. H. moſtly in the year 1706."

While he travelled from place to place, he employed himſelf in collecting foſſils; and we are told, that the large and noble collection, which Woodward bequeathed to the univerſity of Cambridge, was actually made by him. He is ſaid to have put his collections into Woodward's hands, with obſervations on them, which Woodward was to digeſt and publiſh with further obſervations of his own: but putting him off with excuſes, when from time to time he ſolicited him about this work, he firſt ſuggeſted to Hutchinſon unfavourable notions of his intention. On this Hutchinſon reſolved to wait no longer, but to truſt to his own pen; and that he might be more at leaſure to proſecute his ſtudies, he begged leave of the duke of Somerſet to quit his ſervice. The requeſt at firſt piqued the pride of that nobleman; but when he was made to underſtand by Hutchinſon, that he did not intend to ſerve any other maſter, and was told what were the real motives of his requeſt, the duke not only granted his ſuit, but made him his riding-purveyor, being at that time maſter of the horſe to George I. As there is a good houſe in the Mews belonging to the office of purveyor, a fixed ſalary of 200l. per. ann. and the place a kind of ſinecure, Hutchinſon's ſituation and circumſtances were quite agreeable to his mind; and he gave himſelf up to a ſtudious and ſedentary life. The duke alſo gave him the next turn of the living of Sutton in Suſſex, to which he preſented the Rev. Julius Bate, a great favourite of Hutchinſon, and zealous promoter of his doctrines.

In 1724, our author publiſhed the firſt part of his "Moſes's Principia;" and in 1727, the ſecond part. From this time to his death,

death, he continued publiſhing a volume every year, or every other year; which, with the MSS. he left behind him, were publiſhed in 1748, in 12 vols. 8vo. He died Auguſt 28, 1737.

HUTTEN (Ulric de), a gentleman of Franconia, of uncommon parts and learning, was born in 1488 at Steckenburg, the ſeat of his family; was ſent to the abbey of Fulde at eleven years of age; and took the degree of M. A. at eighteen, at Francfort on the Oder, being the firſt promotion made in that newly opened univerſity. In 1509, he was at the ſiege of Padua, in the emperor Maximilian's army; and he owned it was the want of money, which forced him to make that campaign. His father, not having the leaſt taſte or eſteem for polite literature, thought it unworthy to be purſued by perſons of exalted birth; and therefore would not afford his ſon the neceſſary ſupplies for a life of ſtudy. He wiſhed him to apply himſelf to the civil law, which might raiſe him in the world; but Hutten had no inclination for that kind of ſtudy. Finding however there was no other way of being upon good terms with his father, he went to Pavia in 1511, where he ſtayed but a little time; that city being beſieged and plundered by the Swiſs, and himſelf taken priſoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himſelf anew to literature. Having a genius for poetry, he firſt ſet out as an author in that way; and publiſhed ſeveral things, which were much admired and gained him credit. He travelled to various places, among the reſt to Bohemia and Moravia; and waiting on the biſhop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciouſly, preſented him with a horſe, and gave him money to purſue his journey. The correſpondence he held with Eraſmus was of great advantage to him, and procured him reſpect from all the literati in Italy, and eſpecially at Venice.

At his return to Germany in 1516, he was recommended in ſuch ſtrong terms to the emperor, that this prince beſtowed the poetical crown on him; and from that time Hutten had himſelf drawn in armour, with a crown of laurel on his head, and took vaſt delight in being repreſented in that manner. He was of a very military make, and had given many proofs of courage, as well in the wars as in private rencounters. He had a couſin John de Hutten, who was court-marſhal to Ulric duke of Wirtemburg, and was murdered by this duke in 1515, for the ſake of his wife, whom the duke enjoyed afterwards as a miſtreſs. Our poet and ſoldier, as ſoon as he heard of it, breathed nothing but reſentment; and becauſe he had no opportunity of ſhewing it with his ſword, fell to work with his pen, and wrote ſeveral pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of theſe was printed in the caſtle of Steckelburg, 1519, 4to.

He

He was in France in 1518, from whence he went to Mentz, and engaged in the ſervice of the elector Albert; whom he attended a little after to the diet of Augſburg, where the elector was honoured with a cardinal's hat. At this diet, articles were exhibited againſt the duke of Wirtemburg, on which occaſion the murder of John de Hutten, marſhal of his court, was not forgot: and a league was after formed againſt him. Our Hutten ſerved in this war with great pleaſure; yet was ſoon diſguſted with a military life, and grew very hungry after his ſtudies and retirement.

Believing Luther's cauſe a very good one, he joined in it with great warmth; and publiſhed Leo the Xth's Bull againſt Luther in 1520, with interlineary and marginal gloſſes, in which that pope was made the object of the ſtrongeſt ridicule. The freedom with which he wrote againſt the irregularities and diſorders of the court of Rome, exaſperated Leo in the higheſt degree; and induced him to command the elector of Mentz to ſend him to Rome bound hand and foot, which however the elector did not do, but ſuffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not ſtay long there, being told that his life would be in danger. He then retired to Ebernburg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the caſtle of Ebernburg belonged: from whence he wrote in 1520 his complaint to the emperor, to the electors of Mentz and Saxony, and to all the ſtates of Germany, againſt the attempts which the pope's emiſſaries made againſt him. During his ſtay at Ebernburg, he performed a very generous action in regard to his family. Being the eldeſt ſon, and ſucceeding to the whole eſtate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and diſgraces which he expected, by the ſuſpicions that might be entertained againſt them, he enjoined them not to remit him any money, nor to hold the leaſt correſpondence with him.

It was now that he devoted himſelf wholly to the Lutheran party, to advance which he laboured inceſſantly both by his writings and actions. We do not know the exact time when he quitted the caſtle of Ebernburg; but it is certain that, January 1523, he left Baſil, where he had flattered himſelf with the hopes of finding an aſylum, but on the contrary had been expoſed to great dangers. He was forbid by his old acquaintance Eraſmus to viſit him. This provoked Hutten to attack him pretty ſeverely, and accordingly he publiſhed an "Expoſtulatio" in 1523, which chagrined Eraſmus extremely: who anſwered it however the ſame year, in a very lively piece, entitled, "Sponga Eraſmi adverſus adſpergines Hutteni." Hutten would certainly have made a reply, had he not been ſnatched away by death; but he died in an iſland of the lake Zurich, where he had hid himſelf to be ſafe, Auguſt 1523. He is ſaid to have died a martyr to intemperance. A collection of his

his "Latin Poems" was publiſhed at Francfort in 1538, 12mo. He was the author of a great many works, chiefly ſatirical, in the way of dialogue.

HUYGENS (CHRISTIAN), a very great mathematician and aſtronomer, was born at the Hague in Holland, April 14, 1629, and was the ſon of Conſtantine Huygens, lord of Zuylichem, who had ſerved three ſucceſſive princes of Orange in the quality of ſecretary. He ſpent his whole life in cultivating the mathematics; and not in the ſpeculative way only, but in making them ſubſervient to the uſes of life. From his infancy he applied himſelf to this ſtudy, and made a conſiderable progreſs in it, even at nine years of age, as he did alſo in muſic, arithmetic, and geography; in all which he was inſtructed by his father, who, in the mean time, did not ſuffer him to neglect the Belles Lettres. At thirteen, he was put upon the ſtudy of mechanics; for he had diſcovered a wonderful curioſity that way, in examining machines and the like: and two years after had the aſſiſtance of a maſter in mathematics, under whom he made a ſurpriſing progreſs. In 1645, he went to ſtudy law at Leyden under Vinnius; yet did not attach himſelf ſo cloſely to this ſtudy, but that he found time to continue his mathematics under the profeſſor Schooten. He left this univerſity at the end of one year, and went to Breda, where an univerſity had juſt been founded, and put under the direction of his father; and here he made the law his chief ſtudy for two or three years.

After his return to the Hague in 1649, he went to Holſtein in Denmark, in the retinue of Henry count of Naſſau; and was extremely deſirous of going to Sweden, in order to ſee Des Cartes; but the ſhort ſtay of the count in Denmark would not permit him. In 1655, he travelled into France, and took the degree of LLD. at Angers.

In 1660, he took a ſecond journey into France, and the year after paſſed over into England, where he communicated his art of poliſhing glaſſes for teleſcopes, and was made Fellow of the Royal Society. About this time the air-pump was invented, which received conſiderable improvements from him. After he had ſtayed ſome months in England, he returned to France again, in 1663, where his merit became ſo conſpicuous, that Colbert reſolved to fix him at Paris, by ſettling a conſiderable penſion upon him. Accordingly, in 1665, letters were ſent to him to the Hague, whither he was returned, written in the king's name, to invite him to Paris, with the promiſe of a large ſtipend, and other conſiderable advantages. Huygens conſented to the propoſal, and reſided at Paris from 1676 to 1681; where he was made a member of the Royal Academy of Sciences. All this time he ſpent in mathematical purſuits, wrote ſeveral works, which were publiſhed from time to time, and invented and perfected ſeveral uſeful inſtru-

ments and machines. But continual application began then to impair his health; and, though he had viſited his native air twice, viz. in 1670 and 1675, for the ſake of recovering himſelf from illneſs, yet he was now obliged to betake himſelf to it altogether. Accordingly, he left Paris in 1681, and went into his own country, where he ſpent the remainder of his life in the ſame purſuits and employments. He died at the Hague June 8, 1695, in his ſixty-ſeventh year, while his "Coſmotheoros," or Latin treatiſe concerning a plurality of worlds, was printing: however, he provided in his will for its publication, deſiring his brother Conſtantine, to whom it was addreſſed, to take that trouble upon him. But Conſtantine was ſo occupied with buſineſs, as being ſecretary in Holland to the king of Great-Britain, that he died alſo before it could be printed; ſo that the book did not appear in public till 1698.

In 1703, were printed at Leyden, in one volume 4to. his "Opuſcula Poſthuma, &c." In 1704, were publiſhed in 4to. "Opera Varia," 4 vols. In 1728, were printed in two volumes 4to. at Amſterdam, his "Opera Reliqua:" which new collection was publiſhed alſo by Graveſande. He loved a quiet and ſtudious life; which perhaps was the chief reaſon why he never married.

HYDE (EDWARD), earl of Clarendon, and chancellor of England, was deſcended from an ancient family in Cheſhire, and born at Dinton in Wiltſhire, Feb. 16, 1608. In 1622, he was entered of Magdalen-Hall in Oxford, and in 1625, took the degree of B. A. but failing of a fellowſhip in Exeter-College, for which he ſtood, he removed to the Middle-Temple, where he ſtudied the law for ſeveral years, and became very famous in it. When the lawyers reſolved to give a public teſtimony of their diſſent from the new doctrine advanced in Prynne's "Hiſtriomaſtrix," wherein was ſhewn an utter diſregard of all manner of decency and reſpect to the crown, Hyde and Whitlocke were appointed the managers of the maſque, preſented on that occaſion to their majeſties at Whitehall on Candlemas-Day 1633-4. At the ſame time he teſtified, upon all occaſions, his utter diſlike to that exceſs of power, which was then exerciſed by the court, and ſupported by the judges in Weſtminſter-Hall. He condemned the oppreſſive proceedings of the high-commiſſion court, the ſtar-chamber, the council-board, the earl marſhal's court, or court of honour, and the court of York.

In the parliament, which began at Weſtminſter, April 10, 1640, he ſerved as burgeſs for Wotton-Baſſet in Wiltſhire; in which he greatly diſtinguiſhed himſelf. This parliament being diſſolved, Hyde was choſen for Saltaſh in Cornwall in the long parliament, which commenced Nov. 3 the ſame year, where his abilities began to be taken notice of; and when the Commons

prepared a charge againſt the lord chief baron Davenport, baron Weſton, and baron Trevor, he was ſent up with the impeachment to the Lords, to whom he made a moſt excellent ſpeech. But though Hyde was very zealous for redreſſing the grievances of the nation, he was no leſs ſo for the ſecurity of the eſtabliſhed church, and the honour of the crown. When a bill was brought in to take away the biſhops vote in parliament, and to leave them out of all commiſſions of the peace, or any thing that had relation to temporal affairs, he was very earneſt for throwing it out. He was one of the committee employed to prepare the charge againſt the earl of Strafford: but, as ſoon as he ſaw the unjuſtifiable violence with which the proſecution was puſhed, he left them, and oppoſed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the Houſe of Lords, for aboliſhing the court of York, whereof that earl had been ſeveral years preſident; and was chairman alſo of ſeveral other committees, appointed upon the moſt important occaſions, as long as he continued his preſence among them. But, when they began to put in execution their ordinance for raiſing the militia againſt his majeſty, Hyde, being perſuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his abſence ſo ſenſibly, that, in their inſtructions ſhortly after to the earl of Eſſex their general, he was excepted with a few others from any grace or favour.

He withdrew to the king at York, having firſt obtained the great ſeal to be ſent thither on May 20, 1642: and, upon his arrival, was taken into the greateſt confidence, though he was not under any character in the court for ſome months. But, towards the latter end of the year, upon the promotion of Sir John Colepepper to be maſter of the Rolls, he ſucceeded him in the chancellorſhip of the Exchequer, and the ſame year was knighted, and made a privy-counſellor. With theſe characters he ſat in the parliament aſſembled at Oxford, Jan. 1643; and, in 1644, was one of the king's commiſſioners at the treaty of Uxbridge. Not long after, the king ſending the prince of Wales into the Weſt, to have the ſuperintendency of the affairs there, Sir Edward Hyde was appointed to attend his highneſs, and to be of his council: where he entered, by his majeſty's command, into a correſpondence with the marquis of Ormond, then lord-lieutenant of Ireland. Upon the declining of the king's cauſe, he with the lords Capel and Coleppeper ſailed from Pendennis-Caſtle in Cornwall to Scilly, and thence to Jerſey, where he arrived in March 1645; but being greatly diſguſted at the prince's removal thence the following year to France, he obtained leave to ſtay in that iſland. During his retirement in Jerſey, he began to write his "Hiſtory of the Rebellion," which had been particularly recommended to him, and in which

which he was aſſiſted alſo by the king, who ſupplied him with ſeveral of the materials for it.

In May 1648, Sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his ſeat at the privy-council, and in his office of the Exchequer, by Charles II. Nov. 1649, he was ſent by the king, with lord Cottington, ambaſſador extraordinary, into Spain, to apply for that monarch's aſſiſtance in the recovery of his crown; but returned without ſucceſs, in July 1651. Soon after his arrival, the king gave him an account of his eſcape after the battle of Worceſter, in that unfortunate expedition to Scotland, which had been undertaken during Sir Edward's abſence, and much againſt his judgment. He now reſided for ſome time at Antwerp, but left no means unattempted, by letters and meſſages to England, for compaſſing the Reſtoration; wherein, however, he ſolely relied upon the epiſcopal party. In 1653, he was accuſed of holding a correſpondence with Cromwell; but being declared innocent by the king, was afterwards made ſecretary of ſtate. More attempts were made to ruin him with the king; but in vain; for, in 1657, he was made chancellor of England. Upon the Reſtoration, as he had been one of the greateſt ſharers in his maſter's ſufferings, ſo he had a proportionable ſhare in his glory. Beſides the poſt of lord-chancellor, in which he was continued, he was choſen chancellor of the univerſity of Oxford, in October 1660; and, November following, created a peer, by the title of baron Hyde of Hindon, in Wiltſhire; to which were added, in April 1661, the titles of viſcount Cornbury in Oxfordſhire, and earl of Clarendon in Wiltſhire. But it is not poſſible to ſtand many years in a ſituation ſo much diſtinguiſhed as his was, without becoming the object of envy; which created him ſuch enemies, as both wiſhed and attempted his ruin, and at laſt effected it. Doubtleſs nothing contributed more, if ſo much, to inflame this paſſion againſt him, than the incident of his eldeſt daughter's marriage with the duke of York, which came out in a few months after the king's return. She had been one of the maids of honour to the princeſs-royal Henrietta, ſome time during the exile, when the duke fell in love with her; and being diſappointed by the defeat of Sir George Booth, in a deſign he had formed of coming with ſome forces to England in 1659, he went to Breda, where his ſiſter then reſided. Spending ſome weeks there, he took this opportunity, of ſoliciting Miſs Hyde to a compliance without marriage; but ſhe managed the matter with ſuch addreſs, that in the concluſion he married her, Nov. 4 that year, with all poſſible ſecrecy, and unknown to her father. After their arrival in England, growing big with child, ſhe called upon the duke to own his marriage; and, though he endeavoured to draw her from claiming him, both by great promiſes and great threatenings, yet ſhe had the ſpirit and wiſdom to avow it. The king ordered ſome biſhops and judges to

peruſe the proofs of her marriage; and they reporting, that it was according to the doctrine of the goſpel and the law of England, he told his brother, that he muſt live with her whom he had made his wife, and at the ſame time generouſly preſerved the honour of an excellent ſervant, who had not been privy to it; aſſuring him, that "this accident ſhould not leſſen the eſteem and favour he had for him."

The firſt open attack upon him was made by the earl of Briſtol; who, in 1663, exhibited againſt him a charge of high-treaſon to the Houſe of Lords. There had been a long courſe of friendſhip, both in proſperity and adverſity, between the chancellor and this earl; but they gradually falling into different meaſures on account of religion and politics, and the chancellor refuſing a ſmall boon, as the earl took it to be, which was ſaid to be the paſſing a patent in favour of a court lady, the latter thought himſelf ſo diſobliged, that he let looſe his fiery temper, and reſolved upon nothing but revenge. However his accuſation contained ſo many inconſiſtent charges, that the proſecution ended greatly to the honour of the chancellor; notwithſtanding which, his enemies advanced very conſiderably by it in their deſign, to make him leſs gracious to his maſter, leſs reſpected in parliament, and leſs beloved by the people.

Aug. 1667, he was removed from his poſt of chancellor, and November following impeached by the Houſe of Commons of high-treaſon and other crimes and miſdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th an act of baniſhment was paſſed againſt him. Before his departure from the kingdom, he drew up an apology, in a petition to the Houſe of Lords, in which he vindicated himſelf from any way contributing to the late miſcarriages of which he was accuſed, in ſuch a manner, as laid the blame at the ſame time upon others. The Lords received it December 3d, and ſent two of the judges to acquaint the Commons with it, deſiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the Commons, with an air of inſult and ridicule. Upon the reading of it in that Houſe, it was voted to be "ſcandalous, malicious, and a reproach to the juſtice of the nation;" whereupon they moved the Lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and, the year following, his life was attempted at Evreux near that city by a body of ſeamen, in ſuch an outrageous manner, that he with difficulty eſcaped with it. Being greatly afflicted with the gout, and finding himſelf not ſecure in that part of France, he went in the ſummer to Montpelier; where, recovering his health to a good degree, he continued three or four years. In 1672, he reſided at Moulins, and removing thence to Rouen, died Dec. 9, 1673, in that city; from whence his body was brought to England, and interred on the north ſide of Henry VIIth's chapel in Weſtminſter-Abbey.

Abbey. He was twice married: firſt to Anne, daughter of Sir Gregory Ayloffe, of Robſon in Wiltſhire, Knt. and this lady dying without iſſue, to Frances, daughter, and at length heireſs, to Sir Thomas Ayleſbury, Bart. in 1634: by whom he had four ſons and two daughters. Anne his eldeſt daughter was married, as we have already obſerved, to the duke of York, by which match ſhe became mother to two daughters, Mary and Anne, who were ſucceſſively queens of England. Beſides theſe, ſhe brought the duke four ſons and three daughters, who all died in their infancy. The laſt was born Feb. 9, 1670-1, and her mother deceaſed March 31 following; having a little before her death changed her religion, to the great grief of her father, who on that occaſion wrote a moſt pathetic letter to her, and another to the duke her conſort. Beſides the "Hiſtory of the Rebellion" the chancellor wrote other pieces, theological as well as political.

HYDE (Dr. THOMAS), a moſt learned writer, was ſon of Mr. Ralph Hyde, miniſter of Billingſley near Bridgenorth in Shropſhire, and born there June 29, 1636. Having a ſtrong inclination for the Oriental languages from his youth, he ſtudied them firſt under his father; and afterwards, in 1652, being admitted of King's-College in Cambridge, he became acquainted with Mr. Abraham Wheelock, who, being an admirable linguiſt, encouraged him to proſecute his ſtudy of them there. By him Hyde, when he had been at Cambridge little more than a year, was ſent to London, and recommended to Walton, afterwards biſhop of Cheſter, as a perſon capable of helping him in the Polyglott Bible, in which work he was then engaged.

In 1658, he went to Oxford, and was admitted of Queen's-College, where he was ſoon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that univerſity, directed his letters to the delegates thereof, ſignifying that "Mr. Hyde was of full ſtanding, ſince his admiſſion into the univerſity of Cambridge, for the degree of maſter of arts, and that he had given public teſtimony of his more than ordinary abilities and learning in the Oriental languages;" upon which they made an order, that he ſhould acumulate that degree, by reading only a lecture in one of the Oriental languages in the ſchools: and having accordingly read upon the Perſian tongue, he was created M. A. in April 1659. Soon after he was made under-keeper of the Bodleian-Library, upon the ejection of Mr. Henry Stubbe; and behaved himſelf ſo well in this emyloyment, that, when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the univerſity. In 1665, he publiſhed a Latin tranſlation from the Perſian of Ulugh Beig's "Obſervations concerning the Longitude and Latitude of the fixed Stars," with notes.

About this time Hyde became known to Mr. Boyle, to whom he

he was very uſeful in communicating from Oriental writers ſeveral particulars relating to chemiſtry, phyſic, and natural hiſtory. October 1666, he was collated to a prebend in the church of Saliſbury. In 1674, he publiſhed "A Catalogue of the Books in the Bodleian-Library." In 1678, he was made archdeacon of Glouceſter; and, in 1682, took the degree of D. D. Dec. 1691, he was elected Arabic profeſſor, on the death of Dr. Edward Pocock; and the ſame year publiſhed the "Itinera Mundi" of Abraham Peritſol, the ſon of Mordecai Peritſol, a very learned Jew. In 1693, he publiſhed his "De Ludis Orientalibus libri duo;" a work, which is held at preſent in very high eſteem. Dr. Altham, regius-profeſſor of Hebrew, and canon of Chriſt-Church, being, on ſome diſpute about the oaths, removed from both preferments, Hyde became poſſeſſed of them, the one being annexed to the other, in July 1697.

Three years after he had ready for the preſs, an excellent work, on a ſubject very little known even to the learned themſelves, "The Religion of the Ancient Perſians:" this was printed at Oxford in 1700, in 4to. containing 556 pages; and is now become exceeding ſcarce and dear. He publiſhed many others, and had many more ready to be publiſhed; but, by an unaccountable fatality, the ſtudy of Oriental literature was at that time overlooked, or rather the worth of it was not ſufficiently underſtood: conſequently this learned man's abilities were neglected, till it was too late, and the loſs has been ever ſince, though to no purpoſe, deſervedly regretted.

In April 1701, he reſigned the office of head-keeper of the Bodelian-Library, on account of his age and infirmities; and died Feb. 18, 1702-3, at his lodgings in Chriſt-Church, in his ſixty-ſeventh year. He had occupied the poſt of interpreter and ſecretary in the Oriental languages, during the reigns of Charles II. James II. and William III. and, it is ſaid, had, in the courſe of this employment, made himſelf ſurpriſingly acquainted with whatever regarded the policy, ceremonies, and cuſtoms of the Oriental nations. He was ſucceeded in his archdeaconry of Glouceſter by Mr. Robert Parſons; and, which is ſingular enough, in the chair of Hebrew profeſſor and in his canonry of Chriſt-Church by his predeceſſor Dr. Altham.

HYDE (HENRY), earl of Clarendon, ſon to the chancellor, was born in 1638. Having received the rudiments of education, he was early entered into buſineſs: for his father, apprehending of what fatal conſequence it would be to the king's affairs, if his correſpondence ſhould be diſcovered by unfaithful ſecretaries, engaged him, when very young, to write all his letters in cypher; ſo that he was generally half the day writing in cypher, or decyphering, and was ſo diſcreet, as well as faithful, that nothing was ever diſcovered by him.

him. After the Reſtoration, he was created M. A. at Oxford, in 1660; and, upon ſettling the queen's houſehold, appointed chamberlain to her majeſty. He was much in the queen's favour; and, his father being ſo violently proſecuted on account of her marriage, ſhe thought herſelf bound to protect him in a particular manner. He ſo highly reſented the uſage his father met with, that he ſtruck in violently with the party that oppoſed the court, and made no inconſiderable figure in the liſt of ſpeakers. On his father's death in 1674, he took his ſeat in the Houſe of Lords; ſtill continued his oppoſition, and even ſigned a proteſt againſt an addreſs voted to the king on his ſpeech. However, he ſtill held his poſt of chamberlain to the queen; and afterwards, ſhewing himſelf no leſs zealous againſt the bill of excluſion, was taken into favour, and made a privy-counſellor, in 1680. But he ſoon fell under the diſpleaſure of the prevailing party in the Houſe of Commons; who, unable to carry the excluſion bill, ſhewed their reſentment againſt the principal oppoſers of it, by voting an addreſs to the king, to remove from his preſence and councils, the marquis of Worceſter, and the earls of Halifax, Feverſham, and Clarendon.

On the acceſſion of James II. he was firſt made lord privy-ſeal, and then lord-lieutenant of Ireland: but being too firmly attached to the Proteſtant religion for thoſe times, he was recalled from his government, to make room for lord Tyrconnel; and ſoon after removed from the privy-ſeal, that lord Arundel, another Papiſt, might ſucceed him. About this time he was made high-ſteward of the univerſity of Oxford. After the landing of the prince of Orange, he was one of the Proteſtant lords, ſummoned by the king, when it was too late, to repair the ill conſequences of his Popiſh councils, and had ſpirit enough to take the lead, and to ſpeak his mind frankly and openly in that memorable aſſembly. Yet though he had ſo great a regard to the conſtitution, as to oppoſe king James's encroachments, he would not transfer his allegiance to the new eſtabliſhment, nor take the oaths to king William: on which account he was, with ſome others, ſuſpected of evil deſigns againſt the government; and, when the king was in England, and the French fleet appeared on the Engliſh coaſt, the regency thought proper to ſecure him in the Tower. After ſome months he was releaſed, and ſpent the remainder of his days privately at his own houſe in the country; where he died in 1709, aged ſeventy-one.

His State Letters, during his government of Ireland, and his Diary for the years 1687, 1688, 1689, and 1690, were publiſhed, in two vols. 4to. in 1763, from the Clarendon preſs in Oxford.

HYDER ALLY, was a ſoldier of fortune, and the ſon of a perſon who ſerved in quality of killadar or governor of a ſmall fortreſs,

fortreſs, to one of the kings of Myſore; alſo father of the formidable Tippoo Sultan. He is ſaid to have acquired the rudiments of war, in the French camps; and, in the year 1753, he diſtinguiſhed himſelf as their auxiliary, in the plains of Tritchinopoly. About ten years after, being then at the head of the Myſore army, he dethroned his ſovereign, and governed the kingdom under the title of regent. Soon after, he extended his dominions on every ſide, the Carnatic excepted, until at laſt he was at the head of a ſtate, equal in extent to Great-Britain, and producing a groſs revenue of four millions ſterling. In 1767, 1768, and 1769, he was engaged in a war with the Engliſh. In this war, he diſplayed great ſpirit and ability; for making a ſudden irruption into the Carnatic, with an army conſiſting principally of cavalry, he came within ſeven miles of Madras, and dictated a peace to the government of that place. But, in 1771, Hyder ſuſtained a total defeat from the Mahrattah army, within a few miles of his capital; into which he eſcaped with great difficulty, with a ſmall remnant of his army, and afterward defied the attacks of his numerous enemies, who poſſeſſed neither the ſkill, nor the ordinary requiſites, for a ſiege. He waited in patience, till the enemy, by deſolating the country, were compelled to leave it. A few years of peace not only reſtored matters to their former ſtate, but improved both his revenues and army to a degree beyond probability; and, at the ſame time, the diſtractions that prevailed among the Mahrattahs, enabled him to extend his territories at their expence.

In 1780, during the late war with France, Hyder Ally made a ſecond irruption into the Carnatic at the head of 100,000 troops, both horſe and foot, the very beſt of their kind that had ever been diſciplined by a native of India. His ſucceſs in cutting to pieces colonel Baillie's detachment, and the conſequent retreat of the Carnatic army, occaſioned the Britiſh intereſts in that quarter, to be given up for loſt, in the opinion of moſt people in Europe. Happily, however, Mr. Haſtings, then governor-general of Bengal, and the late Sir Eyre Coote, commander in chief of the forces in India, thought otherwiſe. This excellent officer ſoon put a ſtop to the victorious progreſs of Hyder Ally. With a force, ſcarcely exceeding 7000 men, he compelled that indefatigable warrior to raiſe the ſiege of ſeveral fortreſſes; and, on the 1ſt of July 1781, he gained a complete victory over his vaſt army conſiſting of 150,000 men. Hyder ſuſtained ſucceſſively ſix more defeats. That of the 7th of June 1782, was the laſt in which theſe two great commanders were deſtined to meet each other; nor was either of them preſent, afterward, at any action of importance. Each died a natural death, within five months of the other; Hyder, toward the end of 1782, and Coote, in April 1783.

HYGINUS (CAIUS-JULIUS), an ancient Latin writer, was a freedman of Auguſtus, and by nation a Spaniard; though ſome think that he was an Alexandrian, and brought by Cæſar to Rome when Alexandria was taken. He was a diligent follower and imitator of Cornelius Alexander, a celebrated Greek grammarian; and was alſo himſelf a teacher at Rome. He was made head-librarian of the Palatine-library; was very intimate with the poet Ovid, and with Caius Licinius, a man of conſular dignity and an hiſtorian, who has taken occaſion to inform us, that he died very poor, and, while he lived, was ſupported chiefly by his generoſity. He wrote many books, which are mentioned by ancient writers.

HYPATIA, a moſt beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the Platonic ſchool at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous with his contemporaries for his entenſive knowledge and learning; but what has chiefly rendered him ſo with poſterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her ſex, but cauſed her likewiſe to be inſtructed in the moſt abſtruſe ſciences. She made an amazing progreſs in every thing ſhe was put to; and the things that are ſaid of her, almoſt ſurpaſs belief.

Her ſcholars were as eminent as they were numerous. She was held as an oracle for her wiſdom, which made her conſulted by the magiſtrates in all important caſes; and this frequently drew her among the greateſt concourſe of men, without the leaſt cenſure of her manners. While Hypatia thus reigned the brigheſt ornament of Alexandria, Oreſtes was governor of the ſame place for the emperor Theodoſius, and Cyril biſhop or patriarch. Oreſtes, having had a liberal education, could not but admire Hypatia, and, as a wiſe governor, frequently conſulted her. This created an intimacy between them, that was highly diſpleaſing to Cyril, who had a great averſion to Oreſtes: which intimacy had like to have proved fatal to Oreſtes. But though Oreſtes had the luck to eſcape with his life, Hypatia afterwards fell a ſacrifice. Certain hot-brained men, headed by one Peter, a lecturer, entered into a conſpiracy againſt her; who watching an opportunity, when ſhe was returning home from ſome place, firſt dragged her out of her chair; then hurried her to the church called Cæſar's; and then, ſtripping her naked, killed her with tiles. After this, they tore her to pieces; and, carrying her limbs to a place called Cinaron, there burnt them to aſhes. This happened in March, in the 10th year of Honorius's, and the 6th of Theodoſius's, conſulſhip; that is, about A. D. 415.

J.

JAAPHER EBN TOPHAIL, an Arabian philoſopher, was contemporary with Averroes; he lived in Spain, and died about the year 1198. He compoſed a philoſophical romance, entitled "The Life and Hiſtory of Hai Ebn Yokdhan;" alſo ſome other pieces, which are not come to our hands: but, that this was well received in the Eaſt, appears from its having been tranſlated by R. Moſes Narbonenſis into Hebrew, and illuſtrated with a large commentary.

JABLONSKI (DANIEL-ERNEST), a learned Poliſh Proteſtant divine, was born Nov. 20, 1660, at Dantzick, and had the firſt part of his education in Germany; after which he travelled into Holland, and thence croſſed the water to England, for further improvement in his ſtudies. Thus accompliſhed, he became ſucceſſively miniſter of Magdebourg, Liſſa, Koningſburg, and Berlin, and was at length eccleſiaſtical counſellor and preſident of the ſociety of ſciences in this laſt city. His zeal againſt infidelity, both in the Athieſts and Deiſts, ſhewed itſelf on all occaſions; and he took a great deal of pains to effect an union betwixt the Lutherans and Calviniſts, but to no purpoſe. Mr. Jablonſki died in May 1741.

We have a Latin tranſlation by him of "Bentley's Sermons at Boyle's Lectures," and ſeveral Latin "Diſſertations upon the Land of Geſſen;" "Meditationes de divinâ origine ſcripturæ ſacræ;" alſo a piece entitled, "Thorn affligée," and ſome other works in good eſteem.

JABLONSKI (THEODORE), counſellor of the court of Pruſſia, and ſecretary of the Royal Society of Sciences at Berlin, was alſo a man of diſtinguiſhed merit. He loved the ſciences, and did them honour, without that ambition which is generally ſeen in men of learning. It was owing to this modeſty that he did not put his name to the greateſt part of his works; the chief of which are "Dictionaire François-Allemand & Allemand-François," printed in 1711; "A Courſe of Morality in the German Tongue, 1713;" "Dictionaire univerſal des Arts & des Sciences, 1721;" A tranſlation into High Dutch of "Tacitus de moribus Germanorum," with remarks, 1724.

JACETIUS (FRANCIS DE CATANEIS), an Italian writer, was born at Florence, in 1466, and was the diſciple of Marſilius Ficinus,

Ficinus, under whom he ſtudied the Platonic philoſophy, and became a great maſter of it. He was alſo a good orator, and ſucceeding Ficinus in his profeſſorſhip, held it till his death, which happened in 1522. We have of his writing, "A Treatiſe of Beauty," and another "of Love," according to the doctrine of Plato, beſides ſeveral others, which were all printed together at Baſil in 1563.

JACKSON (THOMAS), a learned Engliſh divine, was born at Willowing, in the biſhopric of Durham, in 1579. Many of his relations being merchants in Newcaſtle, he was deſigned to have been bred that way; but his great inclination to learning being obſerved, he was ſent to Oxford, and admitted into Queen's-College in 1595, but removed to Corpus-Chriſti the year after. He took his degrees in arts at the ſtated times; and May 10, 1606, became probationer-fellow, being then well-grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philoſophy, the Oriental languages, hiſtory, &c. with an inſight into heraldry and hieroglyphics. But he made all his knowledge ſubſervient to the ſtudy of divinity, to which he applied with great vigour, and became ſo diſtinguiſhed therein, that he not only read a divinity-lecture in his college every Sunday morning, but another on the week-day at Pembroke-College (then newly founded) at the requeſt of the maſter and fellows there. He was alſo choſen vice-preſident of his college for many years ſucceſſively, by virtue of which office he moderated at the divinity diſputations, with remarkable learning, and no leſs candour and modeſty. He commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native country, and ſoon after to the vicarage of Newcaſtle. At this time he was a rigid Calviniſt, and was firſt convinced of the errors of abſolute Predeſtination by Dr. Richard Neile, biſhop of Durham, who took him for his chaplain, and joined with Dr. Laud in bringing him back to his college, where he was elected by their intereſt preſident, in 1630. Upon this promotion he reſigned the vicarage of Newcaſtle; and, in 1635, was collated to a prebend of Wincheſter, having been made king's chaplain ſome time before. Dr. Towers being advanced to the biſhopric of Peterborough, Dr. Jackſon ſucceeded him in the deanery in 1638; but he did not enjoy this dignity quite two years, being taken from it by death, in 1640. He was interred in the inner chapel of Corpus-Chriſti-College.

His works are very numerous, printed at different times, but were all collected and publiſhed in 1672 and 1673, in three volumes folio, conſiſting chiefly of ſermons, beſides his "Commentaries on the Apoſtles Creed," which is his principal work.

JACKSON (JOHN), an Engliſh divine, was the ſon of the Rev. John Jackſon, firſt rector of Lenſey, afterwards rector of Roſſington, and vicar of Doncaſter, in Yorkſhire; and was born at Lenſey, April 4, 1686. He was educated at Doncaſter-School under the famous Dr. Bland; who was afterwards head-maſter of Eton-School, dean of Durham, and from 1732 to 1746 provoſt of Eton-College. In 1702, he was admitted of Jeſus-College, Cambridge: and, after taking the degree of B. A. at the uſual period, left the univerſity in 1707. During his reſidence there, he learned Hebrew under Simon Ockley, the celebrated Orientaliſt; but never made any great proficiency in it. In 1708, he entered into deacon's orders, and into prieſt's two years after; when he took poſſeſſion of the rectory of Roſſington, which had been reſerved for him from the death of his father by the corporation of Doncaſter. In 1712, he married Elizabeth, daughter of John Cowley, collector of exciſe at Doncaſter; and, ſoon after, went to reſide at Roſſington.

In 1714, he commenced author, by publiſhing three anonymous letters, in defence of Dr. S. Clarke's "Scripture-Doctrine of the Trinity," with whom he ſoon after became perſonally acquainted; and nine treatiſes by Jackſon on this controverſy, from 1716 to 1738, are enumerated in the ſupplementary volume of the "Biographia Britannica." In 1718, he offered himſelf at Cambridge for the degree of M. A. but was refuſed on account of his heretical principles. Upon his return, he received a conſolatory letter from Dr. Clarke, who alſo procured for him the confraterſhip of Wigſton's hoſpital in Leiceſter; a place, which is held by patent for life from the chancellor of the duchy of Lancaſter, and was particularly acceptable to Jackſon, as it requires no ſubſcription to any article of religion. To this he was preſented, in 1719, by lord Lechmere, in whoſe gift it was as then chancellor of the duchy of Lancaſter, and from whom Dr. Clarke had the year before received the maſterſhip of that hoſpital. He now removed from Roſſington to Leiceſter; where, what with politics (Leiceſter being a great party-town) and what with religion, he was engaged in almoſt continual war: and, to ſay the truth, his ſpirit was not averſe from litigation. In May 1720, he qualified himſelf for afternoon-preacher at St Martin's-Church in Leiceſter, as confrater; and, in the two following years, ſeveral preſentments were lodged againſt him in the biſhop's and alſo in the archdeacon's court, for preaching heretical doctrines; but he laid about him, and vindicated himſelf ſo ſtrenuouſly, as to defeat the proſecutions. Yet, after the "Caſe of the Arian Subſcription" was publiſhed by Dr. Waterland, he reſolved, with Dr. Clarke, never to ſubſcribe the articles any more. By this he loſt, about 1724, the hopes of a prebend of Saliſbury, which biſhop Hoadly refuſed to give him without ſuch ſubſcription; however, Jackſon had been

preſented

preſented before by Sir John Fryer to the private prebend of Wherwell in Hampſhire, where no ſuch qualification was required.

On the death of Dr. Clarke, in May 1729, he ſucceeded, by the preſentation of the duke of Rutland, then chancellor of the duchy of Lancaſter, to the maſterſhip of Wigſton's hoſpital, which ſituation he preſerved to his death. The year before, in 1728, he had publiſhed, in 8vo. "Novatiani Opera, &c." and now, intent upon books, and perhaps the more ſo by being incapable of riſing to preferments, he continued to publiſh various things from time to time.

He died May 12, 1763. By his wife, who died before him, he had twelve children; but only four ſurvived him. He was a man of great application and learning, but not of parts and genius, and totally devoid of taſte. His knowledge too was confined to the precincts of Greek and Latin: for he knew nothing of Orientals, except a little Hebrew; and of the modern languages, even the French, was altogether ignorant.

JACOB (Ben Naphtali), a famous rabbi in the 5th century, was one of the principal Maſorets, and bred at the ſchool of Tiberias in Paleſtine, with Ben Aſer, another principal Maſoret. The invention of the points in Hebrew, to ſerve for vowels, and of the accents, to facilitate the reading of that language, is aſcribed to theſe two rabbies.

JACOB (Ben Hajim), a rabbi of the 16th century, who rendered himſelf famous by the collection of the Maſore, which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphraſe, and the commentaries of ſome rabbies upon Scripture.

JACOBÆUS (Oliger), a profeſſor of phyſic and philoſophy at Copenhagen in Denmark, was born July 1650-1, at Arhuſen in the peninſula of Jutland, where his father was biſhop, who took all poſſible care of his ſon's education; but dying in 1671, he was ſent by his mother, the famous Jaſper Bartholin's daughter, to the univerſity of Copenhagen, where he took the uſual degrees, and then travelled to the principal courts of Europe. In this tour he ran through France, Italy, Germany, Hungary, England, and the Netherlands. His view was to improve himſelf in his profeſſion, and he omitted no opportunity that offered. Upon his return home in 1679, he received letters from his prince, appointing him profeſſor of phyſic and philoſophy in the capital of his kingdom. He entered upon the diſcharge of this poſt in 1680, and performed the functions of it with the higheſt reputation; ſo that, beſides the honour conferred on him by the univerſity, Chriſtian V. king of Denmark, committed to him the charge

charge of augmenting and putting into order that celebrated cabinet of curioſities which his predeceſſors had begun; and Frederic IV. in 1698, made him a counſellor in his court of juſtice. Thus loaded with honours, as well as beloved and reſpected by his compatriots, he paſſed his days in tranquillity, till an unforeſeen ſtroke deprived him for ever of his happineſs: this was the loſs of his wife, Anne Marguerete, daughter of Thomas Bartholin, who, after ſeventeen years of marriage, died in 1698, leaving him father of ſix boys. The loſs threw him into a melancholy which at length proved fatal. In vain he ſought for a remedy, by the advice of his friends, in a ſecond marriage with Anne Tiſtorph: this proved ineffectual, his melancholy increaſed, and, after languiſhing under it near three years, he died at the age of fifty-one.

He had a great talent for poetry, and compoſed ſeveral excellent pieces upon various ſubjects, ſome of which are in print.

JÆGAR (JOHN WOLFGANG), a Lutheran divine, was born at Stutgard, in 1647, of a father who was a counſellor of the diſpatches to the duke of Wirtenburg. After he had finiſhed his ſtudies, he was intruſted with the education of duke Eberhard III. with whom he travelled into Italy in 1676, as preceptor. This charge being completed, he taught philoſophy and divinity; and, in 1698, was nominated a counſellor to the duke of Wirtenburg. The following year he became conſiſtorial-counſellor and preacher to the cathedral of Stutgard, and ſuperintendant-general and abbot of the monaſtery of Adleburg. At laſt he was promoted in 1702 to the firſt profeſſor of divinity, chancellor of the univerſity, and provoſt of the church of Tubingen. He died in 1720. His works, which are all in Latin, are very numerous.

JAGO (RICHARD), an Engliſh poet, the intimate friend and correſpondent of Shenſtone, was of Univerſity-College, Oxford; and took the degree of M. A. July 9, 1739. He was the author of ſeveral poems in the 4th and 5th volumes of "Dodſley's Collection:" of a poem, called "Labour and Genius, 1768," 4to. of "The Blackbirds," a beautiful elegy in the "Adventurer;" "Edge-Hill," and of many other ingenious performances. In 1755, he publiſhed a ſermon, on "The Cauſes of Impenitence conſidered," at Hanbury in Warwickſhire, where he was vicar: it was occaſioned by a converſation, ſaid to have paſſed btween one of the inhabitants and an apparition in the church-yard there. He was afterwards vicar of Switterfield in Warwickſhire, and rector of Kimcote in Leiceſterſhire. He died May 28, 1781.

JAMBLILCUS, the name of two celebrated Platonic philoſophers, one of whom was a native of Chalcis, and the other of Apamea, in Syria. The firſt, who is equalled by Julian the Apoſtate to Plato himſelf,

himſelf, was a diſciple of Anatolius and Porphyry; after which he became a teacher, and had a great number of diſciples, who flocked to him, not ſo much for his eloquence, as for his probity and the good cheer which he gave them. He began to grow famous in the time of Dioclefian, and died under the reign of Conſtantine. The ſecond Jamblicus flouriſhed under Julian the Apoſtate, who wrote ſeveral letters to him, and ſeems to be the ſame that Symmachus wrote to, deſiring to cultivate a friendſhip with him; he is ſaid to have been killed by poiſon under the emperor Valens. It is not certain to which of theſe two we are to aſcribe the works, we have in Greek under the name of Jamblicus, viz. 1. "The Hiſtory of the Life and Sect of Pythagoras." 2. "An Exhortation to Philoſophy." 3. A piece, under the name of Abamon, againſt Porphyry's "Letter upon the Egyptian Myſteries."

JAMES (THOMAS), a learned Engliſh critic and divine, was born about 1571, at Newport in the Iſle of Wight; and, being put to Wincheſter-School, became a ſcholar upon the foundation, and thence a fellow of New-College in Oxford, in 1593. He commenced M. A. in 1599; and the ſame year, having collated ſeveral MSS. of the Philobiblion of Richard of Durham, he publiſhed it in 4to. at Oxford, with an appendix of the Oxford MSS. and dedicated it to Sir Thomas Bodley, apparently to recommend himſelf to his librarian's place, when he ſhould have completed his deſign. Mean while James proceeded with the ſame ſpirit to publiſh a catalogue of all the MSS. in each college-library of both univerſities, and in the compiling of it having free acceſs to the MSS. at Oxford, he peruſed them carefully; and, when he found any ſociety careleſs of them, he borrowed and took away what he pleaſed, and put them into the public library. Theſe inſtances of his taſte and turn to books effectually procured him the deſignation of the founder to be the firſt keeper of the public library; in which office he was confirmed by the univerſity in 1602. He filled this poſt with great applauſe; and commencing D. D. in 1614, was promoted to the ſubdeanery of Wells by the biſhop of that ſee. About the ſame time, the archbiſhop of Canterbury alſo preſented him to the rectory of Mongeham in Kent, together with other ſpiritual preferments. In 1620, he was made a juſtice of the peace; and the ſame year reſigned the library-keeper's place; and betook himſelf more intenſely to his ſtudies. In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commiſſioners appointed to collate the MSS. of the fathers in all the libraries in England, with the Popiſh editions, in order to detect the forgeries in theſe laſt. And this project not meeting with the deſired encouragement, he was ſo thoroughly perſuaded of the great advantage it would be both to

the

the Proteſtant religion and to learning, that, arduous as the taſk was, he ſet about executing it himſelf. He had made a good progreſs in it, as appears from his works, which are very numerous, and no doubt would have proceeded much further towards completing his deſign, had he not been prevented by his death, which happened, in 1629, at Oxford.

JAMES (RICHARD), nephew of the preceding, was born in the ſame place, and entered of Exeter-College, Oxford; but being choſen ſcholar of Corpus-Chriſti in 1608, took his degrees in arts at the regular times, became probationer-fellow of his college in 1615, and entered into orders. About 1619, he travelled through Wales into Scotland; and thence to Shetland, Greenland, and into Ruſſia: of which he wrote obſervations the ſame year. He proceeded B. D. in 1624, and not long after aſſiſted Selden, in compoſing his "Marmora Arundeliana," publiſhed in 1628. He was alſo very ſerviceable to Sir Robert Cotton and his ſon Sir Thomas, in diſpoſing and ſettling their noble library: with the former of theſe (who was no friend to the prerogative) he was committed cloſe priſoner, by order of the Houſe of Lords, in 1629. During his confinement he compoſed a copy of verſes in Engliſh, which he prefixed afterwards to a copy of all the printed works of his own original compoſition, bound in one volume, and preſented to the Bodleian-Library ſome time before his death, which happened in 1638. He was a very good Grecian, a poet, an excellent critic, antiquary, divine, and admirably well ſkilled in the Saxon and Gothic languages.

JAMES (Dr. ROBERT), an Engliſh phyſician of great eminence, and particularly diſtinguiſhed by the preparation of a moſt excellent Fever-Powder, was born at Kinverſton in Staffordſhire, A. D. 1703: his father was a major in the army, his mother a ſiſter of Sir Robert Clarke. He was of St. John's-College in Oxford, where he took the degree of A. B. and afterwards practiſed phyſic at Sheffield, Litchfield, and Birmingham ſucceſſively. Then he removed to London, and became a licentiate in the college of phyſicians; but, in what year, we cannot ſay. At London, he applied himſelf to writing as well as practiſing phyſic; and, in 1743, publiſhed a "Medicinal Dictionary," 3 vols. folio. Soon after, he publiſhed an Engliſh tranſlation, with a ſupplement by himſelf, of "Ramazzini de morbis artificum;" to which he alſo prefixed a piece of Frederic Hoffman upon "Endemial Diſtempers," 8vo. In 1746, "The Practice of Phyſic," 2 vols. 8vo. In 1760, "On Canine Madneſs," 8vo. In 1764, "A Diſpenſatory," 8vo. June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorſhip of phyſic. In 1778, were publiſhed "A Diſſertation upon Fevers," and "A Vindication

of the Fever-Powder," 8vo. with "A ſhort Treatiſe on the Diſorders of Children," and a very good print of Dr. James. This was the 8th edition of the "Diſſertation," of which the firſt was printed in 1751; and the purpoſe of it was, to ſet forth the ſucceſs of this powder, as well as to deſcribe more particularly the manner of adminiſtering it. The "Vindication" was poſthumous and unfiniſhed: for he died March 23, 1776, while he was employed upon it.

Dr. James was married, and left ſons and daughters. His eldeſt ſon, Robert Harcourt James, educated at Merchant-Taylor's-School, was of St. John's College in Oxford, intended for the doctorſhip of phyſic.

JAMYN (AMADIS), a French poet, was, in his youth, a great traveller, and run over Greece, the iſles of the Archipelago, and Aſia Minor. Poetry being his delight, he applied himſelf to it from his infancy; and his writings, both in verſe and proſe, ſhew that he had ſtudied carefully the Greek and Latin authors, eſpecially the poets. Jamyn was ſecretary and chamber-reader in ordinary to Charles IX. and died about 1585. We have, 1. his "Poetical Works," in 2 vols 2. "Diſcours de philoſophie a Paſſicharis & à Pedanthe," with ſeven academical diſcourſes, the whole in proſe, Paris, 1584, 12mo. 3. "A Tranſlation of Homer's Illiad," in French verſe, begun by Hugh Salel, and finiſhed by Jamyn from the 12th book incluſive, to which is added a tranſlation of the three firſt books of the "Odyſſey."

JANSEN (CORNELIUS), biſhop of Ypres, principal of the ſect called Janſeniſts, was born in a village called Akoy, near Leerdam, in Holland, of Roman Catholic parents; and, having had his grammar-learning at Utrecht, went to Louvain in 1602. Afterwards he went to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint-Cyran, with whom he had contracted a very ſtrict friendſhip in Louvain. Some time after, du Verger removing to Bayonne, he followed him thither: where purſuing their ſtudies with unabated ardour, they were noticed by the biſhop of that province, who, conceiving a great eſteem for them, procured du Verger a canonry in his cathedral, and ſet Janſen at the head of a college or ſchool. He ſpent five or ſix years in Bayonne, applying himſelf with the ſame vigour to the ſtudy of the fathers, St. Auſtin in particular; and, as he did not appear to be of a ſtrong conſtitution, du Verger's mother uſed ſometimes to tell her ſon, that he would prove the death of that worthy young Fleming, by making him overſtudy himſelf.

At length, the biſhop being raiſed to the archiepiſcopal ſee of Tours, prevailed with du Verger to go to Paris: ſo that Janſen being thus ſeparated from his friend, and not ſure of the protection

of the new biſhop, left Bayonne; and after twelve years reſidence in France returned to Louvain, where he was choſen principal of the college of St. Pulcheria. But this place was not altogether ſo agreeable, as it did not afford him leiſure to purſue his ſtudies ſo much as he wiſhed, for which reaſon he refuſed to teach philoſophy. He took his degree of D. D. in 1617, with great reputation, was admitted a profeſſor in ordinary, and grew into ſo much eſteem, that the univerſity ſent him twice, in 1624, and the enſuing year, upon affairs of great conſequence, into Spain; and that monarch, his ſovereign, made him profeſſor of the Holy Scriptures in Louvain, in 1630: notwithſtanding the Spaniſh inquiſition lodged ſome informations againſt him in 1627, with Baſil de Leon, the principal doctor of the univerſity of Salamanca, at whoſe houſe he lodged. But the complaint was chiefly that he was a Dutchman, and conſequently an heretic; and Baſil anſwered them ſo much to the advantage of Janſen, that his enemies were quite out of countenance. Mean while, his Spaniſh majeſty obſerving, with a jealous eye, the intriguing politics and growing power of the French, put his new profeſſor upon writing a book, to expoſe them to the Pope, as no good Catholics, ſince they made no ſcruple of forming alliances with Proteſtant ſtates. Janſen performed the taſk, in his "Mars Gallicus," which is replete with inviduous exclamations againſt the ſervices France continually did the Proteſtants of Holland and Germany, to the great prejudice of the Romiſh religion; in which the Dutch are treated as rebels, who owe the Republican liberty they enjoy to an infamous uſurpation. It was this ſervice that procured him the mitre, in 1635, when his Spaniſh majeſty promoted him to the ſee of Ypres.

Janſen was no ſooner poſſeſſed of the biſhopric of Ypres, than he ſet about reforming the dioceſe; but before he had completed this good work, he fell a ſacrifice to the plague, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory: but in 1665 his ſucceſſor, Francis de Robes, cauſed it to be taken down privately in the night: there being engraved on it an eulogium of his virtue and erudition, and particularly his book entitled "Auguſtinus;" declaring, that this faithful interpreter of the moſt ſecret thoughts of St. Auſtin, had employed in that work a divine genius, an indefatigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven: words that were highly injurious to the bulls of Urban VIII. and Innocent X. who had cenſured that work. The biſhop deſtroyed this monument by the expreſs orders of Pope Alexander VII. and with the conſent of the archduke Leopold, governor of the Netherlands, in ſpite of the reſiſtance of the chapter, which went ſuch lengths, that one of the principal canons had the courage to ſay, "it was not in the Pope's nor the king's power to ſuppreſs that epitaph:" ſo dear was

Janſen

Janſen to this canon and his colleagues. He wrote ſeveral books, but his "Auguſtinus" was his principal work, and he ſpent above twenty years upon it.

JANSON (Abraham), of Antwerp, an excellent painter in the 16th century. He was born with a wonderful genius for painting, and in his youth executed ſome pieces, which ſet him above all the young painters of his time: but love took ſuch poſſeſſion of his heart, that he ſacrificed his profeſſion to the devotion he paid to a young woman at Antwerp; and, as ſoon as he obtained her in marriage, thought of nothing elſe but diverſions and feaſting. This way of life ſoon drained his purſe to the bottom; and, inſtead of imputing this to his idleneſs, he took offence at the little regard which he thought was paid to his merit. He grew jealous of Reubens; and ſent a challenge to that painter, with a liſt of the names of ſuch perſons as were to decide the matter, ſo ſoon as their reſpective works ſhould be finiſhed: but Reubens, inſtead of accepting the challenge, anſwered that he willingly yielded him the preference, leaving the public to do them juſtice.

JAQUELOT (Isaac), a French Proteſtant divine, was born in 1647, at Vaſſy, a little town in Champagne, of which his father was miniſter. He diſtinguiſhed himſelf in his ſtudies, was received a miniſter at twenty-one, and appointed aſſiſtant to his father, who was grown old and infirm. He was greatly beloved and eſteemed by his flock, for whoſe ſake he declined ſome better offers: but, the revocation of the edict of Nantes obliging him to quit France, he took refuge firſt at Heidelburg, where the dowager electreſs Palatine ſhewed him public marks of her eſteem. In 1685-6, he went to the Hague, being nearly related to Mr. Carre, paſtor of the Walloon church there, who received him kindly, and took him into his houſe; and it was not long before the chiefs of Holland appointed him to preach on the mornings of the laſt Sundays in each month, which duty he performed, with great reputation, to crowded audiences.

But though he had ſaved himſelf by flight from the fire and faggot of a Popiſh perſecution, yet he fell into another from the Proteſtants: the truth is, he was no ſtaunch Calvaniſt, but indeed a Remonſtrant in his heart; and, Jurieu publiſhing his "Letters upon the Picture of Socinianiſm, Tableau du Socinianiſme," there came out two ſmall pamphlets againſt it, under the title of "Avis ſur le Tableau du Socinianiſme," without the name of either author or printer. Jaquelot was charged; and, to confirm the charge, it was alleged, that he maintained the ſalvation of the Heathens; having declared in a private converſation, that he would not condemn them, but leave them to the judgment of God.

Hereupon he was cited before the Walloon ſynod at Leyden in 1691; where perceiving, by the preſident's addreſs to him, that they were determined to deſtroy him, he immediately appealed to the ſupreme powers: however, the ſynod appointing commiſſioners to examine the matter at the Hague, Jaquelot was prevailed upon to preſent himſelf before them. Here he diſavowed the "Avis ſur le Tableau," and explained his opinion concerning the Pagans in ſuch a manner as ſatisfied the commiſſioners; who accordingly, after ſome brotherly advice, acquitted him: and, in order entirely to efface all the impreſſions which the "Avis ſur le Tableau," of which he was generally believed to be the author, might have left upon the public, he preached a courſe of ſermons in defence of the divinity of Chriſt, and printed them.

He continued at the Hague till that capital was taken by the king of Pruſſia, who, hearing him preach there, determined to have him for his French miniſter in ordinary at Berlin; and Jaquelot, having a large penſion ſettled upon him by his majeſty, removed to that city in 1702. Before he left the Hague, he had ſignified more than once to his friends, how much he was ſhocked with "Bayle's Dictionary," particularly with the Doctrine advanced there in favour of Manicheiſm. From that time he formed a reſolution to refute it, but did not finiſh his deſign till he came to Berlin. This drew him into a controverſy with Bayle, which was carried on with much heat on both ſides for ſeveral years, and would apparently have been puſhed further, had not death impoſed ſilence to both parties. It was in theſe diſputes, that Jaquelot declared openly in favour of the Remonſtrants.

He was employed in finiſhing an important work upon the divine authority of the Holy Scriptures, when he died ſuddenly in 1708, aged ſixty-one. His writings ſhew him to have had a ready wit, good judgment, and great learning. He was agreeable in converſation, a perſon of exact probity, and eaſy to forgive injuries.

JARDINS (MARY CATHARINE DES), a French lady, famous in the way of writing romances, was a native of Alençon in Normandy, where her father was provoſt. At the age of nineteen, ſhe began to reflect with uneaſineſs upon the ſmalineſs of her fortune, and reſolved to put her wit to the trial, in order to improve it. With this view ſhe went to Paris, where ſhe ſucceeded to her wiſh: for, though ſhe had no ſhare of beauty, yet ſhe ſoon became a topic of diſcourſe, for the charms of her wit; and all the world ſought her acquaintance. M. Ville-Dieu, a handſome gentleman, poſſeſſed of a good fortune, was one of her firſt viſitants: he eſteemed, loved, and married her; but, unfortunately, ſhe loſt him ſome time after. Our widow retired, for grief, into a nunnery; yet, after a ſhort time ſpent there, ſhe recovered her former vivacity,

city, came out of her retirement, put herſelf again into the way of the world, and ſtruck up a ſecond match with M. de la Châte, whom ſhe alſo buried. She is ſaid to be the inventor of thoſe little fabulous hiſtories now called novels, which ſhe wrote with ſuch an engaging vivacity, that the long romances of eight or ten volumes, as Cyprus, Cleopatra, Caſſandra, &c. grew out of vogue. She died in 1683. Her works were ſoon after printed in ten volumes.

JARCHI, otherwiſe RASCHI and ISAAKI SOLOMON, a famous rabbi, was born in 1104, at Troyes in Champagne in France. Having acquired a good ſtock of Jewiſh learning at home, he travelled at thirty years of age; viſiting Italy, Greece, Jeruſalem, Paleſtine, and Egypt, where he met with Maimonides. From Egypt he paſſed to Perſia, and thence to Tartary and Muſcovy; and laſt of all, paſſing through Germany, he arrived in his native country, after he had ſpent ſix years abroad. After his return to Europe, he viſited all the academies, and diſputed againſt the profeſſors upon any queſtions propoſed by them. He took a wife, and had three daughters by her, who were all married to very learned rabbies. Jarchi was a perfect maſter of the Talmud and Germara; and he filled the poſtils of the Bible with ſo many Talmudical reveries, as totally extinguiſhed both the literal and moral ſenſe of it. A great part of his commentaries are printed in Hebrew, and ſome have been tranſlated into Latin by the Chriſtians, among which is his "Commentary upon Joel by Genebrard;" thoſe upon Obadiah, Jonah, and Zephaniah, by Pontac; that upon Eſther by Philip Daquin. Jarchi wrote alſo Commentaries upon the Talmud and upon Pirke-Avon, and other works. It is ſaid that he was ſkilled in phyſic and aſtronomy, and maſter of ſeveral languages beſides the Hebrew. He died at Troyes, in 1180; and his corpſe was carried into Bohemia, and buried at Prague.

JARRY (LAWRENCE JUILLARD DU), a French preacher and poet, was born in the village of Jarry, near Xantes, about 1658. He came young to Paris, where the duke of Montauſier, M. Boſſuet, Bourdaloue, and Flechier, became his patrons, and encouraged him to write. He carried the poetical prize in the French academy in 1679 and 1714, and at the ſame time was a celebrated preacher. He was prior of Notre Dame du Jarry of the order of Grammont, in the dioceſe of Xantes, where he died ſome time after, in 1715. We have of his, a work entitled, "Le Miniſtere Evangelique;" alſo "A Collection of Sermons, Panegyrics, and Funeral Orations," 4 vols. 12mo. "Un Recueil de divers ouvrages de pieté, 1688," 12mo. and "Des Poeſes Chrêtiennes Heroiques & Morales, 1715," 12mo.

IBBOT (Dr. BENJAMIN), an ingenious and learned writer, and a judicious and uſeful preacher, was ſon of the Rev. Mr. Thomas Ibbot, vicar of Swaffham, and rector of Beachamwell, in the county of Norfolk, was born at Beachamwell in 1680. He was admitted of Clare-Hall, Cambridge, July 25, 1695, under the tuition of the Rev. Mr. Laughton, a gentleman juſtly celebrated for his eminent attainments in philoſophy and mathematics, to whom the very learned Dr. Samuel Clarke generouſly acknowledged himſelf to be much indebted for many of the notes and illuſtrations inſerted in his Latin verſion of "Rohault's Philoſophy." Mr. Ibbot having taken the degree of B. A. in 1699, removed to Corpus-Chriſti in 1700, and was made ſcholar of that houſe. He commenced M. A. in 1703. and was elected into a Norfolk fellowſhip in 1706, but reſigned it next year, having then happily obtained the patronage of archbiſhop Teniſon. That excellent primate firſt took him into his family in the capacity of his librarian, and ſoon after appointed him his chaplain.

In 1708, the archbiſhop collated Ibbot to the treaſurerſhip of the cathedral church of Wells. He alſo preſented him to the rectory of the united pariſhes of St. Vedaſt, alias Foſter's, and St. Michael le Querne. George I. appointed him one of his chaplains in ordinary in 1716; and when his majeſty made a viſit to Cambridge, Oct. 6, 1717, Dr. Ibbot was, by royal mandate, created D. D. together with the very Rev. William Gregg, the vice-chancellor; Mr. Daniel Waterland, and other learned and worthy clergymen. In 1713 and 1714, by the appointment of the archbiſhop, then the ſole ſurviving truſtee of the Hon. Robert Boyle, our author preached the courſe of ſermons for the lecture founded by him. Dr. Ibbot expreſſed his deſire in his laſt will, that theſe ſermons ſhould be publiſhed. Some time after he was appointed preacher-aſſiſtant to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. But his conſtitution could no longer endure the fatigue of conſtant preaching in places ſo diſtant from one another, eſpecially in the ſummer ſeaſons. His health was gradually impaired, and his ſtrength and ſpirits greatly exhauſted; and having been inſtalled a prebendary in the collegiate church of St. Peter, Weſtminſter, Nov. 16, 1724, he retired to Camberwell for the recovery of his health; where he cloſed the ſcenes of a ſtudious, laborious, and pious life, April 5, 1725, in the forty-fifth year of his age, and was buried in the abbey-church of Weſtminſter. Soon after his death, "Thirty Sermons on Practical Subjects" were ſelected from his MSS. by his worthy friend Dr. Samuel Clarke, and publiſhed for the benefit of his widow, in 2 vols. 8vo. 1726, for which ſhe was favoured with a very large ſubſcription, and honoured by the generous donations of ſome perſons of the firſt rank and character. Beſides the ſermons above referred to, he publiſhed ſix others on ſeveral public occaſions. He alſo publiſhed,

without his name, a tranſlation of Puffendorf's treatiſe, entitled, "De Habitu Religionis Chriſtianæ ad Vitam Civilem, 1719," 8vo.

JEBB (Samuel, M. D.), a native of Nottingham, and a member of Peter-Houſe, Cambridge, became attached to the Nonjurors, and accepted the office of librarian to the celebrated Jeremy Collyer. Whilſt at Peter-Houſe he printed a tranſlation of "Martin's Anſwers to Emlyn, 1718," 8vo. reprinted in 1719; in which latter year he inſcribed to that ſociety his "Studiorum Primitiæ;" namely, "S. Juſtini Martyris cum Tryphone Dialogus, 1719," 8vo. On leaving the univerſity, he married a relation of the celebrated apothecary Mr. Dillingham, of Red-Lion-Square, under whom he took lectures in pharmacy and chemiſtry by the recommendation of Dr. Mead, and afterwards practiſed phyſic at Stratford by Bow. In 1722, he was editor of the "Bibliotheca Literaria," a learned work, of which only ten numbers were printed, and in which are interſperſed the obſervations of Maſſon, Waſſe, and other eminent ſcholars of the time. He alſo publiſhed, "The Hiſtory of the Life and Reign of Mary, Queen of Scots and Dowager of France, extracted from original Records and Writers of Credit, 1725," 8vo. An edition of "Ariſtides, with Notes, 1728," 2 vols. 4to. A beautiful and correct edition of "Joannis Caii Britanni de Canibus Britannicis liber unus; de variorum Animalium & Stirpium, &c. liber unus; de Libris propriis liber unus; de Pronunciatione Græcæ & Latinæ Linguæ, cum ſcriptione novâ, libellus, &c. Lond. 1729," 8vo. An edition of Bacon's "Opus Majus," folio, "neatly and accurately printed for W. Bowyer, 1733." "Humphr. Hodii, lib. 2. de Græcis illuſtribus Linguæ Græcæ Literarumque humaniorum inſtauratoribus, &c. Lond. 1742." 8vo. Dr. Jebb practiſed at Stratford with great ſucceſs till within a few years of his death, when he retired with a moderate fortune into Derbyſhire, where he died March 9, 1772, leaving ſeveral children, one of whom, Sir Richard Jebb, M. D. was made one of the phyſicians extraordinary to his majeſty.

JEBB (John), was the ſon of Dr. John Jebb, dean of Caſhell, brother of the preceding, by a ſiſter of the late General Ganſell, and was firſt-couſin to Sir Richard Jebb, one of the phyſicians extraordinary to his majeſty. He was born about the year 1735 in Ireland, as it is ſuppoſed, in which kingdom it is likewiſe imagined he received the firſt rudiments of his education. At a proper age he was ſent to Trinity-College, Dublin, where he continued two years, after which he came to England, and was placed at Peter-Houſe, Cambridge; a college in which his uncle, the above-mentioned Dr. Samuel Jebb, had been educated. Here he

he continued ſeveral years with conſiderable reputation, and took the degrees of bachelor and maſter of arts. He alſo was choſen a fellow of that ſociety; and after having taken orders was preſented to the rectory of Homersfield and vicarage of Flixton, in the dioceſe of Norwich. On the 21ſt of November 1763, he began to deliver a courſe of theological lectures, which for ſome time were well attended and generally approved.

In the year 1770, he publiſhed "A Short Account of Theological Lectures now reading at Cambridge. To which is added, a new Harmony of the Goſpel, 4to." On December 28, 1772, he preached before the univerſity of Cambridge a ſermon, which in the ſucceeding year he publiſhed, under the title of "The Excellency of the Spirit of Benevolence, 8vo." He had a ſhort time before publiſhed "A Letter to Sir William Meredith, upon the Subject of Subſcription to the Liturgy, and Thirty-Nine Articles of the Church of England, 8vo."

His publications by this time had ſhewn that he was not very firmly attached to the orthodox ſyſtem, and contributed, it may be preſumed, to that oppoſition which he afterwards met with in ſome plans of reformation at Cambridge. He had obſerved at Dublin the importance of annual public examinations of thoſe who received academical honours at that univerſity, and therefore wiſhed to introduce the ſame regulations into the diſcipline of Cambridge. He accordingly publiſhed in 1773, "Remarks on the preſent Mode of Education in the Univerſity of Cambridge. To which is added, a Propoſal for its Improvement, 8vo." and made ſeveral attempts to have his propoſals admitted. Theſe however were all rejected, and he in the ſame year publiſhed "A Continuation of the Narrative of Academical Proceedings, relative to the Propoſal for the Eſtabliſhment of Annual Examinations in the Univerſity of Cambridge; with Obſervations upon the Conduct of the Committee appointed by Grace of the Senate on the 5th of July 1773, 8vo." In the ſubſequent year he publiſhed "A Propoſal for the Eſtabliſhment of Public Examinations in the Univerſity of Cambridge, with occaſional Remarks, 8vo." Though ſtill unſucceſsful, he perſevered; and ſo late as 1776 publiſhed "An Addreſs to the Members of the Senate of Cambridge, 8vo." preparatory to another effort, which in the end met with the ſame fate as the former.

His doubts of the propriety of continuing in the communion of a church which held doctrines as he conceived repugnant to ſcripture, at length determined him to quit it, and relinquiſh the preferments he held. He then publiſhed "A ſhort State of the Reaſons for a late Reſignation. To which are added, Occaſional Obſervations, and a Letter to the Right Rev. the Biſhop of Norwich, 8vo."

On his ſeparation from the church, he joined in communion with the Rev. Mr. Lindſay, and immediately betook himſelf to the ſtudy of phyſic. He at one period had thoughts of adopting the law for his profeſſion, and with that view entered himſelf of one of the inns of court. After ſome time, he determined to devote himſelf to the medical line; and in purſuance of this reſolution, took the degree of doctor of phyſic, and engaged in the practice of it.

He alſo became an active member of the Conſtitutional Society, and from time to time gave to the public ſeveral ſmall pieces diſperſed by that body. In 1782, he publiſhed "A Letter to Sir Robert Bernard, 8vo." and in the ſame year, "Select Caſes of the Diſorder commonly called the Paralyſis of the lower Extremities, 8vo."

In 1784, he publiſhed "Letters addreſſed to the Volunteers of Ireland, on the Subject of a Parliamentary Reform, 8vo." The coalition between Mr. Fox and Lord North, Dr. Jebb always conſidered as injurious to the intereſts of his country, and therefore never could reconcile himſelf to it, or to the principal parties in this unnatural union. He therefore declined all intercourſe with his late friend, and ever afterwards profeſſed himſelf adverſe to his meaſures. About this period Dr. Jebb's health began to be unſettled, and after lingering a conſiderable time, he died on the 2d of March 1786, at his houſe in Parliament-Street. On the 9th he was interred at the burying-ground in Bunhill-Fields; his corpſe being attended by the Duke of Richmond, and a committee of the Conſtitutional Society, together with a numerous train of friends, many of whom were of diſtinction.

JEFFERY (John), an Engliſh divine, was born in 1647, at Ipſwich, where he had his grammar-learning; and thence removed in 1664 to Catharine-Hall, Cambridge, under the tuition of Dr. John Echard. Here he took his firſt degree, and as ſoon after as he could, he went into orders, and accepted of the curacy of Dennington in Suffolk. He applied himſelf very cloſely to his ſtudies, lived quite retired, and was not known or heard of in the world for ſome years. At length, becoming known, he was, in 1678, elected miniſter of a church in Norwich: where his good temper, exemplary life, judicious preaching, and great learning, ſoon recommended him to the eſteem of the wiſeſt and beſt men in his pariſh. In 1687, Dr. Sharp, then dean of Norwich, afterwards archbiſhop of York, obtained for him, of his own mere motion, the two ſmall livings of Kirton and Falkenham in Suffolk; and, in 1694, archbiſhop Tillotſon made him archdeacon of Norwich. In 1710, he married a ſecond wife; and after his marriage, diſcontinued his attendance on the convocation. He died in 1720, aged ſeventy-two.

He publiſhed, "Chriſtian Morals, by Sir Thomas Browne." "Moral and religious Aphoriſms, collected from Dr. Whichcote's Paper's." Three volumes of ſermons, by the ſame author in 1702. In 1701, he had printed a volume of his own diſcourſes, and occaſionally divers ſermons and tracts ſeparately, for twenty years before. All theſe were collected, and publiſhed in 2 vols. 8vo. 1751.

JEFFERY of Monmouth (ap ARTHUR), the famous Britiſh hiſtorian, flouriſhed in the time of Henry I. was born at Monmouth, and probably educated in the Benedictine monaſtery near that place; for Oxford and Cambridge had not yet riſen to any great height, and had been lately depreſſed by the Daniſh invaſion; ſo that monaſteries were at this time the principal ſeminaries of learning. He was made archdeacon of Monmouth, and afterwards promoted to the biſhopric of St. Aſaph in 1152. He is ſaid by ſome to have been raiſed to the dignity of a cardinal alſo, but on no apparent good grounds. Robert, earl of Glouceſter, natural ſon of Henry I. and Alexander, biſhop of Lincoln, were his particular patrons.

Walter Mapæus, alias Calenius, who was at this time archdeacon of Oxford, and of whom Henry of Huntingdon, and other hiſtorians, as well as Jeffery himſelf, make honourable mention, being a man very curious in the ſtudy of antiquity, and a diligent ſearcher into ancient libraries, and eſpecially after the works of ancient authors, happened while he was in Armorica to light upon a hiſtory of Britain, written in the Britiſh tongue, and carrying marks of great antiquity. Being overjoyed at this, as if he had found a vaſt treaſure, he in a ſhort time came over to England, where inquiring for a proper perſon to tranſlate this curious but hitherto unknown book, he very opportunely met with Jeffery of Monmouth, a man profoundly verſed in the hiſtory and antiquities of Britain, excellently ſkilled in the Britiſh tongue, and withal (conſidering the time) an elegant writer, both in verſe and proſe, and ſo recommended this taſk to him. Accordingly Jeffery undertook the tranſlating of it into Latin; which he performed with great diligence, approving himſelf, according to Matthew Paris, a faithful tranſlator. At firſt he divided it into four books, written in a plain ſimple ſtyle, a copy whereof is ſaid to be at Benet-College, Cambridge, which was never yet publiſhed; but afterwards he made ſome alterations, and divided it into eight books, to which he added the book of "Merlin's Propheſies," which he had alſo tranſlated from Britiſh verſe into Latin proſe. A great many fabulous and trifling ſtories are inſerted in the hiſtory, upon which account Jeffery's integrity has been called in queſtion; and many authors, ſuch as Polydore Vergil, Buchanan, and ſome others, treat the whole as fiction and forgery. But, on the other hand, he

he is defended by very learned men, ſuch as Uſher, Leland, Sheringham, Sir John Rice, and many others. His advocates do not deny, that there are ſeveral abſurd and incredible ſtories inſerted in this book; but, as he tranſlated or borrowed them from others, the truth of the hiſtory ought not to be rejected in groſs, though the credulity of the hiſtorian may deſerve cenſure.

There are two editions of Jeffery's hiſtory in Latin extant; one of which was publiſhed in 4to. by Aſcenſius, at Paris, A. D. 1517; the other in folio by Commeline, at Heidelburg in 1587, which is much the fairer and correcter edition. A tranſlation of it into Engliſh by Aaron Thompſon, of Queen's-College, Oxford, was publiſhed at London in 1718, in 8vo. with a large preface concerning the authority of the hiſtory.

JEFFREYS (Lord GEORGE), baron Wem, commonly known by the name of Judge Jeffreys, was the ſixth ſon of John Jeffreys, Eſq. of Acton, in Denbighſhire. He was educated in Weſtminſter-School, where he became a good proficient in the learned languages; and was thence removed to the Inner-Temple, where he applied himſelf very aſſiduouſly to the law. His father's family was large, his temper near, conſequently the young man's allowance was very ſcanty, and hardly ſufficient to ſupport him decently: but his own ingenuity ſupplied all deficiencies, till he came to the bar; to which, as is affirmed by ſome, he had no regular call. In 1666, he was at the aſſizes at Kingſton, where very few counſellors attended, on account of the plague then raging. Here neceſſity gave him permiſſion to put on a gown, and to plead; and he continued the practice unreſtrained, till he reached the higheſt employments in the law. Alderman Jeffreys, a nameſake, and probably a relation, introduced him among the citizens; and, being a jolly bottle companion, he became very popular amongſt them, came into great buſineſs, and was choſen their recorder. His influence in the city, and his readineſs to promote any meaſures without reſerve, introduced him at court; and he was introduced as the duke of York's ſolicitor.

He was very active in the duke's intereſt, and carried through a cauſe, which was of very great conſequence to his revenue: it was for the right of the Penny-Poſt-Office. He was firſt made a judge in his native country; and, in 1680, was knighted, and made chief juſtice of Cheſter. When the parliament began the proſecution of the abhorrers, he reſigned the recorderſhip, and obtained the place of chief juſtice of the King's-Bench; and, ſoon after the acceſſion of James II. the great ſeal. He was one of the greateſt adviſers and promoters of all the oppreſſive and arbitrary meaſures of that unhappy tyrannical reign: and his ſanguinary and inhuman proceedings againſt Monmouth's miſerable adherents in the Weſt will ever render his name infamous.

When the prince of Orange came, and all was in confuſion, the lord-chancellor, being very obnoxious to the people, diſguiſed himſelf in order to go beyond ſea. He was in a ſeaman's dreſs, and drinking a pot in a cellar, when a certain ſcrivener (who he had formerly in a cauſe ill-treated, and contemptuouſly called a Trimmer) came into the cellar after ſome of his clients, his eye caught the chancellor's face, which made him ſtart; who ſeeing himſelf obſerved, feigned a cough, and turned to the wall with his pot in his hand: but Mr. Trimmer went out, and gave notice that he was there; the mob immediately ruſhed in, ſeized him, and carried him to the lord-mayor. Thence, under a ſtrong guard, he was ſent to the lords of the council, who committed him to the Tower; where he died April 18, 1689, and was buried privately the Sunday night following.

JEFFREYS (GEORGE), educated at Weſtminſter-School under Dr. Buſby, was the ſon of Chriſtopher Jeffreys, Eſq. of Weldron, in Northamptonſhire, and nephew to James, the eighth lord Chandos. He was admitted of Trinity-College, Cambridge, in 1694, where he took the degrees in arts, was elected fellow in 1701, and preſided in the philoſophy-ſchools as moderator in 1706. He was alſo ſub-orator for Dr. Ayloffe, and not going into orders within eight years, as the ſtatutes of that college require, he quitted his fellowſhip in 1709. Though Mr. Jeffreys was called to the bar, he never practiſed the law, but, after acting as ſecretary to Dr Hartſtonge, biſhop of Derry, at the latter end of queen Anne's and the beginning of George the Firſt's reign, ſpent moſt of the remainder of his life in the families of the two laſt dukes of Chandos, his relations. In 1754, he publiſhed, by ſubſcription, a 4to. volume of "Miſcellanies, in Verſe and Proſe," among which are two tragedies (viz. "Edwin" and "Merope," both acted at the Theatre-Royal in Lincoln's-Inn-Fields) and "The Triumph of Truth," an oratorio. Mr. Jeffreys died in 1755, aged ſeventy-ſeven. In Sir John Hawkins's "Hiſtory of Muſic," his grandfather George, is recorded as king Charles the Firſt's organiſt at Oxford in 1643, and ſervant to lord Hatton, in Northamptonſhire, where he had lands of his own; and alſo his father Chriſtopher, of Weldron in Northamptonſhire, as "a ſtudent of Chriſt-Church, who played well on the organ." The anonymous verſes prefixed to "Cato," were by this gentleman, which Addiſon never knew. The alterations in the Odes in the "Select Collection," are from the author's corrected copy.

JENKIN (ROBERT), a learned Engliſh divine, ſon of Thomas Jenkin, gentleman, of Minſter, in the Iſle of Thanet, where he was born Jan. 1656; and bred at the King's-School at Canterbury. He entered as ſizar at St. John's-College, Cambridge, March 12, 1674, under the tuition of Mr. Francis Roper; became a fellow of

of that ſociety March 30, 1680; *deceſſit* 1691; became maſter April 1710; and held alſo the office of lady Margaret's profeſſor of divinity. Dr. Lake, being tranſlated from the ſee of Briſtol to that of Chicheſter, in 1685, made him his chaplain, and collated him to the præcentorſhip of that church in 1688. Refuſing to take the oaths at the Revolution, he quitted that preferment, and retired to his fellowſhip, which was not ſubject then to thoſe conditions, unleſs the biſhop of Ely, the viſitor, inſiſted on it: and he (the biſhop) was, by the college-ſtatutes, not to viſit unleſs called in by a majority of the fellows. By this means he and many others kept their fellowſhips. Retiring to the college, he proſecuted his ſtudies without interruption, the fruits whereof he gave to the public in ſeveral treatiſes which were much eſteemed. Upon the acceſſion of George I. an act was paſſed, obliging all who held any poſt of 5l. a year to take the oaths, by which Dr. Jenkin was obliged to eject thoſe fellows that would not comply, which gave him no ſmall uneaſineſs: and he ſunk by degrees into childhood. In this condition he removed to his elder brother's houſe at South Rungton in Norfolk, where he died April 7, 1727, in his ſeventieth year; and was buried (with his wife Suſannah, daughter of William Hatfield, Eſq. alderman and merchant of Lynn, who died in 1713, aged forty-ſix, his ſon Henry, and daughter Sarah, who both died young in 1727) in Holme-Chapel, in that pariſh of which his brother was rector. Another daughter Sarah ſurvived him. A ſmall mural monument was erected to his memory.

Dr. Jenkin had an elder and a younger brother, Henry and John. John was a judge in Ireland, under the duke of Ormond; upon whoſe going abroad, he became and died a Nonjuror, leaving a ſon—what is become of the ſon, and whether he had iſſue or no, is unknown. Henry, elder brother of the maſter, was vicar of Tilney, in Norfolk, and rector of South Rungton cum Wallington, where he died in 1732, and had three ſons, Thomas, William, and Robert. Thomas, the eldeſt, was the maſter's proper ſizar, and left two ſons: the eldeſt ſettled in Lincolnſhire; the youngeſt, fellow of St. John's-College, Cambridge, was, in 1770, with his pupil lord Millington, eldeſt ſon to the earl of Portmore; and ſince rector of Ufford, a college living. William left no iſſue. Robert, the third ſon of Henry, was in the ſame ſtation as his brother Thomas, under the maſter; was a minor-canon of Canterbury, and poſſeſſed of the living of Weſtbeere, worth about 90l. a year. He died Oct. 8, 1778.

JENKINS (Sir LEOLINE), a learned civilian and able ſtateſman, was deſcended from a family in Wales, being the ſon of Leoline Jenkins, who was poſſeſſed of an eſtate of 40l. a year, at Llantriſaint in Glamorganſhire, where this ſon was born, about 1623. He diſcovered an excellent genius, and turn to learning, by the great

great progreſs he made in Greek and Latin, at Cowbridge-School, near Llantriſaint; whence he was removed, in 1641, to Jeſus-College in Oxford, and, upon the breaking out of the civil war ſoon after, took up arms, among other ſtudents, on the ſide of the king. This, however, did not interrupt his ſtudies, which he continued with all poſſible vigour; not leaving Oxford till after the death of the king. He then retired to his own country, near Llantrythyd, the ſeat of Sir John Aubrey, which, having been left void by ſequeſtration, ſerved as a refuge to ſeveral eminent loyaliſts; among whom was Dr. Manſell, the late principal of his college. This gentleman invited him to Sir John Aubrey's houſe, and introduced him to the friendſhip of the reſt of his fellow-ſufferers there, as Frewen archbiſhop of York, and Sheldon afterwards archbiſhop of Canterbury; a favour, which, through his own merit and induſtry, laid the foundation of all his future fortunes. The tuition of Sir John Aubrey's eldeſt ſon was the firſt deſign in this invitation; and he acquitted himſelf ſo well in it, that he was ſoon after recommended in the like capacity to many other young gentlemen of the beſt rank and quality in thoſe parts, whom he bred up in the doctrine of the Church of England, treating them like an intimate friend rather than a maſter, and comforting them with hopes of better times.

But this could not paſs long without being obſerved by the Parliament party, who grew ſo jealous, that they were reſolved to put a ſtop to it: and, as the moſt effectual means of diſperſing the ſcholars, the maſter was ſeized by ſome ſoldiers quartered in thoſe parts; and, being ſent to priſon, was indicted at the quarter-ſeſſions, for keeping a ſeminary of rebellion and ſedition. However, he was diſcharged by the intereſt of Dr. Wilkins, then warden of Wadham-College in Oxford: whither he removed with his pupils, in 1651, and ſettled in a houſe, thence called Little Welſh-Hall, in the High-Street. He was recommended to the warden of Wadham by the famous judge David Jenkins, during his reſidence here; and employed on ſeveral meſſages and correſpondences between the judge, Dr. Sheldon, Dr. Manſell, Dr. Fell, and others. But Dr. Wilkins, his protector, being removed to the maſterſhip of Trinity-College, Cambridge, in 1655, our ſchool-maſter was obliged to ſhift his quarters; and, being talked of as a dangerous man, ſought his ſafety by flight; and, withdrawing with his pupils out of the kingdom, ſojourned occaſionally in the moſt famous univerſities abroad. This was a kind of moving academy; and by that method, the beſt opportunities of improving the ſtudents in all ſorts of academical learning were obtained; and they had the advantage, beſides, of travelling over a great part of France, Holland, and Germany. They returned home in 1658; and Mr. Jenkins, delivering up his pupils to their reſpective friends, gladly

accepted an invitation to live with Sir William Whitmore, at his ſeat at Appley, in Shropſhire.

He continued with that patron of diſtreſſed cavaliers, enjoying all the opportunities of a well-furniſhed library, till the Reſtoration; when he returned to Jeſus-College, and was choſen one of the fellows. He was created LL. D. in Feb. 1660-1, and elected principal in March following, upon the reſignation of his patron Dr. Manſell; and Sir William Whitmore ſoon after gave him the commiſſaryſhip of the peculiar and exempt juriſdiction of the deanery of Bridgenorth in Shropſhire. In 1662, he was made aſſeſſor to the chancellor's court at Oxford; and the ſame year Dr. Sweit appointed him his deputy-profeſſor of the civil law there. In 1663, he was made regiſter of the conſiſtory court of Weſtminſter-Abbey; and his friend Sheldon, newly tranſlated to the ſee of Canterbury, ſoon after appointed him commiſſary and official for that dioceſe, and judge of the peculiars. He was very ſerviceable to that prelate, in ſettling his Theatre at Oxford; of which, as ſoon as finiſhed, he was made one of the curators. He was uſeful to that archbiſhop on other occaſions relating to church and ſtate; and it was by his grace's encouragement, that the doctor removed to Doctor's-Commons, and was admitted an advocate in the court of arches in the latter end of 1663. Here he was immediately made deputy-aſſiſtant to Dr. Sweit, dean of this court, as he had been to him before in the office of profeſſor; and this ſituation brought his merit nearer the eye of the court. Upon the breaking out of the firſt Dutch war in 1664, the lords commiſſioners of prizes appointed Dr. Jenkins, with other eminent civilians, to review the maratime laws, and compile a body of rules for the adjudication of prizes in the court of admiralty, which afterwards became the ſtandard of thoſe proceedings. Then, by the recommendation of Sheldon, he was made judge-aſſiſtant in that court, March 21, 1664-5; Dr. Exton, the judge, being then very aged and infirm: and upon his death ſoon after, became principal, and ſuſtained the weight of that important office alone with great reputation. He had advanced the honour and eſteem of that court to a high degree, by a three years ſervice; when finding the ſalary of 300l. per annum, allowed by the king, not a competent maintenance, he petitioned for an additional 200l. per annum, which was granted Jan. 29, 1667-8.

The queen-mother, Henrietta-Maria, widow of Charles II. dying Aug. 1, 1669, in France, her whole eſtate, both real and perſonal, was claimed by her nephew, Lewis XIV: upon which matter, Dr. Jenkins being commanded to give his opinion, it was approved in council; and a commiſſion being made out for him, with three others, he attended it to Paris. He demanded and recovered the queen-mother's effects, diſcharged her debts, and provided for her interment; when, returning home, his majeſty teſtified his high approbation of his ſervices, by conferring on him the honour

honour of knighthood, Jan. 7, 1669-70. Immediately after this honour, he received a greater; being nominated one of the commiſſioners of England, to treat with thoſe authorized from Scotland, about an union between the two kingdoms. In 1671, he was choſen a repreſentative in parliament for Hythe, in Kent, one of the cinque-ports.

He did not approve the rupture, which brought on the ſecond war with the Dutch in 1672. Being appointed ambaſſador and plenipotentiary, with others, for ſettling a treaty of peace, and reſigning his place of principal of Jeſus-College, he arrived in his new character at Cologne, in June 1673: but after ſeveral fruitleſs endeavours to bring it about, he returned to England in 1674. On his arrival in May, he gave the privy-council an account of his negotiation, which was well received; and, in December, was appointed one of the mediators of the treaty at Nimeguen. Sir Leoline quitted that place, Feb. 16, 1678-9; and retiring to Neerbos, received a warrant from his royal maſter, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambaſſador extraordinary at the Hague, in the room of Sir William Temple, who had been then recalled. He accordingly arrived there, March 1; but continued in that ſtation no longer than the 25th of the ſame month: for, by a new commiſſion, dated Feb. 20, and which came to his hands ſix days after, he returned to Nimeguen March 26, authoriſed to reſume his mediatorial function, at the deſire of the prince of Orange and the States, and the earneſt entreaty of the Northern princes. He accommodated all differences, and returned home, in Auguſt 1679, after having been employed about four years and a half in this tedious treaty.

Soon after his arrival, he was choſen one of the burgeſſes for the univerſity of Oxford; and, in the parliament which met Oct. 17 following, oppoſed, to the utmoſt of his power, the bill brought in for the excluſion of the duke of York from the crown. He was ſworn a privy-counſellor before the expiration of this year; and received the ſeals as ſecretary of ſtate, in April 1680, being firſt ſecretary for the northern province, and in 1681 for the ſouthern. Being choſen again for Oxford, in the parliament which met there, March 21, 1680-1, he earneſtly again oppoſed the excluſion of the duke of York, as he did alſo the printing of the votes of the Houſe of Commons; a practice which had then been lately aſſumed, but was looked upon by him to be inconſiſtent with the gravity of that awful aſſembly, and a ſort of appeal to the people. With the like zeal he withſtood the command of the Houſe, to carry their impeachment of Edward Fitz-Harris up to the Lords, as one deſigned to reflect upon the king in the perſon of his ſecretary; nor did he comply, till he ſaw himſelf in danger of being expelled the Houſe for refuſing. However, when the corporations came to be new modelled by the court, and a *quo warranto* was brought againſt the city

city of London, our secretary shewed a dislike of such violent measures; and gave his opinion for punishing only the most obnoxious members in their private capacities, without involving the innocent, who would equally suffer by proceeding to the forfeiture of the city's privileges. In many other instances did Sir Leoline differ from the general bent and humour of the court; he was a sure foe to all ideal projects that came before the privy-council; and had resolution to dissent, and experience enough to distinguish what was practicable and really useful, from what was merely chimerical. He also constantly declared against every irregular or illegal proceeding; but, not having strength to sustain the business and conflicts of these turbulent times, he begged leave to resign for a valuable consideration, which was granted by his majesty on April 14, 1684. Having obtained his wish, he retired to a house in Hammersmith, where learning and learned men continued to be his care and delight. Upon the accession of James II. he was sworn again of the privy-council, and elected a third time for the university of Oxford. He had got some little return of strength, upon which fresh application was made to him to appear in business; but, indisposition soon returning, he was never able to sit in that parliament, and paid the last debt to nature Sept. 1, 1685. His corpse was conveyed to Oxford, and interred in the area of Jesus-College-Chapel. Being never married, his whole estate was bequeathed to charitable uses; and he was, particularly, a great benefactor to his college. All his letters and papers were collected and printed in two folio volumes, in 1724, under the title of his "Works," by W. Wynne, Esq.

JENNENS (CHARLES, Esq.) a Nonconformist gentleman of considerable fortune at Gopsal in Leicestershire, was descended from a family, which was one among the many who have acquired ample fortunes at Birmingham, where they were equally famous for industry and generosity. In his youth he was so remarkable for the number of his servants, the splendour of his equipages, and the profusion of his table, that from this excess of pomp he acquired the title of "Solyman the Magnificent." He is said to have composed the words for some of Handel's oratorios, and particularly those for "the Messiah," an easy task, as it is only a selection from Scripture verses. Not long before his death, he imprudently thrust his head into a nest of hornets, by an edition of Shakspeare, which he began by publishing "King Lear," in 8vo. and printed afterwards, on the same model, the tragedies of "Hamlet, 1772;" "Othello" and "Macbeth, 1773." He would have proceeded further, but death prevented him, Nov. 20, 1773. The tragedy of "Julius Cæsar," which was in his life-time put to the press, was published in 1774. He had a numerous library, and a

large collection of pictures, both in Great Ormond-Street and at Gopſal.

JENYNS (SOAME), was born in 1705, at Bottiſham, in Cambridgeſhire. He was the only ſon of Sir Roger Jenyns, Knt. of the ſame place. After he had gone through the uſual ſchool education, he was entered as a fellow-commoner in St. John's-College, Cambridge. His ſuperior talents were ſoon diſtinguiſhed by many ſprightly juvenile eſſays and poetical effuſions; and many of the latter form a conſpicuous part of the "Collection of Poems" in ſix volumes, publiſhed by the ingenious Mr. Robert Dodſley. He was married, very early in life, to Miſs Soame, a lady of great fortune, to whom his father was guardian. In this union, as is too frequently the caſe, the inclinations of young Mr. Jenyns were leſs conſulted, than the advantages that were ſuppoſed to be the certain appendages of an alliance with great wealth, and, probably with great intereſt. The conſequences may be imagined: the behaviour of Mr. Jenyns to his lady cannot be exhibited to the world as a model of conjugal propriety: and a ſeparation enſued, which the latter did not long ſurvive. Soon after her death, he was married to his ſecond wife, whoſe maiden name was Grey, and who, it is ſuppoſed, was a relation, as he uſually called her couſin in the life-time of his former wife. This lady ſurvived him.

Mr. Jenyns was firſt introduced into public life under the auſpices of the celebrated Sir Robert Walpole. He entered the Houſe of Commons as repreſentative of the town of Cambridge, which place he continued to repreſent for many years. In 1756, he was appointed one of the lords of trade and plantations; which office he held to the diſſolution of that board, in the year 1780.

Our author's firſt publication of importance, "An Enquiry into the Nature and Origin of Evil," made its appearance in 1757. He publiſhed, in 1761, two volumes in 12mo. one of which contained ſome political eſſays, and the other a collection of his poems; and, in 1767, "Thoughts on the Cauſes and Conſequences of the preſent high Price of Proviſions." In 1776, appeared his moſt celebrated performance. "A view of the Internal Evidence of the Chriſtian Religion."

Genius, like every other power in human nature, is capable of a judicious and beneficial, or of an abſurd and pernicious application. While it is employed in the inveſtigation of uſeful truths, and in enlarging the boundaries of real knowledge, it is rendering ſuch important ſervices to mankind, as to merit the higheſt applauſe. But whether it be, that ſome men are not contented with that portion of reputation for originality, which may be acquired in the plain paths of truth and common ſenſe, or that they find it neceſſary to employ the ſubtleties

of

of ſophiſtry in ſupport of opinions, which party-attachments have led them to adopt; it frequently happens, that ſuperior abilities are induſtriouſly occupied in erecting fanciful and paradoxical ſyſtems, or in eſtabliſhing doctrines inconſiſtent with the great rights and intereſts of mankind.

Of this perverſion of genius, Mr. Jenyns gave a ſtriking example in 1780, when he publiſhed his "Diſquiſitions on ſeveral Subjects." This was ridiculed with great humour in the Dean and the Squire, a Political Eclogue, humbly dedicated to Soame Jenyns, Eſq. by the author of the Heroic Epiſtle to Sir William Chambers."

Beſide theſe pieces, Mr. Jenyns, as might be expected from the literary friend of lord Cheſterfield, wrote ſome papers in "The World." He died on the 18th of December 1787, at his houſe in Tilney-Street; and, on his death bed, he evinced the ſincerity, at leaſt, with which he had defended Chriſtianity.

JEROM. (See HIERONYMUS).

JEROME of Prague, ſo called from the place of his birth, in the capital city of Bohemia, where he is held to be a Proteſtant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an eccleſiaſtic: but that, being endued with excellent natural parts, he had a learned education, and ſtudied at Paris, Heidelburg, Colen, and perhaps at Oxford; the degree of M. A. being conferred on him in the three firſt-mentioned univerſities, and he commenced D. D. in 1396. He began to publiſh the doctrine of the Huſſites in 1408, and it is ſaid he had a greater ſhare of learning and ſubtlety than John Huſs himſelf. In the mean time, the council of Conſtance kept a watchful eye over him; and, looking upon him as a dangerous perſon, cited him before them, April 18, 1415, to give an account of his faith. In purſuance of the citation, he went to Conſtance, in order to defend the doctrine of Huſs, as he had promiſed; but, on his arrival, April 24, finding his maſter Huſs in priſon, he immediately withdrew to Uberlingen, whence he ſent to the emperor for a ſafe-conduct; but that was refuſed. The council, it ſeems, were willing to grant him a ſafe conduct to come to Conſtance, but not for his return to Bohemia. Upon this, he cauſed to be fixed upon all the churches of Conſtance, and upon the gates of the cardinal's houſe, a paper, declaring that he was ready to come to Conſtance, to give an account of his faith, and to anſwer, not only in private and under the ſeal, but in full council, all the calumnies of his accuſers, offering to ſuffer the puniſhment due to heretics, if he ſhould be convinced of any errors; for which reaſon he had deſired a ſafe-conduct both from the emperor and the council; but that if, notwithſtanding ſuch a paſs, any violence ſhould

be done to him, by impriſonment or otherwiſe, all the world might be a witneſs of the injuſtice of the council. No notice being taken of this declaration, he reſolved to return into his own country: but the council diſpatched a ſafe-conduct to him, importing, that as they had the extirpation of hereſy above all things at heart, they ſummoned him to appear in the ſpace of fifteen days, to be heard in the firſt ſeſſion that ſhould be held after his arrival; that for this purpoſe they had ſent him, by thoſe preſents, a ſafe-conduct ſo far as to ſecure him from any violence, but they did not mean to exempt him from juſtice, as far as it depended upon the council, and as the Catholic faith required. This paſs and ſummons came to his hands: nevertheleſs, he was arreſted in his way homewards, on April 25, and put into the hands of the prince of Sultzbach; and, as he had not anſwered the citation of April 18, he was cited again May 2, and the prince of Sultzbach ſending to Conſtance in purſuance of an order of the council, he arrived there on the 23d, bound in chains. Upon his examination, he denied the receiving of the citation, and proteſted his ignorance of it. He was afterwards carried to a tower of St. Paul's-Church, there faſtened to a poſt, and his hands tied to his neck with the ſame chains. He continued in this poſture two days, without receiving any kind of nouriſhment; upon which he fell dangerouſly ill, and deſired a confeſſor might be allowed. This being granted, by that means he got a little more at liberty. July 19, he was interrogated afreſh, when, with John Huſs, he maintained the "univerſalia ex parte rei." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Huſs; but, May 26, 1416, he condemned that recantation. This was deciſive, and accordingly, in the twenty-firſt ſeſſion, ſentence was paſſed on him; in purſuance of which, he was delivered to the ſecular arm May 30. As the executioner led him to the ſtake, Jerome, with great ſteadineſs, teſtified his perſeverance in his faith, by repeating his creed with a loud voice, and ſinging litanies and a hymn to the bleſſed Virgin: whence he was adjudged to have merited the martyr's crown by his party, and to have his name together with Wickliff and Huſs, in the Proteſtant martyrology.

JESUA (LEVITA), a learned Spaniſh rabbi in the fifteenth century, is the author of a book entitled, "The Ways of Eternity:" a very uſeful piece for underſtanding the Talmud.

JEWEL (JOHN), an Engliſh biſhop, and one of the ableſt champions of that church againſt Popery, was deſcended of an ancient family at Buden in Devonſhire, where he was born in 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to ſchool at Barnſtaple,

ſtaple, he was ſent to Oxford, and admitted a poſtmaſter of Merton-College at thirteen; but, being choſen ſcholar of Corpus-Chriſti in 1539, he removed thither. He purſued his ſtudies with indefatigable induſtry, uſually riſing at four in the morning, and ſtudying till ten at night; by which means he acquired a maſterly knowledge in moſt branches of learning: but, taking too little care of his health, he contracted ſuch a cold as fixed a lameneſs in one of his legs, which accompanied him to his grave. Oct. 1540, he proceeded B. A. became a noted tutor, and was ſoon after choſen rhetoric lecturer in his college. In Feb. 1544, he commenced M. A.

He had early imbibed Proteſtant principles, and inculcated the ſame among his pupils; but this was carried on privately till the acceſſion of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a cloſe friendſhip with Peter Martyr, who was profeſſor of divinity at Oxford. In 1550, he took the degree of B. D. and frequently preached before the univerſity with great applauſe. At the ſame time he preached and catechiſed every other Sunday at Sunningwell in Berkſhire, of which church he was rector. Thus he zealouſly promoted the Reformation during this reign, and, in a proper ſenſe, became a confeſſor for it in the ſucceeding; ſo early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by queen Mary. However, unwilling to leave the univerſity, he took chambers in Broadgate-Hall, now Pembroke-College, where many of his pupils followed him, beſides other gentlemen, who were drawn by the fame of his learning to attend his lectures. But the ſtrongeſt teſtimony of his literary merit was given by the univerſity, who made him their orator, and employed him to write their firſt congratulatory letter to her majeſty.

It is ſaid, that her majeſty declared, at her acceſſion, that ſhe would force no man's conſcience, nor make any change in religion. Theſe ſpecious promiſes, joined to our orator's fondneſs for the univerſity, ſeem to be the motives which diſpoſed him to entertain a more favourable opinion of Popery than before. In this ſtate of his mind, he went to Clive, to conſult his old tutor Dr. Parkhurſt, who was rector of that pariſh; but Parkhurſt, upon the reeſtabliſhment of Popery, being fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon to ſubſcribe ſome of the Popiſh doctrines under the ſeveral penalties, he ſubmitted. Yet his compliance did not anſwer his purpoſe; for the dean of Chriſt-Church, Dr. Martial, alleging his ſubſcription to be inſincere, laid a plot to deliver him into the hands of biſhop Bonner; and had certainly caught him in the ſnare, had he not ſet out that very night he was ſent for, by a by-way to London. He walked till he was forced to lay himſelf on the ground,

quite

quite ſpent and almoſt breathleſs; where being found by one Auguſtin Berner, a Swiſs, firſt a ſervant of biſhop Latimer, and afterwards a miniſter, this perſon provided him a horſe, and conveyed him to lady Warcup's, by whom he was entertained for ſome time, and then ſent ſafely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpoſe, till a ſhip was provided for him to go beyond ſea, together with money for the journey, by Sir Nicolas Throgmorton, a perſon of great diſtinction, and in conſiderable offices at that time. Upon his arrival at Francfort, in 1554, he made a public confeſſion of his ſorrow for his late ſubſcription to Popery; and ſoon afterwards went to Straſburg, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own houſe, of which he made Jewel his vice-maſter: he likewiſe attended this friend to Zurich, and aſſiſted him in his theological lectures. It was probably about this time that he made an excurſion to Padua, where he contracted a friendſhip with Sig. Scipio, a Venetian gentleman, to whom he afterwards addreſſed his "Epiſtle concerning the Council of Trent."

Upon the death of queen Mary, in 1550, he returned to England; and we find his name, ſoon after, among the ſixteen divines appointed by queen Elizabeth, to hold a diſputation in Weſtminſter-Abbey againſt the Papiſts. July 1559, he was in the commiſſion conſtituted by her majeſty to viſit the dioceſes of Sarum, Exeter, Briſtol, Bath and Wells, and Glouceſter, in order to root out Popery in the weſt of England; and he was conſecrated biſhop of Saliſbury at the end of the ſame year, and had the reſtitution of the temporalities April 6, 1560. This promotion was given him as a reward for his great merit and learning; and another atteſtation of theſe was given him by the univerſity of Oxford, who, in 1565, conferred on him, in his abſence, the degree of D. D. in which character he attended the queen to Oxford the following year, and preſided at the divinity diſputations held before her majeſty on that occaſion. He had, before, greatly diſtinguiſhed himſelf, by a ſermon preached at St. Paul's-Croſs; preſently after he was made a biſhop, wherein he gave a public challenge to all the Roman Catholics in the world, to produce but one clear and evident teſtimony, out of any father or famous writer who flouriſhed within 600 years after Chriſt, for any one of the articles which the Romaniſts maintain againſt the church of England; and two years afterwards he publiſhed his famous "Apology" for this church. Mean while, he gave a particular attention to his dioceſe, where he began, in his firſt viſitation, and perfected in his laſt, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his juriſdiction. He watched ſo narrowly the proceedings of his chancellor and archdeacons, and of his ſtewards and receivers, that they had no opportunities

of

of being guilty of oppreſſion, injuſtice, or extortion, nor of being a burden to the people, or a ſcandal to himſelf. To prevent theſe, and the like abuſes, for which the eccleſiaſtical courts are often cenſured, he ſat in his conſiſtory court, and ſaw that all things were carried rightly there: he alſo ſat often as an aſſiſtant on the bench of civil juſtice, being himſelf a juſtice of the peace.

Amidſt theſe glorious employments, the care of his health was too much neglected, ſo that he fell into a diſorder which carried him off, Sept. 1571, in his fiftieth year. He died at Monkton-Farley, in his dioceſe, and was buried in his cathedral, where there is a marble ſtone on his grave, with an inſcription written by Dr. Laurence Humfrey, who alſo wrote an account of his life. He was a great maſter of the ancient languages, and ſkilled in the German and Italian. His writings, which are numerous, have rendered his name famous over all Europe.

IGNATIUS (ſurnamed THEOPHRASTUS), one of the apoſtolical fathers of the church, was born in Syria, educated under the apoſtle and evangeliſt St. John, intimately acquainted with ſome other of the apoſtles, eſpecially St. Peter and St. Paul; and being fully inſtructed in the doctrines of Chriſtianity, was, for his eminent parts and piety, ordained by St. John, and confirmed, about the year 67, biſhop of Antioch by theſe two apoſtles, who firſt planted Chriſtianity in that city, where the diſciples alſo were firſt called Chriſtians. In this important ſeat he continued to ſit ſomewhat above forty years, both an honour and ſafeguard of the Chriſtian religion; in the midſt of very ſtormy and tempeſtuous times, undaunted himſelf, and unmoved with the too ſure a proſpect of ſuffering a cruel death. So much ſeems to be certain in general, though we have no account of any particulars of his life till the year 107; when Trajan the emperor, flushed with a victory he had obtained over the Scythians and Daci, came to Antioch to prepare for a war againſt the Parthians and Armenians. He entered the city with the pomp and ſolemnities of a triumph; and, as he had already commenced a perſecution againſt the Chriſtians in other parts of the empire, he now reſolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force againſt them, if convicted, yet he forbad them to be ſought after.

In this ſtate of affairs, Ignatius, thinking it more prudent to go than ſtay to be ſent for, of his own accord preſented himſelf to the emperor; and, it is ſaid, there paſſed a large and particular diſcourſe between them, wherein the emperor expreſſing a ſurpriſe how he dared to tranſgreſs the laws, the biſhop took the opportunity to aſſert his own innocency, and the power which God had given Chriſtians over evil ſpirits. The iſſue of this was, that he was caſt into priſon, and this ſentence paſſed upon him, that, being incurably

incurably over-run with ſuperſtition, he ſhould be carried bound by ſoldiers to Rome, and there thrown as a prey to wild beaſts. Ignatius was ſo far from being diſmayed, that he heartily rejoiced at the fatal decree. He cheerfully embraced his chains; and, having frequently prayed for his church, recommending it to the divine care and providence, he delivered up himſelf into the hands of his keepers. Theſe were ten ſoldiers, by whom he was firſt conducted to Seleucia, a port of Syria, at about ſixteen miles diſtance, the place where Paul and Barnabas ſet ſail for Cyprus. Arriving at Smyrna in Ionia, Ignatius went to viſit Polycarp, biſhop of that place, and was himſelf viſited by the clergy of the Aſian churches round the country. In return for that kindneſs, he wrote letters to ſeveral churches, as the Epheſians, Magneſians, Trallians, beſides the Romans, for their inſtruction and eſtabliſhment in the faith; one of theſe was addreſſed to the Chriſtians at Rome, to acquaint them with his preſent ſtate and paſſionate deſire not to be hindered in that courſe of martyrdom which he was now haſtening to accompliſh.

His guard, a little impatient of their ſtay, ſet ſail with him for Troas, a noted city of the leſſer Phrygia, not far from the ruins of old Troy; where, at his arrival, he was much refreſhed with the news he received of the perſecution ceaſing in the church of Antioch. Hither alſo ſeveral churches ſent their meſſengers to pay their reſpects to him, and hence too he diſpatched two epiſtles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this laſt, he wrote privately to Polycarp, recommending to him the care and inſpection of the church of Antioch. All this while his keepers, the ten ſoldiers, uſed him very cruelly and barbarouſly. From Troas they ſailed to Neapolis, a maritime town in Macedonia; thence to Philippi, a Roman colony, where they were entertained with all imaginable kindneſs and courteſy, and conducted forwards on their journey, paſſing on foot through Macedonia and Epirus, till they came to Epidanium, a city of Dalmatia, where again taking ſhipping, they ſailed through the Adriatic, and arrived at Rhegium, a port town in Italy.

The Chriſtians at Rome, daily expecting his arrival, were come out to meet and entertain him, and accordingly received him with an equal mixture of joy and ſorrow; but when ſome of them intimated, that poſſibly the populace might be taken off from deſiring his death, he expreſſed a pious indignation, entreating them to caſt no rubs in his way, nor do any thing that might hinder him, now he was haſtening to his crown. The interval before his martyrdom was ſpent in prayers for the peace and proſperity of the church. That his puniſhment might be the more pompous and public, one of their ſolemn feſtivals, the Saturnalia, was pitched on for his execution; when it was their cuſtom to entertain

the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly, Dec. 20, he was brought out into the amphitheatre; and the lions, being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, and transported to Antioch.

ILIVE (JACOB), was a printer, and the son of a printer; but he applied himself to letter-cutting in 1730, and carried on a foundery and a printing-house together: in 1734, he lived in Aldersgate-Street, over-against Aldersgate-Coffee-House. Afterwards, when "Calasio," was to be reprinted under the inspection of Mr. Romaine, or of Mr. Lutzena, a Portuguese Jew, who corrected the Hebrew, as Mr. Mores did some other part of the work, he removed to London-House (the habitation of the late Dr. Rawlinson) where he was employed by the publishers of that work. In 1751, Ilive published a pretended translation of "The Book of Jasher;" said to have been made by one Alcuin of Britain. He was an expeditious compositor, and knew the letters by the touch. Ilive, who was somewhat disordered in his mind, was author of several treatises on religious and other subjects. He published in 1733, an oration proving the plurality of worlds, that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial, written in 1729, spoken at Joiners'-Hall pursuant to the will of his mother, who died Aug. 29, 1733; and a second pamphlet called "A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive, upon the Subject of the Oration, 1733." For publishing "Modest Remarks on the late Bishop Sherlock's Sermons," he was confined in Clerkenwell-Bridewell from June 15, 1756, till June 10, 1758; during which period he published "Reasons offered for the Reformation of the House of Correction in Clerkenwell, &c. 1757," and projected several other reforming treatises, enumerated in Gough's "British Topography;" where is also a memorandum, communicated by Mr. Bowyer, of Ilive's attempt to restore the company of Stationers to their primitive constitution. He died in 1763.

ILLYRIUS (MATTHIAS FLACIUS, or FRANCOWITZ), a most learned divine of the Augsburg confession, was born in 1520, at Albona in Istria, anciently called Illyria. He was instructed in grammar and the classics by one Ignatius at Venice, till he was seventeen years of age; and afterwards became a good master in Greek and Hebrew. In 1541, having for some time conceived a prejudice against the old religion, and being inclined to the Reformation, he went to Wittenburg, to finish his studies under Luther

and Melancthon. The latter gave him a thouſand proofs of good-nature and generoſity; but Illyrius, growing fanatical, ſtrongly oppoſed the Interim, with all the pacific meaſures Melancthon had ſuggeſted. He had the chief direction of the "Centuriæ Magdeburgenſes," and was the author of ſeveral learned works. He died in 1575, very little, if at all, lamented.

IMMYNS (JOHN), an attorney by profeſſion, and a member of the Academy of Ancient Muſic, was occaſionally a copyiſt to that ſociety, and amanuenſis to Dr. Pepuſch. In the year 1741 he formed the plan of a Madrigal-Society; and got together a few perſons who had ſpent their lives in the practice of pſalmody. They were moſtly mechanics; they met at firſt at the Twelve Bells, an ale-houſe in Bride-Lane, Fleet-Street; and Immyns was both their preſident and inſtructor. After four or five years continuance at the Twelve Bells, they removed to Lothbury, and thence, after a ſhort ſtay, to the Twelve-Bells again, and after that to the Queen's-Arms in Newgate-Street. The meetings were on Wedneſday evening in every week; their performance conſiſted of Italian and Engliſh madrigals, in three, four, and five parts; and, being aſſiſted by three or four boys from the choir of St. Paul's, they ſung compoſitions of this kind, as alſo catches, rounds, and canons; and to vary the entertainment, Immyns would ſometimes read, by way of lecture, a chapter of Zarlina tranſlated by himſelf. He was a man of a very ſingular character; in his younger days he was a great beau, and had been guilty of ſome indiſcretions, which proved an effectual bar to ſucceſs in his profeſſion, and reduced him to the neceſſity of becoming a clerk to an attorney in the city. The change in his circumſtances had not the leaſt tendency to damp his ſpirits; he wrote all day at the deſk, and frequently ſpent moſt part of the night in copying muſic, which he did with amazing expedition and correctneſs. At the age of forty he would needs learn the lute, and by the ſole help of Mace's book, acquired a competent knowledge of the inſtrument; but, beginning ſo late, was never able to attain to any great degree of proficiency on it. Having a family, he lived for ſome years in extreme poverty, the reflection on which did not trouble him ſo much as it did his friends; Mr. George Shelvocke, ſecretary to the general poſt-office, was one of the number, and, upon the deceaſe of Mr. Serjeant Shore, by his intereſt obtained for Immyns the place of lutaniſt of the Royal-Chapel, the ſalary whereof is about forty pounds a year. He was the founder and chief ſupport of the Madrigal-Society, and, being a man of great good-humour and pleaſantry, was much beloved by thoſe that frequented it. In the latter part of his life he began to feel himſelf in tolerable circumſtances, but the infirmities of old age coming on him apace, he died of an aſthma, April 15, 1764.

IMPERIALI

IMPERIALI (JOHN-BAPTIST), a celebrated phyſician, was born at Vicenza in 1568, of the noble family of his name, which is one of the twenty-four nobles of Genoa. He ſtudied at Verona, and afterwards at Boulogne, under Jerome Mercurialis and Frederic Pendoſius. He made a great progreſs in the languages and the ſciences, and became one of the moſt able men of his time. He excelled particularly in philoſophy and phyſic, which he taught with ſucceſs at Padua. Upon his return to Vicenza, he practiſed his profeſſion with extraordinary reputation till his death, which happened in May 1623, at fifty-four years of age. He compoſed ſeveral things, and wrote well in Latin, both in proſe and verſe. He left a ſon, John Imperiali, who was an ingenious man, and wrote the elegy of his father, beſides two other pieces, "Muſeum hiſtoricum," and "Muſeum phyſicum."

INCHOFEN (MELCHIOR), a German Jeſuit, born in 1584 at Vinnna. In the beginning of his ſtudies, he particularly applied himſelf to the law; and, being endued with excellent parts, quickly out-ſtripped his fellow ſtudents in that faculty. He had acquired the character of a good lawyer at the age of twenty-three years, when he reſolved to enter among the Jeſuits; for which purpoſe he went to Rome, and enrolled himſelf a member of that ſociety there in 1607. Here turning his thoughts upon philoſophy, mathematics, and divinity, he became maſter of theſe ſciences; and afterwards taught them a great while at Meſſina, where he publiſhed a piece, in 1630, entitled, "The Bleſſed Virgin Mary's Letter to the People of Meſſina proved to be genuine," folio. This gave ſo much offence, that complaints were made of it to the congregation of the Index at Rome, whereupon he was ſummoned before them; but the reaſons he pleaded in defence of what he had advanced, gave ſo much ſatisfaction to the judges, that they ordered him only to alter the title, and far from ſuppreſſing it gave him leave to reprint it, with ſuch alterations or additions as he thought proper. This he readily complied with, and accordingly the ſecond edition came out at Viterbo in 1633, entitled, "A Conjecture concerning the Bleſſed Virgin Mary's Letter to the People of Meſſina." Inchofen however was not pleaſed with the Jeſuits, among whom he ſuffered many diſcontents; and, in revenge, wrote a ſatire upon them, which was publiſhed in 1648 in Holland, ſoon after his death, which happened that year at Milan. He publiſhed ſeveral other works, which ſhew him to have been a very learned man.

JOAN (POPE), a woman who, about the ninth century, viz. between Leo IV. and Benedict III. was promoted to the pontificate, by the name of John; whom Platina, and almoſt all other hiſtorians, have reckoned as the VIIIth of this name, and others

as the VIIth: ſome call her only John. This female Pope was born at Mentz, where ſhe went by the name of Engliſh John; whether becauſe ſhe was of Engliſh extraction, or for what other reaſon, is not known: ſome modern hiſtorians ſay ſhe was called Agnes, that is, the chaſte, by way of irony perhaps, before her pontificate. She had an extraordinary paſſion for learning and travelling from her infancy; and, in order to ſatisfy this inclination, ſhe put on men's clothes, and went to Athens, in company with one of her friends, whom the ſcandalous Chronicle calls her Favourite Lover. From Athens ſhe went to Rome, where ſhe taught divinity; and, in the garb of a doctor, acquired ſo great reputation for underſtanding, learning, and probity, that ſhe was unanimouſly elected Pope in the room of Leo IV.

Hitherto there is nothing in this ſtory, though accounted fabulous, but what does great honour to Joan, and the fair ſex in general; but ſeveral modern hiſtorians add many particularities of a more delicate nature. They pretend, that Joan carried her gratitude too far towards this friend, to whoſe aſſiſtance ſhe owed her advancement in learning: and that he, on his ſide, as much ſtruck by the beauties of her perſon as by thoſe of her mind, taught her ſomewhat more than mere Greek and philoſophy. This commerce, however, might have remained a ſecret, had it not been for an unlucky accident: Joan, miſtaken, without doubt, in her reckoning, ventured to go to a proceſſion, where ſhe had the misfortune to be delivered in the middle of the ſtreet, between the Coliſeum and the church of St. Clement. Hiſtory, or fable, ſays ſhe died there: whether of her pains, or out of grief at having ſo badly concerted her meaſures, is what we are left to gueſs. Whatever it might be owing to, Joan, it is ſaid, died in labour, after having held the pontifical ſee two years, or thereabout.

JOBERT (LEVIS), a pious and learned Jeſuit, was a native of Paris, where he was born in 1647. He taught humanity learning in his own order, and diſtinguiſhed himſelf as a preacher. He died at Paris in 1719, at the age of ſeventy-two. We have ſeveral tracts of piety of his writing, beſides a piece entitled, "La Science des Medailles," in good eſteem; of which the beſt edition is that of Paris, in 1739, 2 vols. 12mo.

JODELLE (STEPHEN), lord of Limodin, was born, in 1532, at Paris, and ſo much diſtinguiſhed himſelf by his talents for poetry, as to be one of the Pleiades, invented by Ronſard; and he is ſaid to be the firſt of all the French, who wrote comedies and tragedies in his own tongue in the ancient form: be that as it may, he was much reſpected by his brother poets. He was likewiſe an orator; well ſkilled in architecture, ſculpture, and painting; and a good maſter of the ſword, which he always wore, having a right to

it

it as a gentleman. In his younger years he embraced the Reformed religion, and lived at Geneva, where he wrote one night, extempore (for this was a wonderful talent with him) 100 Latin verſes, in which he deſcribed the maſs, with proper ſarcaſms. But it ſhould ſeem that he was but indifferently paid for his poems there: for all on a ſudden he returned to Paris, and to that maſs which he had ſo much cried down in his Latin verſes. He died in 1573, aged forty-one; and, in 1574, his friends publiſhed a volume of his works, which contain elogies, odes, ſonnets, ſongs, inſcriptions, and canticles.

JOHN of Saliſbury, an Engliſhman, biſhop of Chartres, and one of the moſt learned perſons in the 12th century. In his youth he lived with Peter de Celles, abbot of St. Rheims, as his clerk; but leaving the abbot after ſome time, he went to finiſh his ſtudies at Paris, where he was ſupported by the liberality of Theobald IV. ſurnamed the Grand, count of Champagne in France. In this univerſity he took his doctor's degree, and afterwards went to Rome to make his devoirs to Pope Adrian his countryman, who received him very graciouſly, and ſhewed him ſeveral marks of friendſhip. From Rome he returned to Paris, where he ſet up a ſchool: and, among others, had the honour of having the learned Peter de Blois for his ſcholar. After ſome time, he took a voyage to England, where he was entertained by Theobald, archbiſhop of Canterbury; and, after the death of that prelate, lived with Thomas à Becket, his ſucceſſor, whoſe companion he was till the death of the latter. In 1177, he was choſen biſhop of Chartres by the clergy of that dioceſe. He governed this church with admirable prudence; and having aſſiſted at the council of Lateran in 1179, died two years after. He wrote ſeveral books, which are loſt. The only things we have remaining of his, are his "Life of St. Thomas of Canterbury;" "A Collection of Letters;" and his "Polycraticon."

JOHNSON (SAMUEL), an Engliſh divine of remarkable learning and ſteadineſs in ſuffering for the principles of the Revolution in 1688. He had his birth, in 1649, in Warwickſhire; and, being put to St. Paul's-School in London, plied his book with ſuch ſucceſs and reputation, that as ſoon as he was fit for the univerſity, he was made library-keeper of it. In this ſtation he ſtudied the Oriental languages, and made a great progreſs therein. He was of Trinity-College, Cambridge, but left the univerſity without taking a degree. He entered into orders, and was preſented by a friend, in 1669-70, to the rectory of Corringham in Eſſex. This living, which was worth no more than 80l. a year, happened to be the only church preferment he ever had: and, as the air of the place did not agree with him, he placed a curate upon the ſpot, and ſettled himſelf

himſelf at London: a ſituation ſo much more agreeable to him, as he had a ſtrong bent to politics, and had even made ſome progreſs in that ſtudy, before he was preſented to this living.

The times were turbulent: the duke of York declaring himſelf a Papiſt, his ſucceſſion to the crown began to be warmly oppoſed; and this brought the doctrine of indefeaſible hereditary right into diſpute, which was ſtrongly diſreliſhed by Johnſon, who was naturally of no ſubmiſſive temper. Though Johnſon never meddled with politics in the pulpit, ſtill he expoſed the abſurdity and miſchief of the Popiſh religion, which was then too much encouraged, and would unavoidably be eſtabliſhed, if the next heir to the crown was not ſet aſide. This point he laboured inceſſantly in his private converſation, and became ſo good a maſter of the arguments for it, that the anti-courtiers, finding him a fit perſon for their purpoſe, gave him ſuitable encouragement to proceed. The earl of Eſſex admitted him into his company; and lord William Ruſſel, reſpecting his parts and probity, made him his domeſtic chaplain. This preferment ſet him in a conſpicuous point of view; and, in 1679, he was appointed to preach before the mayor and aldermen at Guildhall-Chapel, on Palm-Sunday. He took that opportunity of preaching againſt Popery. In ſhort, he began to be looked on by his party, as their immoveable bulwark; and to make good that character, while the bill of excluſion was carried on by his patron, at the head of his party, in the Houſe of Commons, his chaplain, to promote the ſame cauſe, engaged the eccleſiaſtical champion of paſſive obedience, Dr. Hickes, in a book entitled "Julian the Apoſtate, &c." publiſhed in 1682. This piece being written to expoſe the doctrine, then generally received, of paſſive obedience, was anſwered by Dr. Hickes, in a piece entitled "Jovian, &c." to which our author drew up a reply, under the title of "Julian's Arts to undermine and extirpate Chriſtianity, &c." This piece was printed and entered at Stationers-Hall, in 1683, in order to be publiſhed; but, ſeeing his patron lord Ruſſel ſeized and impriſoned, he thought proper to check his zeal, and take the advice of his friends in ſuppreſſing it.

However, the court having information of it, he was ſummoned, about two months after lord Ruſſel was beheaded, to appear before the king and council, where the lord-keeper North examined him upon theſe points: 1. "Whether he was the author of a book called 'Julian's Arts and Methods to undermine and extirpate Chriſtianity?'" To which, having anſwered in the affirmative, he was aſked "why, after the book had been ſo long entered at Stationers-Hall, it was not publiſhed?" To which he replied, "That the nation was in too great a ferment to have the matter further debated at that time." Upon this he was commanded to produce one of thoſe books to the council, being told that it ſhould be publiſhed if they approved it; but he anſwered, "he had ſuppreſſed them

them himſelf, ſo that they were now his own private thoughts, for which he was not accountable to any power upon earth." The council then diſmiſſed him; but he was ſent for twice afterwards, and the ſame things preſſed upon him, to which returning the ſame anſwers, they ſent him priſoner to the Gatehouſe. His warrant of commitment was dated Aug. 3, 1683; and ſigned by Sir Leoline Jenkins, one of the privy-council, and principal ſecretary of ſtate. He was bailed out of priſon by two friends, and the court uſed all poſſible means to diſcover the book; but, being diſappointed in the ſearch, recourſe was had to promiſes, and a conſiderable ſum, beſides the favour of the court, was offered for one of the copies to the perſon in whoſe hands they were ſuppoſed to be. This was refuſed: ſo that, neither threats nor promiſes prevailing, the court was obliged to drop the proſecution upon that book, and an information againſt our author was lodged in the King's-Bench, for writing "Julian the Apoſtate, &c." The proſecution was begun and carried on by the intereſt of the duke of York.

When Mr. Johnſon was brought to trial, he employed Mr. Wallop as his council, who urged for his client, that he had offended againſt no law of the land; that the book, taken together, was innocent; but that any treatiſe might be made criminal, if dealt with as thoſe who drew up the information had dealt with this. The judges had orders to proceed in the cauſe, and the chief-juſtice Jeffries upbraided Johnſon for meddling with what did not belong to him. In ſhort, he was condemned in a fine of 500 marks, and to be committed priſoner to the King's-Bench till he ſhould pay it. Here he lay in very neceſſitous circumſtances, it being reckoned criminal to viſit or ſhew him any kindneſs; ſo that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithſtanding which, when his mother, whom he had maintained for many years, ſent to him for ſubſiſtence, ſuch was his filial affection, that though he knew not how to ſupply his own wants, and thoſe of his wife and children, and was told on this occaſion, that "Charity begins at home," he ſent her forty ſhillings, though he had but fifty in the world, ſaying he would do his duty, and truſt to Providence for his own ſupply. The event ſhewed, that his hopes were not in vain; for the next morning he received 10l. by an unknown hand, which he knew in the ſequel to be ſent from Dr. Fowler, afterwards biſhop of Glouceſter. However, by the aſſiſtance of two friends, who gave a bond of 1000l. and himſelf another, he preſently obtained the rules; and, when the duke of Monmouth landed in England, great numbers of ſuſpected perſons being ſent to priſon on that occaſion, brought our author good company, which was ſome relief; but his greateſt relief was ſupplied by Mr. Hampden, who was his fellow-priſoner for two years.

Being at liberty, he was enabled to run into ſtill further troubles, by printing ſome pieces againſt Popery in 1685, and to diſperſe

ſeveral

ſeveral of them about the country at his own expence. Theſe being anſwered in three Obſervators by Sir Roger L'Eſtrange, who alſo, diſcovering the printer, ſeized all the copies that were in his hands, our author took care to have every where poſted up a paper; containing "A Parcel of wry Reaſons and wrong Inferences, but right Obſervator." Upon the encampment of the army the following year, 1686, on Hounſlow-Heath, he drew up, "An humble and hearty Addreſs to all the Proteſtants in the preſent Army, &c." He had diſperſed about 1000 copies of this paper, when the reſt of the impreſſion was ſeized, and himſelf committed to cloſe cuſtody, in order to a ſecond trial at the King's-Bench; where he was condemned to ſtand in the pillory in Palace-Yard, Weſtmiſter, Charing-Croſs, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the prieſthood. This laſt ought to have been done, according to the canons, by his own dioceſan, the biſhop of London, Dr. Compton; but that prelate being then under ſuſpenſion himſelf, becauſe he would not obey the king's order to ſuſpend Dr. Sharp, afterwards archbiſhop of York, for preaching againſt Popery in his own pariſh-church of St. Giles's in the Fields; Dr. Crew, biſhop of Durham, Dr. Sprat, biſhop of Rocheſter, and Dr. White, biſhop of Peterborough, who were then commiſſioners for the dioceſe of London, were appointed to degrade Mr. Johnſon. This they performed in the Chapter-Houſe of St. Paul's, where Dr. Sherlock, and other clergymen, attended; but Dr. Stillingfleet, then dean of St. Paul's, refuſed to be preſent. Johnſon's behaviour on this occaſion was obſerved to be ſo becoming that character which his enemies would have him deprived of, that it melted ſome of their hearts, and forced them to acknowledge, that there was ſomething very valuable in him. It happened, that they were guilty of an omiſſion, in not ſtripping him of his caſſock; which, as ſlight a circumſtance as it may ſeem, rendered his degradation imperfect, and afterwards ſaved him his living.

A Popiſh prieſt made an offer for 200l. to get the whipping part of the ſentence remitted: the money was lodged, by one of Johnſon's friends, in a third hand, for the prieſt, if he performed what he undertook. The man uſed his endeavours, but to no purpoſe; the king was deaf to all entreaties: the anſwer was, "That ſince Mr. Johnſon had the "ſpirit of martyrdom, it was fit he ſhould ſuffer." Accordingly, Dec. 1, 1686, the ſentence was rigorouſly put in execution; which yet he bore with great firmneſs, and went through even with alacrity. He obſerved afterwards, to an intimate friend, that this text of Scripture, which came ſuddenly into his mind, "He endured the croſs and deſpiſed the ſhame," ſo much animated and ſupported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have ſung a pſalm, while the executioner was doing his office, with

as much compoſure and cheerfulneſs as ever he had done in the church; though at the ſame time he had a quick ſenſe of every ſtripe which was given him, to the number of 317, with a whip of nine cords knotted. After the execution of this ſentence, the king gave away his living; and the clerk who had the grant of it, made application to the three biſhops above mentioned for inſtitution: but they, being ſenſible of his imperfect degradation, told him he ſhould have it, if he could get two common lawyers and two civilians to give it under their hands, that Mr. Johnſon was legally degraded, and thereby deprived. The clerk brought them the hand of one inconſiderable common lawyer, that the deprivation and degradation were both good; but the civilian to whom he applied was more modeſt, and only ſigned a paper with his opinion, that, if Mr. Johnſon was legally degraded, he was *ipſo facto* deprived. But, this not proving ſatisfactory to the three biſhops, the clerk was obliged to give them a bond of 500l. to indemnify them, before they would grant him inſtitution. Having received it, he went to Corringham for induction; but Mr. Johnſon's pariſhioners oppoſed him, ſo that he could never get entrance, but was obliged to return, *re infecta*. Thus he kept his living, and with it, his reſolution alſo to oppoſe the meaſures of the court; inſomuch, that, before he was out of the ſurgeon's hands, he reprinted 3000 copies of his "Compariſon between Popery and Paganiſm." Theſe, however, were not then publiſhed; but not long after, about the time of the general toleration, he publiſhed, "The Trial and Examination of a late Libel, &c." which was followed by others every year till the Revolution. The parliament, afterwards, taking his caſe into conſideration, reſolved, June 11, 1689, that the judgment againſt him in the King's-Bench, upon an information for a miſdemeanor, was cruel and illegal; and a committee was at the ſame time appointed to bring in a bill for reverſing that judgment. Being alſo ordered to inquire how Mr. Johnſon came to be degraded, and by what authority it was done, Mr. Chriſty, the chairman, ſome days after reported his caſe, by which it appears, that a libel was then exhibited againſt him, charging him with great miſdemeanors, though none were ſpecified or proved; that he demanded a copy of the libel, and an advocate, both which were denied: that he proteſted againſt the proceedings, as contrary to law and the 132d canon, not being done by his own dioceſan, but his proteſtation was refuſed, as was alſo his appeal to the king in chancery; and that Mrs. Johnſon had alſo an information exhibited againſt her, for the like matter as that againſt her huſband. The committee came to the following reſolutions, which were all agreed to by the houſe, "That the judgment againſt Mr. Johnſon was illegal and cruel: that the eccleſiaſtical commiſſion was illegal, and, conſequently, the ſuſpenſion of the biſhop of London, and the authority committed to three biſhops, null and illegal:

that Mr. Johnſon's not being degraded by his own dioceſan, if he had deſerved it, was illegal: that a bill be brought in, to reverſe the judgment, and to declare all the proceedings before the three biſhops null and illegal: and that an addreſs be made to his majeſty, to recommend Mr. Johnſon to ſome eccleſiaſtical preferment, ſuitable to his ſervices and ſufferings." The houſe preſented two addreſſes to the king, in behalf of Mr. Johnſon: and, accordingly, the deanery of Durham was offered him, which however he refuſed, as an unequal reward for his ſervices.

Not being able to obtain his wiſh in a biſhopric, lady Ruſſel made uſe of the influence ſhe had with Dr. Tillotſon, to ſolicit a penſion for him; whereupon king William granted him 300l. a year out of the poſt-office, for his own and his ſon's life, with 1000l. in money, and a place of 100l. a year for his ſon. He died in May 1703.

In 1710, all his treatiſes were collected, and publiſhed in one folio volume: to which were prefixed, ſome memorials of his life.

JOHNSON (JOHN), a learned divine among the Nonjurors, was born in 1662, at Frindſbury near Rocheſter, of which place his father was vicar. After acquiring his claſſical literature at Canterbury-School, he was ſent to Magdalen-College, Cambridge, in 1677; and, in 1682, removed to Benet or Corpus-Chriſti, of which he became fellow in 1685. In 1686, he received prieſts orders: and, the year after, was preſented by archbiſhop Sancroft to the vicarages of Baſton and Heron-Hill near Canterbury. In this neighbourhood were two Popiſh families of good eſtates, which made him apprehenſive about his pariſhioners: but his fears were blown over by the Revolution, to which he was then a hearty well-wiſher. In 1694, he publiſhed, but without his name, "An Anſwer to Mr. Henry Wharton's Defence of Pluralities; with which queen Mary was ſaid to be exceedingly pleaſed. In 1697, archbiſhop Teniſon placed him at Margate; but, becauſe that benefice was ſmall, added the vicarage of Apuldre, on which he reſided altogether, giving up Margate in 1703.

About 1705, was printed the firſt volume of what may be deemed his capital work, "The Clergyman's Vade-Mecum:" 2 vols. 12mo. As a continuation of his work, he publiſhed, in 1720, "A Collection of Eccleſiaſtical Laws, Canons, &c." 2 vols. 12mo.

The nation was now on fire with Sacheverell's affair, and our author, in particular, was ſo overheated with it, that he forſook not only his old principles, but all his old friends and acquaintance, to whom he could ſcarce be commonly civil. The clergy, however, had an high opinion of his learning and abilities; and he was twice, in 1710 and 1713, choſen proctor in convocation for the

the dioceſe of Canterbury. The latter year, he publiſhed "The Unbloody Sacrifice and Altar unveiled and ſupported;" in which treatiſe he paid a ſingular deference to the judgment of Dr. Hickes. From an attachment to this divine, he ſoon grew, not only to have a mean opinion of the articles and liturgy of the church of England, but to entertain alſo unfavourable thoughts of the Proteſtant ſucceſſion, for which he had aforetime been ſo zealous. He even impeached the king's ſupremacy, by refuſing to read the cuſtomary prayers on the acceſſion of George I. which occaſioned him ſome trouble; and he was at laſt forced to ſubmit. However, his new principles ſeem to have made him, not only contumacious and ſelf-willed, but of a reſtleſs and unhappy ſpirit, for the remainder of his life. He died Dec. 15, 1725. He publiſhed ſeveral things, beſides what we have mentioned, of a ſmaller kind upon religious ſubjects.

In 1689, he married Margaret, the daughter of Thomas Jenkin, gent. of the iſle of Thanet, and half-ſiſter of Dr. Robert Jenkin, maſter of St. John's-College in Cambridge. He had ſome children; and, among them a ſon, who died in 1723, after having been fellow of the above college, and rector of Standiſh in Lancaſhire.

JOHNSON, alias JANSEN (CORNELIUS), an excellent Engliſh painter both in great and little; but he was particularly admired in portraits. He was a native of Amſterdam, where he reſided many years: but coming to England in the reign of James I. he drew ſeveral fine portraits of that monarch, and moſt of his court. He alſo lived in the time of Charles I. and was contemporary with Vandyck, whoſe greater fame ſoon eclipſed Janſen's merits; though it muſt be owned his pictures had more of neat finiſhing, ſmooth painting, and labour in drapery throughout the whole: but he wanted a true notion of Engliſh beauty, and that freedom of draught, which the other was maſter of. He died in London.

JOHNSON (MARTIN), a famous ſeal-engraver, was alſo an extraordinary landſcape painter after nature. It is true, he was bred to engraving ſeals, but painted, in his way, equal to any body. He arrived at great excellence in views, which he ſtudied with application, making a good choice of the delightful proſpects of England for his ſubject; which he performed with much judgment, freedom, and warmth of colouring. He died in London, about the beginning of James the Second's reign.

JOHNSON (CHARLES), who was originally bred to the law, was a member of Middle-Temple, being a great admirer of the Muſes, and finding in himſelf a ſtrong propenſity to dramatic

writing, quitted the ſtudious labour of the one, for the more ſpirited amuſements of the other; and, by contracting an intimacy with Mr. Wilkes, found means, through that gentleman's intereſt, to get his plays on the ſtage without much difficulty. Some of them met with very good ſucceſs, and, by being a conſtant frequenter of thoſe grand rendezvous of the wits of that time, Will's and Button's coffee-houſes, he, by a polite and inoffenſive behaviour, formed ſo extenſive an acquaintance and intimacy, as conſtantly enſured him great emoluments on his benefit-night; by which means, being a man of œconomy, he was enabled to ſubſiſt very genteelly. He at length married a young widow, with a tolerable fortune, on which he ſet up a tavern in Bow-Street, Covent-Garden, but quitted buſineſs at his wife's death, and lived privately on an eaſy competence which he had ſaved. What time he was born we know not, but he flouriſhed during the reigns of queen Anne, king George I. and part of George II. His firſt play was acted in 1702, and his lateſt is dated in 1733; but Cibber informs us that he did not die till about 1744.

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentlemen's Society at Spalding, was deſcended from a family much diſtinguiſhed in the laſt century. William, his great uncle, was regiſtrar of the eccleſiaſtical court at Bedford, and created a notary public by archbiſhop Juxton in 1661. Mr. Henry Johnſon, of the ſame family, had a handſome ſeat at Great Berkhamſtead, Herts; was bailiff of that honour under the prince of Wales as duke of Cornwall, and gamekeeper to ſeveral of the prince's royalties. At Berkhamſtead were half-length portraits of his grandfather old Henry Johnſon and his lady, and Sir Charles and lady Bickerſtaff, and their daughter, who was mother to Sir Henry Johnſon, and to Benjamin Johnſon, Eſq. poet laureat to James I. The family of Johnſon were alſo allied to Sir Matthew Gamlin, to Sir John Oldfield, to the Wingfields of Tickencoat, to the Lynns of Southwick, and to many other families of note and conſideration in the neighbourhood. Mr. Johnſon born at Spalding, a member of the Inner-Temple, London, and ſteward of the ſoke or manor of Spalding, married early in life a daughter of Joſhua Ambler, Eſq. of Spalding. She was the grand-daughter of Sir Anthony Oldfield, and lineally deſcended from Sir Thomas Greſham, the founder of Greſham-College and of the Royal-Exchange, London. By this lady he had twenty-ſix children, of whom ſixteen ſat down together to his table. Of his ſons, the eldeſt, Maurice, was a lieutenant in the duke of Cumberland's regiment of foot-guards, and ſerved under his royal highneſs in 1746-7 in Flanders; from whence he, being a good draughts-man, ſent to his father, and to the ſociety whereof he was a member, ſeveral drawings of coins of Roman antiquities. He was afterwards

wards a colonel in the ſame regiment of foot-guards, reſided at Spalding, and had two ſons and three daughters. Walter, the ſecond ſon of the founder of the ſociety, was called to the degree of barriſter at law, and admitted F. A. S. 1749, and treaſurer of the ſociety at Spalding, where he practiſed in full buſineſs, and died in 1779, leaving only one ſon Fairfax, now living at Spalding. The third, Martin, was in the navy, and died young. The fourth, John, was educated at St. John's-College, Cambridge, ordained deacon and curate of Ramſey in the county of Huntingdon, in 1745 (of which church he then ſent an account to the ſociety) afterwards vicar of Moulton, which is in the gift of the family, miniſter of Spalding, and F. A. S. 1748, and preſident of the ſociety in 1757, about which time he died. His fifth and youngeſt ſon, Henry-Euſtace, was a factor in the ſervice of the Eaſt-India company, and F. A. S. in 1750, and died at the iſland of St. Helena. He had alſo ſix daughters, who lived to maturity, five of whom were married.

Mr. Johnſon in the latter part of his life was attacked with a vertiginous diſorder in his head, which frequently interrupted his ſtudies, and at laſt put a period to his life, in Feb. 6, 1755.

JOHNSON (DR. SAMUEL), was born at Litchfield in 1709, where his baptiſm is recorded in St. Mary's regiſter, to have been performed on the 7th of September, and he is ſtyled, "Samuel, the ſon of Michael Johnſon, gentleman." His father was a reputable bookſeller in Litchfield, as the writings of the ſon have recorded, and as is well remembered by many now living. The houſe in which he was born is ſtill remaining in good condition. In the earlier part of his life he was an aſſiſtant to the famous Anthony Blackwall, in the grammar ſchool of Market-Boſworth. Mr. Johnſon was entered of Pembroke-College, Oxford, October 31, 1728; but left the univerſity without taking any degree in the church. The biographer of Garrick fixes the beginning of the year 1735, as the period when he undertook, as a private tutor, to inſtruct Mr. Garrick and ſome other youths in the Belles Lettres. In March 1737, he came to London; where he appears to have met with diſappointments which diſguſted him with the town; for, in Auguſt, we find him deſirous of returning again into his native country, to take upon himſelf the office of maſter of a charity-ſchool, in Shropſhire, then vacant, the ſalary of which was ſixty pounds a year. But the ſtatutes of the ſchool requiring the perſon who ſhould be elected to be a maſter of arts, this attempt ſeems to have been fruſtrated. In 1740, he began to write the "Debates in the Senate of Lilliput;" and, after producing ſome poems, tranſlations, and biographical works, which met with a good reception (particularly "London," the "Vanity of Human Wiſhes," and "The Life of Savage") he brought forth "Irene," in 1749. This not

meeting with the ſucceſs he expected, he ſet about his "Dictionary." The execution of this plan coſt him the labours of many years; but he was amply repaid by the fame he acquired. During the receſs of this ſtupendous labour, he publiſhed his "Ramblers." The reputation of theſe works gained him the honorary degree of Doctor of Laws in the univerſity of Dublin College, which was ſoon after followed by the ſame degree from Oxford. To this ſucceeded his "Idlers." His next publication was that of the "Prince of Abyſſinia," a beautiful little novel in the Eaſtern ſtyle, abounding with the moſt uſeful and moral maxims, ſuited to ſeveral conditions of life. Of his political works, which followed at diſtant intervals, the public are more divided about their merits: it is, however, but fair to preſume, they were his candid opinions upon the ſubjects, and, as ſuch, deſerving of no cenſure from the judgment of impartiality. His laſt undertaking, "The Lives of the Britiſh Poets," would alone have been ſufficient to immortalize his name amongſt his countrymen, as it by far excels any thing executed upon a ſimilar plan by foreigners; and though the critical remarks, in a few inſtances, incorporate a little too much with political opinions, their general excellence muſt always give them a deſerved celebrity. It is ſaid he was executing a ſecond part of "The Prince of Abyſſinia," and was in hopes to have finiſhed it before his death; but, he was cut off from this and every other mortal labour, in the 76th year of his age, to the loſs of his friends and the world, whoſe unremitting friend he had ever been. During the laſt five or ſix days of his life he ſaw but few even of his moſt intimate friends. Every hour, that could be abſtracted from his bodily pains and infirmities, was ſpent in prayer, and the warmeſt ejaculations; and in this pious, praiſe-worthy, and exemplary manner, he cloſed a long life, begun, continued, and ended in virtue, December 13, 1784, being long before oppreſſed by a complication of diſorders.

JOHNSTON (ARTHUR), was born at Caſkieben, near Aberdeen, the ſeat of his anceſtors, and probably was educated at Aberdeen, as he was afterwards advanced to the higheſt dignity in that univerſity. The ſtudy he chiefly applied himſelf to, was that of phyſic; and to improve himſelf in that ſcience, he travelled into foreign parts. He was twice at Rome, but the chief place of his reſidence was Padua, in which univerſity the degree of M. D. was conferred on him in 1610, as appears by a MS. copy of verſes in the advocate's library in Edinburgh. After leaving Padua, he travelled through the reſt of Italy, and over Germany, Denmark, England, and Holland, and other countries, and at laſt ſettled in France; where he met with great applauſe as a Latin poet. He lived there 20 years, and by two wives had thirteen children. At laſt, after twenty-four years abſence, he returned into Scotland in 1632. In 1641, Dr. Johnſton being at Oxford, on a viſit to one of

of his daughters, who was married to a divine of the church of England in that place, was ſeized with a violent diarrhœa, of which he died in a few days, in the fifty-fourth year of his age, not without having ſeen the beginning of thoſe troubles that proved ſo fatal to his patron. He was buried in the place where he died. In what year Dr. Johnſton was made phyſician to the king, does not appear; it is moſt likely that the archbiſhop procured him that honour at his coming into England in 1633, at which time he tranſlated Solomon's Song into Latin elegiac verſe, and dedicated it to his majeſty. His "Pſalmorum Davidis Paraphraſum Poetica," was publiſhed at Aberdeen and London in 1637. His tranſlations of the "Te Deum, Creed, Decalogue, &c." were ſubjoined to the Pſalms when reprinted. His other poetical works are his Epigrams, his Parerga, and his "Muſæ Anglicæ," or commendatory Verſes upon perſons of rank in church and ſtate at that time.

JOINVILLE (JOHN SIRE DE), an eminent French ſtateſman, who flouriſhed about 1260, was deſcended from one of the nobleſt and moſt ancient families of Champagne. He was ſeneſchal, or high-ſteward, of Champagne, and one of the principal lords of the court of Lewis IX. whom he attended in all his military expeditions; and was greatly beloved and eſteemed for his valour, his wit, and the frankneſs of his manners. That monarch placed ſo much confidence in him, that all matters of juſtice, in the palace, were referred to his deciſion; and his majeſty undertook nothing of importance without conſulting him. He died about 1318, and merits a place in theſe memoirs by being the author of "The Hiſtory of St. Lewis," in French, which he compoſed in 1305.

JOLY (CLAUDE), a French writer, was born at Paris in 1607; and obtained a canonry in the cathedral there in 1631. Diſcovering alſo a capacity for ſtate affairs, he was appointed to attend a plenipotentiary to Munſter; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and ſeveral times official. He lived to the great age of 93, without experiencing the uſual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious ſubjects.

JOLY (GUY), known by his long and faithful attachment to the famous cardinal de Retz, whom he attended both in his proſperity and adverſity. He wrote "Memoirs of his times," from 1648 to 1665.

JONAS

JONAS (ANAGRIMUS), a learned Icelander, who acquired a great reputation for aſtronomy and the ſciences. He was coadjutor to Gundebrand of Thorbac, biſhop of Holum in Iceland, who was alſo of that nation, a man of great learning and probity, had been a diſciple of Tycho Brahe, and underſtood aſtronomy very well. After his death, the ſee of Holum was offered by the king of Denmark to Anagrimus, who begged to be excuſed; deſiring to avoid the envy that might attend him in that high office, and to be at leiſure to proſecute his ſtudies. He choſe therefore to continue as he was, paſtor of the church of Melſtadt, and intendant of the neighbouring churches of the laſt-mentioned dioceſe. He died in 1640, at the age of ninety-five, having entered into a ſecond marriage with a young girl about nine years before. He wrote ſeveral books in honour of his country, againſt the calumnies of Blefkenius and others, which are well eſteemed.

JONAS (JUSTUS), a famous Proteſtant divine in Germany, was born at Northauſen in Thuringia, June 1493. He applied himſelf firſt to the law, but ſoon quitted it, devoted his whole attention to the theology of Luther, and became one of his moſt zealous diſciples. He had alſo an intimate friendſhip with Melancthon. In 1521, he was made principal of the college at Wittenburg. He had the cloſeſt connections with Luther, who died in his arms, ſeveral years before his own death, which happened in 1555.

We have a treatiſe of his in defence of the marriage of prieſts, and another upon private maſſes, beſides notes upon the Acts of the Apoſtles, &c.

JONES (INIGO), the celebrated Engliſh architect, was born about 1572, in the neighbourhood of St. Paul's, London; of which city his father, Mr. Ignatius Jones, was a citizen, and by trade a clothworker. At a proper age, it is ſaid, he put his ſon apprentice to a joiner, a buſineſs that requires ſome ſkill in drawing; and in that reſpect ſuited well with our architect's inclination, which naturally led him to the art of deſigning. Genius concurred with inclination; he diſtinguiſhed himſelf early by the extraordinary progreſs he made in thoſe arts, and was particularly noticed for his ſkill in landſcape painting. Theſe talents recommended him to William earl of Pembroke, at whoſe expence he travelled over Italy, and the politer parts of Europe; ſaw, whatever ſtood recommended by its antiquity or value; and from theſe plans formed his own obſervations, which, upon his return home, he perfected by ſtudy.

But before that, the improvements he made abroad gave ſuch an eclat to his reputation all over Europe, that Chriſtian IV. king of Denmark, ſent for him from Venice, which was the chief place of his reſidence, and made him his architect-general. He had been

ſome

ſome time poſſeſſed of this honourable poſt, when that prince, whoſe ſiſter Anne had married James I. made a viſit to England in 1606; and our architect, being deſirous to return to his native country, took that opportunity of coming home in the train of his Daniſh majeſty. The magnificence of James's reign, in dreſs, buildings, &c. is the common theme of all the Engliſh hiſtorians: which laſt furniſhed Jones with an opportunity of exerciſing his talents, and the diſplay of thoſe talents proved an honour to his country. The queen appointed him her architect, preſently after his arrival; and he was ſoon taken, in the ſame character, into the ſervice of prince Henry, under whom he diſcharged his truſt with ſo much fidelity and judgment, that the king gave him the reverſion of the place of ſurveyor-general of his majeſty's works.

Mean while, prince Henry dying in 1612, he made a ſecond viſit to Italy; and continued ſome years there, improving himſelf further in his favourite art, till the ſurveyor's place fell to him; on his entrance upon which, he ſhewed an uncommon degree of generoſity. The office of his majeſty's works having, through extraordinary occaſions, in the time of his predeceſſor, contracted a great debt, the privy-council ſent for the ſurveyor, to give his opinion what courſe might be taken to eaſe his majeſty of it; when Jones, conſidering well the exigency, not only voluntarily offered to ſerve without receiving one penny himſelf, in whatever kind due, until the debt was fully diſcharged, but alſo perſuaded his fellow-officers to do the like, by which means the whole arrears were abſolutely cleared.

Upon the death of king James, he was continued in his poſt by Charles I. whoſe conſort entertained him likewiſe in the ſame ſtation. And while he was raiſing noble monuments of his fame as an architect, he gave no leſs proofs of his genius and fancy for the pompous machinery in maſques and interludes, which entertainments were the vogue in his time. Several of theſe repreſentations are ſtill extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonſon. The ſubject was choſen by the poet, and the ſpeeches and ſongs were alſo of his compoſing; but the invention of the ſcenes, ornaments, and dreſſes of the figures, was the contrivance of Jones. And herein he acted in concert and good harmony with father Ben, for a while; but, about 1614, there happened a quarrel between them, which provoked Jonſon to ridicule his aſſociate, under the character of Lantern Leather-head, a hobby-horſe ſeller, in his comedy of Bartholomew-Fair.

Mr. Jones received great encouragement from the court, ſo that he acquired a handſome fortune: which, however, was much impaired by what he ſuffered for his loyalty; for, as he had a ſhare in his royal maſter's proſperity, ſo had he a ſhare too in his ruins.

After the death of Charles I. he was continued in his poſt by Charles II. but it was only an empty title at that time, nor did Mr.

Jones live long enough to make it any better. In reality, the grief, at his years, occaſioned by the fatal calamity of his former munificent maſter, put a period to his life in 1652: and he was buried in the chancel of St. Bennet's-Church, near St. Paul's-Wharf, London, where there was a monument erected to his memory; but it ſuffered greatly by the dreadful fire in 1666.

He was a perfect maſter of the mathematics, and had ſome inſight into the two learned languages, Greek and Latin, eſpecially the latter; neither was he without ſome turn for poetry.

JONES (WILLIAM), one of the laſt of thoſe genuine mathematicians, admirers, and contemporaries of Newton, who cultivated and improved the ſciences in the preſent century, was a teacher of the mathematics in London under the patronage of Sir Iſaac, and had the honour of inſtructing the late earl of Hardwicke in that ſcience; who gratefully enabled him to lay aſide his profeſſion, by beſtowing on him a ſinecure place of about 200l. a year; and afterwards obtaining for him a more beneficial office in his majeſty's exchequer, which he enjoyed for the laſt twenty years of his life. The lord chancellor Macclesfield and his ſon (who was afterwards preſident of the Royal Society) were alſo among the number of reſpectable perſonages who received from him the rudiments of the mathematics. The friendſhip of Sir Iſaac Newton he obtained by publiſhing, when only twenty-ſix years old, the "Synopſis Palmariorum Matheſeos," a maſterly and perſpicuous abſtract of every thing uſeful in the ſcience of number and magnitude. Some papers of Collins falling afterwards into his hands, he there found a tract of Newton's, which had been communicated by Barrow to Collins, who had kept up an extenſive correſpondence with the beſt philoſophers of his age. With the author's conſent and aſſiſtance, Mr. Jones uſhered this tract into the world, with three other tracts on analytical ſubjects; and thus ſecured to his illuſtrious friend the honour of having applied the method of infinite ſeries to all ſorts of curves, ſome time before Mercator publiſhed his quadrature of the hyperbola by a ſimilar method. Theſe admirable works, containing the ſublimeſt ſpeculations in geometry, were very ſeaſonably brought to light in 1711, when the diſpute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions; a diſpute which this valuable publication helped to decide. Mr. Jones was author of "A new Epitome of the Art of practical Navigation;" and of ſeveral papers which appeared in the "Philoſophical Tranſactions." The plan of another work was formed by this eminent mathematician, intended to be of the ſame nature with the "Synopſis," but far more copious and diffuſive, and to ſerve as a general introduction to the ſciences, or, which is the ſame thing, to the mathematical and philoſophical works of Newton. The ingenious author was conſcious how arduous a taſk

he

he had begun; but his very numerous and reſpectable acquaintance, never ceaſed importuning and urging him to perſiſt, till he had finiſhed the whole work, the reſult of all his knowledge and experience through a life of near ſeventy years, and a ſtanding monument, as he had reaſon to hope, of his talents and induſtry. He had ſcarcely ſent the firſt ſheet to the preſs, when a fatal illneſs obliged him to diſcontinue the impreſſion; and a few days before his death, he intruſted the MS. fairly tranſcribed by an amanuenſis, to the care of lord Macclesfield, who promiſed to publiſh it, as well for the honour of the author, as for the benefit of his family, to whom the property of the book belonged. The earl ſurvived his friend many years; but the "Introduction to the Mathematics" was forgotten or neglected; and, after his death, the MS. was not to be found.

Mr. Jones left a ſon, Sir William Jones, who was a judge in the Eaſt-Indies. This gentleman was not leſs diſtinguiſhed by his zeal for ſcience in general than by his own great pre-eminence in many important branches.

JONES (Henry), a native of Drogheda in Ireland, was bred a bricklayer; but having a natural inclination for the Muſes, purſued his devotions to them even during the labours of his mere mechanical avocations, and compoſing a line of brick and a line of verſe alternately, his walls and poems roſe in growth together; but which of his labours will be moſt durable, time alone muſt determine. His turn, as is moſt generally the caſe with mean poets, or bards of humble origin, was panegyric. This procured him ſome friends, and, in 1745, when the earl of Cheſterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who was not more remarkable for his own ſhining talents and brilliancy of parts, than for his zealous and generous patronage of genius in whatever perſon or of whatever rank he might chance to meet with it. His excellency, delighted with the diſcovery of this mechanic Muſe, not only favoured him with his own notice and generous munificence, but alſo thought proper to tranſplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only by his influence and intereſt procured him a large ſubſcription for the publiſhing a collection of his "Poems," but it is ſaid, even took on himſelf the alteration and correction of his tragedy, and alſo the care of prevailing on the managers of Covent-Garden theatre to bring it on the ſtage. This nobleman alſo recommended him in the warmeſt manner to the late Colley Cibber, whoſe friendly and humane diſpoſition induced him to ſhew him a thouſand acts of friendſhip, and even made ſtrong efforts by his intereſt at court to have ſecured to him the ſucceſſion of the laurel after his death. With theſe favourable

vourable proſpects, it might have been expected that Jones would have paſſed through life with ſo much decency as to have enſured his own happineſs, and done credit to the partiality of his friends; but this was not the caſe. After experiencing many reverſes of fortune, which an overbearing ſpirit and an imprudence in regard to pecuniary concerns, conſequently drew on him, he died in great want, in April 1770, in a garret belonging to the maſter of the Bedford coffee-houſe, by whoſe charity he had been ſome time ſupported, leaving an example to thoſe of ſuperior capacities and attainments, who, deſpiſing the common maxims of life, often feel the want of not purſuing them when it is too late. His principal performance, "The Earl of Eſſex," appeared in 1753.

JONSIUS (JOHN), a learned and judicious writer in the 17th century, was a native of Holſtein, and cultivated polite learning at Francfort on the Maine, but died in 1659, in the flower of his age. We have a Latin treatiſe of his in good eſteem, "De ſcriptoribus hiſtoriæ philoſophiæ," of which the beſt edition is that of Jena, in 1716, 4to.

JONSON (BENJAMIN), a celebrated Engliſh poet, was of Scotch extraction by his grandfather, who was originally of Anandale in that kingdom, but removed to Carliſle in the reign of Henry VIII. under whom he enjoyed ſome poſt. The father of our poet was a ſufferer under queen Mary, probably on account of religion: he was not only impriſoned, but loſt his eſtate: he afterwards took orders, and was ſettled at Weſtminſter, where he died in 1574, about a month before the birth of his ſon Benjamin. Our poet was firſt put to a private ſchool, and afterwards removed to Weſtminſter, where the famous Camden was his maſter. While he was here, his mother, having re-married with a bricklayer, took him home, and obliged him to work at his ſtepfather's buſineſs. Upon this, he reſolved to go abroad; and, for a ſubſiſtence, liſted himſelf a ſoldier, in which character being carried to the Engliſh army in the Netherlands, he diſtinguiſhed himſelf by killing and deſpoiling one of the enemy in the view of both armies.

After his return home, he reſumed his former ſtudies; and, as is ſaid, went to St. John's-College, Cambridge. It is certain he gave ſeveral books to that library, which have his name in them; but his continuance there was apparently ſhort, in proportion to his finances, which would not ſupply the decent conveniencies of a learned eaſe. In this exigence he turned his thoughts upon the play-houſes; his inclination and genius lay to compoſitions for the ſtage; and he had the example of Shakſpeare, who had taken the ſame courſe, in the like difficulties, with ſucceſs. The play-houſe he entered into was an obſcure one, in the ſkirts of the town, and called The Curtain. Here, like Shakſpeare too, he made but a

poor

poor figure: his attempts, as an actor, could neither provide a ſupport, nor recommend him to a ſhare in any of the companies or theatres, which in that age were numerous in London. On the contrary, his inabilities this way became a topic of ſatire to his adverſaries: he was reproached with leaving his former occupation of mortar-treader, to turn actor; and we are informed, that he performed the part of Zuliman at Paris-Garden, with ambling by a play-waggon in the high-way, and taking mad Jeronymo's part, to get a ſervice among the mimics; that in this ſervice he would have continued, but was caſhiered. While he was thus a retainer to the ſtage, he had the ill luck to be engaged in a duel with a brother actor; in the rencounter he was wounded in the arm, but killed his opponent, who had challenged him. He was committed to priſon for this offence, and, during his confinement, viſited by a Popiſh prieſt; who, taking the advantage of his melancholy, made him a convert to the church of Rome, in which he continued for twelve years. When or by what means he obtained his diſcharge from priſon, is uncertain; but, his ſpirits returning with his liberty, he entered ſoon after into matrimony.

He was now about twenty-four, when we are to date the riſe of his reputation as a dramatic writer. It is true, he had made ſome attempts that way, from his firſt entrance into the play-houſe, but without ſucceſs. He had wrote a play or two, which had been abſolutely condemned, and was now offering another to the ſtage, which had been rejected, if Shakſpeare had not happened luckily upon it, and found ſomething ſo well in it as to bring it upon his own ſtage.

The firſt play Jonſon printed, was the comedy entitled, "Every Man in his Humour," after which he produced a play regularly every year for ſome years ſucceſſively: and in 1600, he made his court, in a noble manner, to queen Elizabeth, whom he complimented under the allegorical perſonage of the goddeſs Cynthia, in his "Cynthia's Revels," which was acted that year by the children of the queen's chapel. He ſeems to have been a competitor for the poetic crown at this time; ſince, in his next piece, "The Poetaſter," which was repreſented by the ſame performers in 1601, he ridicules his rival Decker, under the character of Criſpinus. He was taxed alſo with particular reflections in it on ſome profeſſors of the law, and ſome military men, who were well known at that time. The popular clamours againſt him upon this occaſion, ran very high; and to theſe he replied, in vindication of himſelf, by an apologetical dialogue, which was once ſpoken upon the ſtage, and which he annexed, on the publication of his works, to the end of this play: but Decker was bent upon revenge, and reſolved, if poſſible, to conquer Jonſon at his own weapons. In this ſpirit he wrote a play immediately after, entitled, "Satyromaſtix, or, The untruſſing the humorous Poet;" in which Jonſon is introduced

under the character of Horace Junior. The enemies of Jonſon induſtriouſly gave out, that all he wrote was produced with extreme labour, and that he was not leſs than a year about every play. This objection was to inſinuate, that Jonſon had no parts and a poor imagination: to which he retorted in the prologue to his "Volpone, or "The Fox;" and from thence we learn, that the whole play was finiſhed by him in five weeks.

About this time he joined with Chapman and Marſton, two other contemporary playwrights, in a comedy called "Eaſtward-Hoe," wherein they were accuſed of reflecting on the Scots: in conſequence of which, they were all three committed to priſon, and were even in danger of loſing their ears and noſes. However, upon ſubmiſſion, they received a pardon; and Jonſon was ſo rejoiced at his diſcharge, that he gave an entertainment to his friends, among whom were Camden and Selden. In the midſt of the entertainment, his mother, more an ancient Roman than a Briton, drank to him and ſhewed him a paper of poiſon; which ſhe intended to have given him in his liquor, after having taken a potion of it herſelf, if the ſentence for his puniſhment had paſſed.

Jonſon now wrote ſeveral maſques for the entertainment of the king and queen, and, in 1610, produced his "Alchymiſt." This, though ſeemingly the freeſt from perſonal alluſions, yet could not ſecure him the general applauſes of the people. On ſome account or other, they expreſſed a diſlike either to the poet or his play. In 1613, Jonſon made the tour of France, and, among others, was admitted to an interview and converſation with cardinal Perron. Their diſcourſe, we may imagine, turned chiefly upon literary ſubjects: the cardinal ſhewed him his tranſlation of Virgil; and Jonſon, with his uſual openneſs and freedom, told him, it was a bad one.

In 1617, the ſalary of poet-laureat was ſettled upon him for life by king James; and he publiſhed his works in one volume, folio, the ſame year. He was now ſet at the head of the poetic band, and invited to the univerſity of Oxford by ſeveral members, particularly Dr. Corbet of Chriſt-Church. Ben reſided in that college during his abode in the univerſity: and, as the doctor was a celebrated wit and poet himſelf, the time muſt have been agreeably ſpent by Jonſon, eſpecially as it was crowned by a very ample and honourable teſtimony of his merit; for he was created, in a full convocation, M. A. in July 1619. On the death of Daniel, October following, he ſucceeded to the vacant laurel: which however was no more than his juſt due, as well as the reward of his merit; inaſmuch as he had diſcharged the laureat's province for many years, although Daniel wanted not for parts, and was honoured with the good opinion of the queen. The laureat's pay was originally a penſion of 100 marks per annum; but, in 1630, Jonſon preſented a petition to king Charles, to make thoſe marks as many pounds:

and

and this petition was granted. At the latter end of this year, he went on foot into Scotland, to viſit Drummond of Hawthornden; with whom he had kept a correſpondence ſome years. He had lately received from him ſome curious materials reſpecting the hiſtory and geography of Scotland, in compliance with Jonſon's requeſt, who had formed a deſign of writing upon that ſubject: and it was apparently to inform himſelf in ſome further particulars upon the ſpot, that he had undertook this journey. However that be, it is certain, he paſſed ſome months with his ingenious friend, much to his ſatisfaction, opening his heart, and communicating his thoughts to him. Jonſon celebrated the adventures of this journey in a particular poem; which being accidentally burnt about two or three years afterwards, he lamented the loſs of it in another poem, called "An Execration upon Vulcan."

Jonſon's office, as poet laureat, obliged him to provide the Chriſtmas diverſion of a maſque; and accordingly, in his works, we have a ſeries of theſe and other entertainments of a like kind, moſt of which were preſented at court from 1615 to 1625. In this laſt year was exhibited his comedy called "The Staple of News;" and, from thence to 1630, the writing of maſques was his chief employment. In that year his comedy, entitled, "The New Inn, or the "Light Heart," was brought upon the ſtage, but hiſſed out of the houſe on its firſt appearance. Jonſon had recourſe to his pride on this occaſion, and threatened, by way of revenge, to leave the ſtage, in an ode addreſſed to himſelf: the "New Inn," with the ode annexed, being printed in 1631, a very ſevere reply was written ſoon after by Owen Feltham, in verſe, and in the ſame meaſure with Jonſon's ode. He was at that time ill, and lived in an obſcure neceſſitous condition. It is ſaid the king, who heard of it, ſent him a benevolence of 10l. and Jonſon, when he received the money, returned the following anſwer: "His majeſty hath ſent me 10l. becauſe I am old and poor, and live in an alley; go and tell him, that his ſoul lives in an alley." However that the king relieved him with a bounty of 100l. he hath expreſsly acknowledged himſelf by an epigram, written that very year, and on that particular occaſion. Jonſon continued for ſome time in this low ſtate, notwithſtanding the king's further munificence in the large addition to his ſalary this year, and, in 1631, ſolicited the lord treaſurer for relief in a ſhort poem, which he called "An Epiſtle Mendicant;" where he complains, that he had laboured under ſickneſs and want for five years. But he diſcovers greater affliction for the emptineſs of his purſe, than the diſorder of his perſon; and the ſucceſs he had met with in that article encouraged him to employ his Muſe afterwards in ſeveral leſs direct, but not leſs underſtood, nor leſs effectual, applications of the adulatory kind, with the ſame view. There is good reaſon alſo to believe, that he had a penſion from the city, from ſeveral of the nobility and gentry, and particularly from

Mr.

Mr. Sutton, the founder of the Charter-Houſe: yet, with all theſe helps, his finances were continually in diſorder and deficient, and that defect made him a beggar.

In theſe circumſtances, notwithſtanding the ill ſucceſs of his laſt-mentioned play, he took the field again. There are two comedies ſubſequent in point of time to the "New Inn," but both without a date. Of theſe the "Tale of a Tub" was probably his laſt performance, and is undoubtedly one of thoſe later compoſitions, which Dryden hath called his dotages; but yet they are the dotages of Jonſon. The malevolence of criticiſm, which had marked him for its prey in his younger years, could not be perſuaded to reverence his age, but purſued him as long as he could hold a pen. He died of a palſy, Aug. 6, 1637, in his ſixty-third year; and was interred in Weſtminſter-Abbey. Over his grave is a common pavement ſtone, given by Jack Young, of Great-Milton in Oxfordſhire, afterwards knighted by Charles II. and on it are engraven theſe words, O RARE BEN JONSON.

In the beginning of 1638, elegies on his death were publiſhed, under the title of "Jonſonius Virbius, or The Memory of Ben Jonſon revived, by the Friends of the Muſes:" and, in 1640, the volume of plays and poems, which he publiſhed himſelf, was reprinted; to which was added another volume in folio, containing the reſt of his plays, maſques, and entertainments, with a "Tranſlation of Horace's Art of Poetry," his "Engliſh Grammar," and the "Diſcoveries." Our poet had ſome children by his wife, particularly a ſon and a daughter, both celebrated by him in epitaphs at their death: ſo that he left no iſſue, but thoſe of his brain.

JONSTON (JOHN), a learned Poliſh naturaliſt and phyſician, was born at Sambter in Great Poland, in 1603. He travelled all over Europe, and was eſteemed every where by the learned. He afterwards bought the eſtate of Ziebendorf in the duchy of Lignitz in Sileſia, where he died in 1675; having publiſhed "A Natural Hiſtory of Birds, Fiſhes, Quadrupeds, Inſects, Serpents, and Dragons," in 1653, folio: as alſo a piece upon the Hebrew and Greek feſtivals in 1660; "A Thaumatography" in 1661; and ſome poems.

JORDAN (CHARLES-STEPHEN), a perſon diſtinguiſhed more by his connections, than by his works, was born at Berlin in 1700, and diſcovered early a taſte for letters. After having exerciſed the miniſtry, he was advanced to ſeveral poſts of profit and honour, and became at length vice-preſident of the Academy of Sciences at Berlin; where he died in 1745. The king of Pruſſia loved him moſt affectionately, and erected a mauſoleum over him. He was the author of ſeveral works.

JORDANO

JORDANO (Luca), an eminent Italian painter, was born, in 1632, at Naples, in the neighbourhood of Joſeph Ribera, whoſe works attracted him ſo powerfully, that he left his childiſh amuſements for the pleaſure he found in looking on them. So manifeſt an inclination for painting determined his father, a middling painter, to place him under the directions of that maſter; with whom he made ſo great advances, that, at ſeven years old, his productions were ſurpriſing. But hearing of thoſe excellent models for painting, that are at Venice and Rome, he quitted Naples privately, to go to Rome. His father, who had been looking for him, at laſt found him at work in St. Peter's-Church. From Rome, they ſet out together to Bologna, Parma, and laſtly to Venice: at every place Luca made ſketches and ſtudies, from the works of all the great maſters, but eſpecially Paul Veroneſe, whom he always propoſed for his model. He afterwards went to Florence, where he began afreſh to ſtudy, copying the works of Leonardo da Vinci, Michael Angelo, and Andrea del Sarto. He went back to Rome, whence, after a very ſhort ſtay, he returned to Naples; and there married againſt his father's inclinations, who apprehended ſuch an engagement might leſſen his attention to his profeſſion.

Some of his pictures being carried into Spain, ſo much pleaſed Charles II. that he engaged him to his court in 1692, to paint the Eſcurial, in which he acquitted himſelf as a great painter. The king and queen often went to ſee him work, and commanded him to be covered in their preſence. The great works Jordano had executed in Spain, gave him ſtill greater reputation when he returned to Naples; ſo that he could not ſupply the eagerneſs of the citizens, though he worked ſo quick.

Nobody ever painted ſo much as Jordano; his ſchool grew into ſuch repute, that there was a great reſort to it from Rome and all quarters: he loved his diſciples, whoſe works he touched with great readineſs, and aſſiſted them with his deſigns, which he gave them with pleaſure. His generoſity carried him to make preſents of altar-pieces to churches, that were not able to purchaſe them. He painted, gratis, the cupola of St. Bridget for his reputation, and touched it over a ſecond time.

His labours were rewarded with great riches, which he left his family, who loſt him at Naples in 1705, when he was ſeventy-three. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Bari, which is all of his hand.

JORDANS (James), an eminent painter of the Flemiſh ſchool, was born at Antwerp in 1593. He learned the principles of his art, in that city, from Adam Van Ort; to whoſe inſtructions, however, he did not ſo confine himſelf, as not to apply to other maſters there, whoſe works he examined very carefully. He added

to this the ſtudy of nature from the originals, ſtruck out a manner entirely his own, and by that means became one of the moſt able painters in the Netherlands. He wanted nothing but the advantage of ſeeing Italy; as he himſelf teſtified, by the eſteem he had for the Italian maſters, and by the avidity with which he copied the works of Titian, Paul Veroneſe, the Baſſani's, and the Caravagioes, whenever he met with any of them. What hindered him from making the tour of Italy, was his marriage, which he entered into very young, with the daughter of Van Ort, his maſter. He lived to about eighty-four, and died at Antwerp in 1678.

JORTIN (Dr. JOHN), a learned Engliſh divine, was born in London, Oct. 23, 1698. His father Renatus was of Bretagne in France; came over to England about 1637, when Proteſtantiſm was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards ſecretary to lord Orford, Sir George Rooke, and Sir Cloudeſly Shovel; and was caſt away with the laſt, Oct. 22, 1707. The ſon was trained at the Charter-Houſe-School, where he made a good proficiency in Greek and Latin: French he learned at home, and he underſtood and ſpoke that language well. May 1715, he was admitted of Jeſus-College, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendſhip for him, to make extracts from Euſtatius for the uſe of Pope's "Homer." He took the degree of B. A. in 1718-19, and M. A. in 1722: he had been choſen fellow of his college, ſoon after the taking of his firſt degree. This year he diſtinguiſhed himſelf by the publication of a few Latin poems, entitled, "Luſus Poetici;" which were well received. Sept. 1723, he entered into deacon's orders, and into prieſt's the June following. Jan. 1726-7, he was preſented by his college to Swaveſey, near Cambridge; but, marrying in 1728, he reſigned that living, and ſoon after ſettled himſelf in London.

In this town he ſpent the next twenty-five years of his life: for though, in 1737, the earl of Winchelſea gave him the living of Eaſtwell in Kent, where he reſided a little time, yet he very ſoon quitted it, and returned to London. Here for many years he had employment, as a preacher in ſeveral chapels; with the emoluments of which, and a competency of his own, he ſupported himſelf and family in a decent, though private, manner: dividing his leiſure hours between his books and his friends, eſpecially thoſe of the literati, with whom he always kept up a cloſe and intimate connection. In 1730, he publiſhed "Four Sermons upon the Truth of the Chriſtian Religion:" the next year "Miſcellaneous Obſervations upon Authors, ancient and modern," in two vols. 8vo. In 1751, archbiſhop Herring, unſolicited, gave him the living of St Dunſtan in the Eaſt, London. This prelate had long entertained an high and

affectionate regard for him; had endeavoured aforetime to ſerve him in many inſtances with others; and afterwards, in 1755, conferred upon him the degree of D. D. This ſame year, 1751, came out his firſt volume of "Remarks upon Eccleſiaſtical Hiſtory," 8vo. Theſe "Remarks upon Eccleſiaſtical Hiſtory" were continued, in four ſucceeding volumes, down to the year 1517, when Luther began the work of Reformation: two, publiſhed by himſelf, in 1752 and 1754; and two, after his death, in 1773.

In 1755, he publiſhed "Six Diſſertations upon different Subjects," 8vo. In 1758, appeared his "Life of Eraſmus," in one volume 4to. and, in 1760, another volume 4to. containing "Remarks upon the Works of Eraſmus," and an "Appendix of Extracts from Eraſmus and other Writers."

Hayter, biſhop of London, with whom he had been upon intimate terms, dying in 1762; and Oſbaldiſton, who was alſo his friend, ſucceeding to that ſee; he was made domeſtic chaplain to this biſhop in March, admitted into a prebend of St. Paul's the ſame month, and, in Oct. preſented to the living of Kenſington; whither he went to reſide ſoon after, and there performed the office of a good pariſh-prieſt as long as he lived. In 1764, he was appointed archdeacon of London, and ſoon after had the offer of the rectory of St. James's, Weſtminſter; which however he refuſed, from thinking his ſituation at Kenſington more to his humour, as well as better adapted to his advanced age. Here he lived, occupied (when his clerical functions permitted) amongſt his books, and enjoying himſelf with his uſual ſerenity, till Aug. 27, 1770: when, being ſeized with a diſorder in the breaſt and lungs, he grew continually worſe, in ſpite of all aſſiſtance; and, without undergoing much pain in the courſe of his illneſs, died Sept. 5, in his ſeventy-ſecond year. He was buried in the new church-yard at Kenſington, as he had directed; and had a flat ſtone laid over him, with an inſcription dictated by himſelf.

He left a widow, and two children: Rogers Jortin, of Lincoln's-Inn, in the profeſſion of the law; and Martha, married to the Rev. Samuel Darby, afterwards fellow of Jeſus-College in Cambridge, and rector of Whatfield in Suffolk. Beſides his principal works, which have already been mentioned, there are ſome other things of a ſmaller nature.

JOSEPHUS (FLAVIUS), the ancient hiſtorian of the Jews, was born at Jeruſalem, of parents who belonged to the prieſthood, about A. D. 37. He diſcovered great acuteneſs and penetration early, and made ſo quick a progreſs in the learning of the Jews, that he was occaſionally conſulted by the chief prieſts and rulers of the city, at even the age of ſixteen. He became of the ſect of the Phariſees, of which he was a great ornament. A. D. 63, he went to Rome; where a Jew comedian, who happened to be in favour

with Nero, ſerved him much at court, by making him known to Poppæa, whoſe protection was very uſeful to him. Upon returning to his country, where he found all things in tumult and confuſion, he had the command of ſome troops; and diſtinguiſhed himſelf at the ſiege of Jotapat, which he defended ſeven weeks againſt Veſpaſian and Titus. Upon the reduction of this place, Veſpaſian granted him his life, at the interceſſion of Titus; who had conceived a great eſteem for him, and carried him with him to the ſiege of Jeruſalem. After the taking of Jeruſalem, he attended Titus to Rome; where Veſpaſian gave him the freedom of the city, and ſettled a penſion upon him. At Rome, he cultivated the Greek language, and applied himſelf to write his hiſtory. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was fifty-ſix; for his books of "Antiquities" end there, and yet after that period he compoſed his books againſt Apion.

His "Hiſtory of the Jewiſh War and the Deſtruction of Jeruſalem," in ſeven books, was compoſed at the command of Veſpaſian, firſt in the Hebrew language for the uſe of his own countrymen, and afterwards offered to Veſpaſian in the Greek. It is ſingularly intereſting and affecting, as the hiſtorian was an eye-witneſs of all he relates. His "Jewiſh Antiquities," in twenty books, and written in Greek, are alſo a very noble work: their hiſtory is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel againſt the Romans. At the concluſion of the "Antiquities," he ſubjoined the "Hiſtory of his own Life," although, in the editions of his works, it has uſually been conſidered as a diſtinct production. He wrote alſo two books againſt Apion, a grammarian of Alexandria, and a great adverſary of the Jews. We have alſo a diſcourſe of his "upon the Martyrdom of the Maccabees," which is a maſter-piece of eloquence: for he was certainly a great orator, as well as a great hiſtorian. His works with Latin verſions, have been often publiſhed. They have alſo been tranſlated into modern languages.

JOUBERT (LAURENCE), counſellor and phyſician in ordinary to the king of France, firſt doctor regent, and chancellor and judge of the univerſity of Montpelier, was born at Valence in Dauphiny, in 1529 or 1530. Having made choice of phyſic for his profeſſion, he went to Paris, where he ſtudied that art under Sylvius; and, going thence to Italy, he attended the lectures of L'Argentier. After this he continued his ſtudies at Montbriſon, a city in the county of Forez. At laſt, going to Montpelier, he became the favourite diſciple of Rondelet, upon whoſe death he ſucceeded to the regius profeſſorſhip of phyſic in that univerſity in 1567; having given abundant proofs of his merit, by the diſputations which he held for four days upon ſeveral theſes. Theſe were afterwards printed

printed among ſome other of his tracts at Lyons in 1571. The fame of this phyſician was ſo prodigious, that nothing was deemed too difficult for his ſkill; inſomuch that Henry III. who paſſionately wiſhed to have children, ſent for him to Paris, to remove thoſe obſtacles that rendered his marriage fruitleſs: in which, however, the king was diſappointed. Joubert died in 1582. His writings, in Latin and French, are numerous: the Latin were printed at Francfort in 1582, 1599, and 1645, in 2 vols. folio. They are all, or next to all, upon phyſic and ſurgery.

JOVIAN (See JULIAN).

JOVIUS (PAUL), in Italian Giovio, well known by his hiſtories, was born in 1483, at Como in Italy. Loſing his father in his infancy, he was educated by his eldeſt brother, Benedict Jovius; who, obſerving his excellent genius, took care to ground him well in grammar and claſſical learning. Paul did not fail to make an extraordinary proficiency; and afterwards, leaving Como, went to Rome for the ſake of the Vatican library. Here he wrote his firſt piece, "De Piſcibus Romanis," and dedicated it to cardinal Lewis of Bourbon; apparently determined therein by the favours he received from the French king, Francis I. who had given him a conſiderable penſion for many years. This attached him ſo zealouſly to that prince, that he repreſented him not as a captive but as a conqueror, when he was taken priſoner and carried into Spain. In reality, Francis was flattered by him ſo agreeably, and expreſſed ſo much kindneſs for him, that Paul, who was not of a temper to loſe any thing for want of aſking, tried his intereſt for other favours from the conſtable of France, Anne de Montmorency. But here he met with a rebuff; the conſtable was affronted with his forwardneſs, and even taxed him with impudence. On the other ſide, the refuſal was reſented as an injury, and Jovius had recourſe to the author's weapon to revenge it. The conſtable happened to be diſgraced ſome time after; but when king Francis died, and he was recalled to court, and made maſter of the palace to Henry II. ſettling the new king's houſehold, he ſtruck Jovius's name out of the liſt of penſioners of the crown.

Jovius, however, did not let his ſpirits ſink under this misfortune: on the contrary, his ſoul ſeems to have biggened thereby; and, caſting about how to repair it, he reſolved upon ſomewhat that ſhould make himſelf large amends. He applied to Clement VII. and obtained the biſhopric of Nocera. The ſee of Como, the place of our biſhop's birth, became vacant in 1548, he immediately addreſſed a petition for it to Paul III. but here he met with a ſecond rebuff; that pontiff giving him a peremptory denial. Upon this he reſolved to quit Rome, where he had reſided from his youth, and retired to Florence. Here he chiefly employed himſelf

ſelf in finiſhing and printing his hiſtory; which had indeed been the chief buſineſs of his life from his younger days. He formed the plan of it in 1515, and continued working upon it to his death; which happened in 1552, at Florence. He was interred in the church of St. Lawrence in that city, where there was a monument erected to his memory, with an inſcription.

There was another PAULUS JOVIUS, who was firſt a phyſician; and afterwards, in 1585, became biſhop of Nocera. He was a man of letters and a poet, and has often been confounded with the other.

JOUVENCY (JOSEPH), a French Jeſuit, was born in 1643, profeſſed the Belles Lettres at Caen firſt, then at Paris; and died in 1719 at Rome, whither his ſuperiors had called him, to continue the hiſtory of the ſociety.

There are alſo of father Jouvency Latin "Orations," in 2 vols. 12mo. a treatiſe "de arte docendi & diſcendi;" "Appendix de Dijs & Heroibus Poeticis;" and notes, full of clearneſs and preciſion, upon Horace, Perſius, Juvenal, Martial, and Ovid's "Metamorphoſis." He was an excellent writer and a very learned man.

JOUVENET (JOHN), a French painter, was the ſon of Lawrence Jouvenet, another painter, who deſcended from a race of painters originally of Italy. John was born at Rouen in 1614. The firſt elements of his art were taught him by his father, who afterwards ſent him to Paris, to improve thoſe excellent talents which he had for deſigning. In that city he became a very able painter in a ſhort time. After having paſſed through all the offices of the academy, he was elected one of the four perpetual rectors, nominated upon the death of Mignard. His genius lay to great works in large and ſpacious places: he alſo painted a great many portraits, ſome of which are in very good eſteem.

In the latter end of his life, he was ſtruck with a palſy on his right ſide; ſo that, after having tried, to no purpoſe, the virtue of mineral waters, he deſpaired of being able to paint any longer. However, giving a lecture to one of his nephews, he took the pencil into his left-hand; and, trying to retouch his diſciple's piece in ſome places, the attempt ſucceeded ſo well, that it encouraged him to make others, which are no ways inferior to any of his beſt. He died at Paris in 1717, leaving no ſons to inherit his genius.

JOYNER (WILLIAM, alias LYDE), ſecond ſon of William Joyner, alias Lyde, of Horſpath, near to, and in the county of Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's pariſh there, April 1622, educated partly in Thame, but more in Coventry free-

free-ſchool, elected demy of Magdalen-College in 1626, and afterwards fellow. But, having changed his religion for that of Rome, he renounced his fellowſhip in 1644, and being taken into the ſervice of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cauſe declined in that country. He then accompanied that earl in his travels abroad, whereby he much improved himſelf. At length, being recommended to the ſervice of the Hon. Walter Montague, abbot of St. Martin near Pontoiſe, he continued ſeveral years in his family as his ſteward, eſteemed for his learning, ſincere religion, and great fidelity. At his return he lived very retired in London; till, on the breaking out of the Popiſh plot in 1678, he retired to Horſpath, where he continued ſome time, till, by John Nicholas, then vice-chancellor, he was ſeized for a Jeſuit prieſt, and bound to appear at the quarter-ſeſſions at Oxford. Being found to be a mere lay Papiſt and diſcharged, he went to Ickford, an obſcure village in Buckinghamſhire, near Thame, and there ſpent many years in a moſt obſcure and devout retirement. In 1687, he was reſtored to his fellowſhip by James II. but outed from it after a year's enjoyment, and retired to his former receſs, where his apparel, which was formerly gay, was then very ruſtical, little better than that of a day-labourer, and his diet and lodging ſuitable. During his retirements he wrote, 1. "The Roman Empreſs, a Comedy, Lond. 1670," 4to. 2. "Some Obſervations on the Life of Cardinal Pole, 1686," 8vo. 3. Various Latin and Engliſh poems, &c. 1640. He died at Ickford, Sept. 14, 1706.

IRENÆUS (SAINT), biſhop of Lyons in France, was, undoubtedly, by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the ſtudies of philoſophy and human learning: in the doctrines of Chriſtianity, two diſciples of St. John the Apoſtle, Papias and Polycarp, were his maſters. The latter he is ſaid to have accompanied in his journey, about the Paſchal controverſy, to Rome: where, by his and Anicetus's perſuaſions, he was prevailed upon to go to France; great numbers of Greeks reſiding in ſome parts of that kingdom, eſpecially about Marſeilles, and the church there beginning to be diſturbed by ſeveral pernicious hereſies. In his journey, arriving at Lyons, he continued ſeveral years there, in the ſtation of a preſbyter, under the care and government of Pothinus, the biſhop of that city: and, by his behaviour, diſtinguiſhed himſelf ſo much, that about 177, he was pitched on to draw up the judgment and opinion of the churches of Lyons in Vienne, which were ſent to thoſe in Aſia, in order to compoſe the differences lately raiſed there by Montanus and his followers. In the ſame letter, they took occaſion alſo to give an account of the perſecution, which then raged peculiarly among them under Marcus Antoninus.

Upon

Upon the martyrdom of Pothinus at Lyons, Irenæus ſucceeded to that chair, in a troubleſome and tempeſtuous time, when the church was aſſaulted by enemies from without, and betrayed by heretics from within. Theſe circumſtances required both courage and conduct in the governors, and our new biſhop gave conſpicuous proofs of his qualifiations in both reſpects. The emperor Severus now began a bitter and bloody perſecution againſt the Chriſtians, and proſecuted them with great ſeverity in all parts of the empire. He had once governed the province of Lyons himſelf; and, probably, then taking peculiar notice of Irenæus, and the flouriſhing ſtate of the church in that city, might therefore give more particular orders for proceeding againſt them in this place. The perſecution, which in other parts picked out ſome few to make examples of, was general here; and in this general rage of their enemies, Irenæus, having been prepared by ſeveral torments, loſt his life by decollation. It is not eaſy to aſſign the certain date of his martyrdom, whether it was when the emperor publiſhed this edict, about A. C. 202, or in his expedition to Britain A. C. 208, when he took Lyons in his way.

Irenæus wrote ſeveral books, which were all loſt, except his five againſt hereſies; and the far greateſt part of the original Greek is wanting in theſe.

IRNERIUS, called alſo WERNERUS, or GUARNERUS, a celebrated German lawyer in the twelfth century. After ſtudying the law at Conſtantinople, he taught it at Ravenna, where a diſpute ariſing between him and his colleagues about the word "al," he fought for the meaning of it in the Roman law; and thence took a liking to it, applied to the ſtudy of it, and at laſt taught it publicly at Boulogne in 1128. He had a great number of diſciples, became the father of the Gloſſators, and had the title of "Lucerna Juris." He died ſome time before 1150, and was interred at Boulogne.

ISAAC (KARO), a rabbi, was one of thoſe Jews, who left Spain on an edict of Ferdinand and Iſabella, in 1492, which obliged the Jews to quit their dominions within four months, or elſe embrace Chriſtianity. Karo went firſt to Portugal; and, travelling thence to Jeruſalem, he loſt his children and his books on the road. He lived in great ſolitude; and, to conſole himſelf, compoſed a book entitled, "The Generations of Iſaac." Buxtorf aſcribes to our rabbi a ritual entitled, "The Rock of Support."

ISÆUS, a celebrated Greek orator, and native of Chalcis, in Syria; the ſcholar of Lyſias, and preceptor of Demoſthenes. He taught eloquence, with reputation, at Athens. There are aſcribed to him ſixty-four orations; but he compoſed no more than fifty, of

of which we have only ten remaining, which were admirably tranſlated by Sir William Jones in 1779.

ISELIN (JAMES CHRISTOPHER), in Latin Iſelius, a German, learned in antiquities both eccleſiaſtical and profane, was born at Baſil, in 1681. He was made profeſſor of hiſtory and eloquence at Marpourg, in 1704; but was recalled to Baſil, to teach hiſtory and antiquity, in 1707, where he was alſo promoted to the divinity-chair in 1711. He went to Paris in 1717: his deſign was to make a viſit to Holland, and thence croſs the water to England; but, being nominated rector of the univerſity of Baſil, was obliged to return into his own country. Shortly after, the Academy of Inſcriptions and Belles Lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Iſelen was alſo librarian at Baſil, where he died in 1737. He publiſhed a great number of books.

ISIDORE (SAINT), ſurnamed PELUSIOTA or DACIATE, from his retiring into a ſolitude near the town which bears both theſe names, was the moſt celebrated of the diſciples of John Chryſoſtom. He profeſſed the monaſtic life from his youth, and retired from the world; but was far from being uſeleſs to it. This appears by his letters, of which he wrote no leſs than 3000; beſides other works of great quantity. He acquired a great reputation for learning and piety, and flouriſhed in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died about 440. We have remaining 2012 of his letters, in five books.

ISOCRATES, the Greek orator, was born at Athens in the firſt year of the 86th Olympiad. He was the ſon of Theodore, who having got money by making muſical inſtruments, was able to give him the beſt education. He conſtantly teſtified the warmeſt affections for his country, and was ſo deeply affected at the loſs of the battle of Cheronæa, that he refuſed to eat any thing for the ſpace of four days, and died with grief at the age of ninety-eight. Iſocrates particularly excelled in the harmony of his language, the juſtneſs of his thoughts, and the elegance of his expreſſions. We have twenty-one orations of his remaining, and there are alſo nine letters aſcribed to him.

ITTIGIUS (THOMAS), a learned profeſſor of divinity at Leipſic, was ſon of John Ittigius, profeſſor of phyſic in the ſame univerſity; and born there in 1644. He received the firſt part of his education at Leipſic; then went to Roſtock, and laſtly to Straſburg to perfect his ſtudies, after which he was admitted a profeſſor in philoſophy at Leipſic, and publiſhed a treatiſe upon

burning mountains: after this he became a miniſter, and exerciſed that function in divers churches in the ſame place. In 1680, he was made archdeacon, and licentiate in divinity; and, in 1691, profeſſor extraordinary in the ſame faculty, and ordinary profeſſor the enſuing year. He died April 1710, aged 66. He publiſhed ſeveral works.

JUDA HAKKADOSH, or the SAINT, a rabbi celebrated for his learning and riches; who, according to the Jewiſh hiſtorians, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, ſays, that rabbi Juda, who was very rich, collected, about twenty-ſix years after the deſtruction of the temple, in a book which he called the "Miſna," the conſtitutions and traditions of the Jewiſh magiſtrates and doctors who preceded him, and divided his work into ſix parts.

JUDEX (MATTHEW), one of the principal centuriators of Magdeburg, was born in 1528, at Tippolſwald, in Miſnia. His inclination lying ſtrongly to literature, he was ſent by his father to ſtudy at Dreſden: but he did not continue long there; for the college of Wittenburg being more to his mind, he removed thither, and afterwards was driven by neceſſity to Magdeburg. Here he ſupported himſelf by being tutor in the family of a lawyer, who ſent him with his ſon to Wittenburg in 1546. This gave him an opportunity of completing his own ſtudies; ſo that he obtained the degree of M. A. in this univerſity, in 1548. He then returned to Magdeburg, and taught the ſecond form there for ſome years. In 1554, he was choſen miniſter of St. Ulric's church in the ſame city. He was now twenty-ſix years of age; and falling in love with a young maiden of ſixteen, he married her, though ſhe had no fortune. He lived above ten years with his wife in an agreeable and religious manner, and had ſix children by her. Mean while, he quitted his church at Magdeburg, being promoted to the divinity profeſſor's chair at Jena in 1559; but did not keep poſſeſſion of it above eighteen months, being deprived by order of John Frederic, duke of Saxony. However, he ſtayed ſix months longer at Jena, and thence returning to Magdeburg, was obliged, in ſix months more, to retire to Wiſmar. He ſuffered many perſecutions and vexations during this interval. He died in 1564, aged not quite thirty-ſix. He was a man of good morals, laborious, zealous, learned, and wrote a great many books. He underſtood muſic very well, and had ſome knowledge of mathematics. He had ſtudied the law for ſome time at Wittenburg. He left five children with his wife.

IVES, or YVES, in Latin Ivo, the celebrated biſhop of Chartres, was born in the territory of Beauvais, in 1035. He was raiſed

raiſed to the ſee of Chartres in 1092, or 1093, under the pontificate of Urban XI. who had depoſed Geofroy, our author's predeceſſor in the ſee, for divers crimes whereof he was accuſed. Ives particularly ſignalized his zeal againſt Philip I. who had put away his wife Bertha of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. After this, the biſhop employed himſelf wholly in the functions of his miniſtry, made ſeveral religious foundations, and died in 1115, at the age of eighty. His corpſe was interred in the church of St. John in the Vale, which he had founded: the body, which the worms had ſpared, is ſaid to have been dug up and abuſed by the Proteſtants, during the rage of the civil wars in France. We have of his compiling, "A Collection of Decrees;" "Exceptiones eccleſiaſticarum regularum;" beſides "twenty-two Sermons," and a "Chronicon."

IVES (JOHN), was the only ſon of an eminent merchant at Yarmouth. He was entered of Caius-College, Cambridge, where he did not long reſide; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taſte for antiquities, which he purſued during the ſhort period of his life. He was elected F. S. A. in 1771, and F. R. S. in 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk Herald Extraordinary was revived; an office attended with no profit, but valuable to him by the acceſs it gave to the MSS. muniments, &c. of the Heralds-College, of which he thereby became an honorary member. His firſt attempt at antiquarian publication was by propoſals (without his name) in 1771, for printing an account of Lothingland hundred in Suffolk. His next eſſay was the ſhort preface to Mr. Swinden's "Hiſtory and Antiquities of Great Yarmouth in the County of Norfolk, in 1772," 4to. Auguſt 16, 1773, by a ſpecial licence from the Archbiſhop of Canterbury, he was married at Lambeth-Church, to Miſs Kett (of an ancient family in Norfolk).

In imitation of Mr. Walpole, Mr. Ives began in 1773, to publiſh "Select Papers." In 1774, he publiſhed, in 12mo. "Remarks upon the Garianonum of the Romans: the Scite and Remains fixed and deſcribed. He died of a deep conſumption, when he had juſt entered his twenty-fifth year, June 9, 1776.

JULIAN, the Roman emperor, commonly ſtyled the Apoſtate, was the younger ſon of Conſtantius, brother of Conſtantine the Great. He was the firſt fruit of a ſecond marriage of his father with the lady Baſilina, after the birth of Gallus, whom he had by Galla his firſt conſort. He was born, Nov. 6, 331, at Conſtantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Conſtantine, he was kept at the

court in that city, and received the firſt rudiments of his education there; but, upon the death of this emperor, all his relations being ſuſpected of criminal actions, Julian's father was obliged to ſeek his ſafety by flight; and his ſon Julian's eſcape was entirely owing to Marc, biſhop of Arethuſa, without whoſe care he had inevitably periſhed in the perſecution of his family. As ſoon as the ſtorm was over, and Conſtantius, the ſon of Conſtantine, quietly ſeated on the imperial throne, he ſent young Julian to Euſebius, biſhop of Nicomedia, who was related to him by his mother's ſide, and who took care to breed him up in the Chriſtian faith; but at the ſame time put him into the hands of an eunuch called Mardonius, to teach him grammar. Julian made a very quick progreſs in learning; and, being ſent at length to Athens to complete his education, he became the darling of that capital nurſery of polite literature, and particularly commenced an acquaintance with St. Baſil and Gregory of Nazianzen. This laſt, however, obſerved ſomething in him which rendered his ſincerity in the Chriſtian faith ſuſpected: and it is certain, that, notwithſtanding all the care of his preceptor Euſebius, this young prince was entirely perverted by Maximus, an Epheſian philoſopher and magician. His couſin Conſtantius the emperor was advertiſed of his conduct; and Julian, to prevent the effects, and ſave his life, profeſſed himſelf a monk, and took the habit: but, under this figure in public, he ſecretly embraced Paganiſm. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious ſentiments of the two brothers were widely different.

As ſoon as Julian had attained the age of manhood, according to the Roman law, Conſtantius, at the ſolicitation of his conſort, the empreſs Euſebia, raiſed him to the dignity of Cæſar: this was done on his birth-day, Nov. 6, 355; and at the ſame time the emperor gave him his ſiſter Helena in marriage, and made him general of the army in Gaul. Julian filled his command with ſurpriſing abilities, and ſhewed himſelf every way equal to the truſt; which was the more extraordinary, as, being bred to the church, he had never had any inſtructions in the military art.

Becoming maſter of the world, he threw off all the diſguiſe of his religion, expreſsly profeſſed himſelf a Pagan, ordered their temples to be ſet open, and re-eſtabliſhed their worſhip: he alſo aſſumed the character and ſtation of the ſovereign pontiff, and was inveſted therein with the whole Pagan ceremonial, reſolving to efface the mark of his baptiſm by the blood of the heathen ſacrifices. His averſion to his uncle Conſtantine and his couſin Conſtantius, for the cruelties exerciſed on his family, had prejudiced him againſt the Chriſtian religion; and his attachment to ſome Platonic ſophiſt, who had been employed in his education, gave him as violent a bias towards Paganiſm. He was ambitious; and Paganiſm, in ſome of its theurgic rites, had flattered and encouraged his views of the diadem.

diadem. He was vain, which made him aſpire to the glory of reeſtabliſhing the ancient rites. He was extremely knowing, and fond of Grecian literature, the very ſoul of which, in his opinion, was the old theology: but, above all, notwithſtanding a conſiderable mixture of enthuſiaſm, his ſuperſtition was exceſſive, and what nothing but the blood of hecatombs could appeaſe. With theſe diſpoſitions he came to the empire, and conſequently with a determined purpoſe of ſubverting the Chriſtian and reſtoring the Pagan worſhip.

Having been thrice Conſul, he ſet out in an expedition againſt the Perſians, and after taking ſeveral places from them, advanced as far as Cteſipho without meeting with any body to oppoſe him. There paſſed ſeveral engagements in this place, in which it is ſaid the Romans had almoſt always the advantage; but the diſtreſſed condition of their army, for want of neceſſaries, obliged them to come to a deciſive battle. This was begun June 26, 363, and victory appeared to declare itſelf on their ſide; when Julian, who was engaged perſonally in the fight without his helmet, received a mortal wound upon his head, which put a period to his life the following night.

His works which are highly eſteemed, were publiſhed in Greek and Latin by Spanheim in 1696, 2 vols. folio.

JULIO (Romano), an Italian painter, the diſciple of Raphael, with whom he was a particular favourite. He followed his maſter's goût, not only in the execution of the deſigns he gave him, but alſo in thoſe he made himſelf. Raphael treated him as his ſon, and left him his heir jointly with Giovanni Franceſco Penni. Julio's genius was not wholly abſorbed in the art of painting, he likewiſe underſtood architecture perfectly. It was at Mantua, that he diſplayed his abilities in painting, and ſhewed himſelf to be what he was. However, his manner began to change at laſt, his colouring into black and red, and his deſign into the ſevere; and held ſo till his death, which happened at Mantua, in 1546. He was a married man, and was ſurvived by two children.

JULIUS II. called before Julian de la Ruvere, was born at Arbizuola about 1440, being the ſon of Raphael de la Ruvere, brother to Pope Sixtus IV. He had been ſucceſſively biſhop of Carpentras, Albano, Oſtia, Bologna, and Avignon. He had alſo been dean of the college of cardinals; and was created one himſelf in 1471, by his uncle Sixtus, who had likewiſe given him the command of the eccleſiaſtical troops againſt ſome rebels in Ombria: an employ, which exactly ſuited his genius. In 1480, he was ſent legate into France; was afterwards at the head of a party in four conclaves; and, at laſt, had the addreſs of raiſing himſelf to the pontificate.

As

As no man was ever formed with a more martial ſoul than he, ſo it is ſaid, that he took the name of Julius in memory of Julius Cæſar. Moreover, we are told, that, contrary to the cuſtom of his predeceſſors, he wore his beard long, in order to give himſelf a more venerable aſpect.

As he entered upon the pontificate in an ill humour with the Venetians, who had conquered and taken a great number of places, which the Pope laid claim to, he ſtruck up a formidable league with the emperor and the French king againſt that republic; ſo that the Venetians were threatened with imminent ruin. But they found their ſafety in the ſlowneſs of the emperor Maximilian, and in the inconſtancy, not to ſay perfidy of the Pope, who, ſeeing the powerful army which was ſent into Italy by Lewis XII. preſently grew jealous of that monarch, as deſigning to reduce a great part of the country under his dominion. In this diſpoſition, he ſet the emperor againſt Lewis, who thereupon diſbanded his army, and had returned immediately to France, had not he been ſtopped by Ferdinand of Arragon, who deſired to have a conference with him. The two monarchs had accordingly an interview at Savona, where it is ſaid they entered into meaſures for depoſing Julius by a council; and Maximilian entered into the ſame deſign. Mean while, the Pope had raiſed an army; and, putting himſelf at the head of it, had begun to execute his deſigns, by taking Baglioni, Bologna, and Perouſa. He then proceeded directly againſt the Venetians: that republic, beſides Cervia, which they had held for almoſt two centuries, and Ravenna from 1441, were ſtill maſters of many places in Romagna. At firſt, Julius demanded theſe demeſnes in a civil manner, but that proving ineffectual, he had recourſe to arms; and being unable to ſuſtain the whole weight of the war by himſelf, he laid aſide his reſentments againſt Maximilian, Lewis, and Ferdinand, and even projected an alliance with theſe three princes, which he found means to effect, and the league was concluded at Cambray in 1508, whence it took its name.

It is foreign to our plan to enter into a detail of the ſeveral conqueſts made by the king of France, the emperor, and the Pope, over the Venetians. Be it ſufficient to obſerve, that the Pope became maſter of the citadel of Ravenna; and the doge wrote to him in the moſt ſubmiſſive language, leaving him to make his own terms without reſerve, provided he would receive ſix ambaſſadors, to beg abſolution from the cenſures they had incurred, and admit them to kiſs his feet. The Pope was ſo much ſoftened by this ſubmiſſion, that, in ſpite of all oppoſition from the princes in league with him, he propoſed in the conſiſtory to receive theſe ambaſſadors, to which the cardinals conſented.

Julius died, Feb. 23, 1513, aged above 70. He had great courage, and a head well turned for politics, by which he formed alliances,

alliances, or broke them, as it ſuited his intereſt. He was alſo a lover of wine and women.

JULIUS and AARON, (Saints), ſuffered martyrdom together, during the perſecution under the emperor Diocletian, in the year 303, about the ſame time with St. Alban, the protomartyr of Britain. What their Britiſh names were, we are no where told; it being uſual with the Chriſtian Britons, at the time of baptiſm, to take new names from the Greek, Latin, or Hebrew. Nor have we any certainty as to the particulars of their death; only that they ſuffered the cruelleſt torments.

JUNIUS (ADRIAN), a learned Hollander, was born in 1511, or 1512, at Horn, of which place his father had not only been ſecretary, but five times burgomaſter. Having paſſed through his firſt ſtudies at Haerlem and Louvain, he fixed upon phyſic for his profeſſion; and, for his improvement therein, reſolved to travel abroad. Accordingly, going firſt to France, he put himſelf under the care of James Houlier, a celebrated phyſician at Paris. From thence he went to Bologna in Italy, where he was admitted M. D. and afterwards, paſſing through ſeveral parts of Germany, croſſed the Channel into England. Here he became phyſician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England ſeveral years, and wrote many books there; among others, a Greek and Latin Lexicon. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged ſuch by the Pope, our author, who was of that religion, fell under the diſpleaſure of the court of Rome, for his dedication, and was proſecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a Calviniſt, and an author of condemned memory; a diſgrace which gave him great uneaſineſs and concern: and, in order to be freed from it, having laid his caſe before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the Pope, and prepared an apology, ſhewing the indiſpenſable neceſſity he was under of giving Edward the title of king, and at the ſame time proteſting he had always been a good Catholic.

Before the death of Edward, he returned to his own country, and led a ſedentary life, ſticking cloſely to his ſtudy: but, upon the acceſſion of queen Mary, he returned thither; and, being a very good poet, he publiſhed, in 1554, an epithalamium on the marriage of Philip II. with that queen. This addreſs was well judged, and could not fail of making an eclat, and introducing him in a favourable light to that court; whence he would probably have made a conſiderable fortune, had not the turbulent ſtate of thoſe times driven him home again. He confined himſelf ſome time in Horn,

but

but after a while ſettled at Haerlem; and repaired the diſappointment he met with, reſpecting his finances in England, by marrying a handſome young gentlewoman, who brought him a good fortune: which he knew how to improve by making the moſt of the dedications to his books, of which he publiſhed three at Haerlem in 1556. Some years after he accepted an offer from the king of Denmark, to be his phyſician, with a conſiderable ſalary, and removed to Copenhagen; but, neither liking the climate nor genius of the inhabitants, he left the country very abruptly, without even taking leave of the king. Returning to Haerlem, he practiſed phyſic, and was made principal of the college or great ſchool in that town. He continued there till the place was beſieged by the Spaniards in 1573, when he found means to get out of it, by obtaining leave to attend the prince of Orange, who deſired his aſſiſtance as a phyſician: but the rifling and plundering of his library, when the city was taken, threw him into the utmoſt grief. He had left a great many works in it, which had coſt him much pains and labour; and the loſs was aggravated by this circumſtance, that they were almoſt fit for the preſs. In this exigency he went to Middleburg, where the prince had procured him a public ſalary to practiſe phyſic: but the air of the country did not agree with his conſtitution; and he fell into ſome diſorders, which, with the grief he felt for the loſs of his library, put an end to his life in 1575. His works make up twenty-four articles.

JUNIUS or DU JON (FRANCIS), profeſſor of divinity at Leyden, was deſcended of a noble family; and born at Bourges, in 1545. At thirteen, he began to ſtudy the law; and afterwards went to Geneva, to ſtudy the languages; but being reſtrained and defeated in his purſuits, for want of a proper ſupport from his family, he reſolved to get his bread by teaching ſchool. He followed this way of life in Geneva, till 1565; when he was made miniſter of the Walloon-Church at Antwerp. But this was both a troubleſome and dangerous poſt, on account of the tumultuous conflicts between the Papiſts and Proteſtants at that time: and he was ſoon obliged to quit it, and to withdraw into Germany. He went firſt to Heidelburg, where the elector, Frederic III. received him very graciouſly. He then made a viſit to his mother, who was ſtill living at Bourges; after which, returning to the Palatinate, he was made miniſter of the church of Schoon there. This was but a ſmall congregation; and while he held it, he was ſent by the elector to the prince of Orange's army, during the unſucceſsful expedition in 1568. He continued chaplain to that prince, till the troops returned into Germany; when he reſumed his church in the Palatinate, and reſided upon it till 1579. This year his patron, the elector, appointed him to tranſlate the Old Teſtament, jointly with Tremellius: and this employ brought him to Heidelburg. He

afterwards read public lectures at Neuſtadt, till prince Caſimer, adminiſtrator of the electorate, gave him the divinity profeſſor's chair at Heidelburg. He returned into France with the duke de Buillon; and paying his reſpects to Henry IV. that prince ſent him upon ſome employ to Germany. Returning to give an account of the diſcharge of his commiſſion, and paſſing through Holland, he was invited to be divinity profeſſor at Leyden; and, obtaining the permiſſion of the French ambaſſador, he accepted the offer in 1592. He had paſſed through many ſcenes of life, and wrote an account of them himſelf this year: after which, he filled the chair at Leyden, with great reputation, for the ſpace of ten years, when he was ſnatched off the ſtage of life by the plague in 1602. He was married no leſs than four times. The titles of his works are ſixty-four in number.

JUNIUS (FRANCIS) or FRANÇOIS DU DON, ſon of the preceding by his third wife, was born at Heidelburg in 1589; and received the firſt elements of his education at Leyden, apparently with a view to letters: but, upon the death of his father in 1602, reſolving to go into the army, in the ſervice of the prince of Orange, he applied himſelf particularly to ſuch branches of the mathematics as are neceſſary to make a figure in the military life. He had made a good progreſs in theſe accompliſhments at twenty years of age; when the war, being concluded by a truce for twelve years in 1609, put him upon a different courſe. He determined to fall in with the ſtate of the times, and cultivate the arts of peace by a cloſe application to ſtudy. At this time he collected, digeſted, and publiſhed ſome of his father's writings. After ſome years ſpent thus in his own country, he reſolved, for further improvement, to travel abroad. With that view, he went firſt to France, and then croſſed the water to England, in 1620. He recommended himſelf, by his learning and the ſweetneſs of his manners, to the literati there; and being taken into the family of Thomas earl of Arundel, he continued in it for the ſpace of thirty years.

As he was paſſionately fond of ſtudy, after thirty years chiefly ſpent upon it in England, being informed there were ſome villages in Frieſland, where the ancient language of the Saxons was preſerved, he went thither, and lived two years among them. Then, returning into Holland, he met with the old Gothic MS. called the Silver One; becauſe the four Goſpels are written there in ſilver Gothic letters. He devoted his whole ſtudy in the explication of it, which he completed in a little time; and publiſhed it, with notes of Dr. Marſhal, in 1665. He returned into England in 1674, in order to peruſe ſuch Engliſh-Saxon books as had hitherto eſcaped his diligence, eſpecially thoſe in the Cottonian-Library. Aug. 1677, upon the invitation of his nephew, Dr. Iſaac Voſſius, canon of Windſor, he went to his houſe; and there was

ſeized with a fever, which carried him off Nov. the 19th following. His corpſe was interred in St. George's-Chapel, within the caſtle; and the following year a table of white marble was fixed to the wall, near his grave, with an inſcription in Latin.

JURIEU (PETER), a French Proteſtant divine, was born Dec. 24, 1637. His father, Daniel Jurieu, was miniſter of the Reformed Religion at Mer; his mother, the daughter of Peter du Moulin, miniſter and profeſſor at Sedan. He was ſent, after the firſt rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finiſhed his theological ſtudies, he took orders in that church: but, upon the death of his father, being called home to ſucceed him at Mer, and finding what he had done in England diſliked by the Reformed in his own country, he ſubmitted to a re-ordination by Preſbyters, in the form of the foreign Proteſtants. After ſome time, he officiated in the French church of Vitri; where the people were ſo much pleaſed with him, that they did all in their power to obtain him for their proper miniſter: and it was here, that he compoſed his "Treatiſe of Devotion." Before this, in 1670, he had brought himſelf into the notice of the public, by refuting a project for re-uniting all the ſects of Chriſtianity, wrote by d'Huiſſeu, miniſter of Saumur. He was afterwards invited to Sedan, where he diſcharged the office of profeſſor in divinity and Hebrew with great reputation. In 1681, the univerſity of Sedan being taken from the Proteſtants, our profeſſor reſolved to accept an invitation ſent to him from that of Rouen; but diſcovering, mean while, that the French court knew the author of "La Politique du Clergé," he was apprehenſive of coming into trouble on that account, and therefore retired haſtily into Holland. He was no ſooner arrived in this country, than he received an offer of the divinity-chair in the univerſity of Groningen; but his friends having founded ſuch a profeſſorſhip for him at Rotterdam, he preferred this reſidence to the other; and he was alſo appointed miniſter of the Walloon church in the ſame town. He was now in a place of liberty; and, having nothing to fear, gave full ſcope to his imagination, naturally too warm and ſanguine. In this temper, he applied himſelf to ſtudy the book of "The Revelations," and thought he had certainly diſcovered the true meaning of it by a kind of inſpiration: which ſhewed him, that France was the place of that great city, where the witneſſes mentioned in the Apocalypſe lay dead, but not buried; and that they were to riſe to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this perſuaſion, by the Revolution which happened in England in 1688; inſomuch, that he addreſſed a letter upon that ſubject to king William, whom he looked on as the inſtrument intended by God to carry his deſigns into execution. In the mean time

time, this was charged upon him as an artifice, only to prepare people for a much greater revolution: and he was ſuſpected to harbour no other deſign therein, than that of exciting people to take up arms, and ſetting all Europe in a flame. The foundation of this belief was, his not ſhewing any ſigns of confuſion, after the event had given the lie to his prophecies: they built likewiſe on this, that, after the example of Comenius, he had attempted to re-unite the Lutherans and Calviniſts, in hopes of increaſing the number of troops to attack Antichriſt. But theſe accuſations were brought only by the Romaniſts, his conſtant enemies. Thoſe who were nearer him ſaw very plainly, that his prophecies were the effect of enthuſiaſm, and what he called conviction; and that, under this prepoſſeſſion, he gave into the belief of a great number of prodigies, which he vouched for ſo many preſages or fore-runners of the accompliſhment of his prophecies. His chagrin upon this occaſion was great; and it was not a little heightened, when he thought himſelf inſulted upon the falſehood of his interpretations. He was ſo unfortunate as to quarrel with his beſt friends, becauſe they oppoſed his ſentiments. This drew him into violent diſputes, and at length threw him into a lowneſs of ſpirits, under which he languiſhed for ſeveral years before his death: which happened in 1713, at Rotterdam, in his ſeventy-ſixth year. His writings are very numerous.

JURIN (Dr. JAMES), a diſtinguiſhed perſon, who cultivated medicine and mathematics with equal ſucceſs. He was ſecretary of the Royal-Society in London, as well as preſident of the College of Phyſicians there. He died in 1750.

JUSSIEU (JOSEPH DE), M. D. of the learned family of Juſſieurs, born at Lyons in 1704, went to Peru in 1735, in the capacity of a botaniſt, with the academicians ſent there to meaſure a degree. After continuing in that country thirty-ſix years, he returned to France in very bad health, and almoſt in a ſtate of childhood, and died in 1779.

JUSTEL (CHRISTOPHER), counſellor and ſecretary to the French king, was born at Paris, in 1580. Having excellent parts, and a ſtrong bent to letters, he made a great progreſs therein: and, as ſoon as he left the college, applying himſelf to the ſtudy of the councils and eccleſiaſtical hiſtory, he publiſhed the "Code of Canons of the Church univerſal, and the Councils of Africa, with Notes." He held a literary correſpondence with the moſt learned men of his time, as Uſher, Salmaſius, Blondel, Sir Henry Spelman, and others, till his death, which happened at Paris in 1649. Beſides the Code, he publiſhed, in 1645, "The genealogical Hiſtory of the Houſe of Auvergne;" and divers collections of Greek and Latin canons, from ſeveral manuſcripts.

JUSTEL (HENRY), ſon of the preceding, born at Paris in 1620, and ſecretary and counſellor to the king, was a man of diſtinguiſhed learning himſelf, as alſo a remarkable encourager of it in others. His houſe was the uſual reſort of men of letters. He profeſſed a particular reſpect for the Engliſh nation, and had an acquaintance with many great men there. He foreſaw the revocation of the edict of Nantz, ſeveral years before it happened; and foretold the time to Dr. Hickes. He ſent by Dr. Hickes the original MS. in the Greek of the "Canones eccleſiæ univerſalis," publiſhed by his father, and other choice MSS. to be preſented to the univerſity of Oxford: upon the receipt of which benefaction, that learned body conferred on him the degree of LL. D. June 23, 1675. He left Paris in 1681, upon the perſecution of the Proteſtants there; and, coming to London, was, ſome time after, made keeper of the king's library at St. James's, to which is annexed a ſalary of 200l. per annum. He held this place till his death, Sept. 1693. He wrote ſeveral books.

JUSTIN, an ancient Latin hiſtorian, who abridged the large work of Trogus Pompeius, and by that abridgement has occaſioned the loſs of the original. Who Juſtin was, and when he lived, is altogether uncertain.

JUSTIN (ſurnamed the MARTYR), one of the earlieſt writers of the Chriſtian church, was born at Neapolis, the ancient Sichem of Paleſtine, in the province of Samaria. His father Priſcius, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philoſophy. To complete his ſtudies, he travelled to Egypt. He had, from his firſt application to philoſophy, diſliked the Stoic and Peripatetic; and choſe the ſect of Plato, with whoſe ideas he was greatly taken, and of which he reſolved to make himſelf maſter. He was proſecuting this deſign in contemplation and ſolitary walks by the ſea-ſide, when there met him one day a grave and ancient perſon of a venerable aſpect, who, falling into diſcourſe upon the ſubject of his thoughts, turned the converſation, by degrees, from the fancied excellence of Platoniſm to the ſuperior perfection of Chriſtianity: and performed his part ſo well, as to raiſe an ardent curioſity in our Platoniſt, to inquire into the merits of that religion: the reſult of that inquiry was his converſion, which happened about the ſixteenth year of Trajan's reign, A. C. 132.

About the beginning of Antoninus Pius's reign, he went to Rome, and there he ſtrenuouſly ſet himſelf to defend and promote the Chriſtian cauſe: in which ſpirit finding the heretic Marcion very buſy in propagating his pernicious principles, he reſolved particularly to oppoſe him; and compoſed a book againſt his principles, which he alſo publiſhed. In the ſame ſpirit, when the Chriſ-

Chriſtians came to be more ſeverely dealt with, traduced, defamed, and perſecuted, by virtue of the ſtanding laws of the empire, Juſtin drew up his firſt apology about the year 160; and preſented it to the emperor, with a copy of his predeceſſor Adrian's reſcript, commanding that the Chriſtians ſhould not be needleſsly and unjuſtly vexed. This addreſs was not without its ſucceſs: the emperor, being in his own nature of a merciful and generous diſpoſition, was moved to give orders, that the Chriſtians ſhould be treated more gently, and more regularly proceeded againſt.

Not long afterwards, Juſtin made a viſit into the Eaſt; and among other parts, went to Epheſus, and preſented his ſecond apology to Marcus Antoninus on the following occaſion: A woman at Rome had, together with her huſband, lived in all manner of wantonneſs, and, from a vicious courſe of life, had been converted to Chriſtianity; but, being reclaimed herſelf, ſought alſo to reclaim her huſband, till at length, finding him quite obſtinate, ſhe procured a bill of divorce. The man, enraged thereat, accuſed her to the emperor of being a Chriſtian: but, ſhe putting in a petition for leave to anſwer it, he relinquiſhed that proſecution; and, falling upon her converter, one Ptolomeus, procured his impriſonment and condemnation. On that occaſion, Lucius, a Chriſtian, being preſent, preſumed to repreſent, how hard it was, that an innocent and virtuous man, ſhould be adjudged to die, merely for bearing the name of a Chriſtian: theſe words were no ſooner out of his mouth, than he, together with a third perſon, were ſentenced to the ſame fate. Juſtin accordingly made heavy complaints of the malice and envy of his antagoniſt Creſcens. The philoſopher, nettled at this charge, ſet himſelf to turn the emperor's diſfavour againſt Juſtin; and, whether or no through the influence of Creſcens, he was ſoon after, with ſix of his companions, apprehended and brought before the præfect of the city. After their examination, Juſtin and the reſt were ſentenced to be firſt ſcourged and then beheaded, which was put in execution, A. C. 165.

JUSTINIAN, the firſt Roman emperor of his name, was nephew of Juſtin I. and ſucceeded his uncle in the Imperial throne, Aug. 1, 527. He began his reign in the character of a moſt religious prince, publiſhing very ſevere laws againſt heretics, and repairing ruined churches; in this ſpirit, he actually declared himſelf protector of the church. While he was thus reeſtabliſhing Chriſtianity at home, he carried his arms againſt the enemies of the empire abroad with ſo much ſucceſs, that he reinſtated it in its ancient glory. He was very happy in having the beſt general of the age. Beliſarius conquered the Perſians for him in 528, 542, and 543.

The empire being now in the full enjoyment of a profound peace and tranquillity, Juſtinian made the beſt uſe of it, by collecting

lecting the immenſe variety and number of the Roman laws into one body. To this end, he ſelected ten of the moſt able lawyers in the empire; who, reviſing the Gregorian, Theodoſian, and Hermogeian codes, compiled one body, called "The Code," out of them, to which the emperor gave his own name.

His conduct in eccleſiaſtical affairs was raſh and inconſiderate. Towards the latter end of his life, he fell into an erroneous opinion concerning Chriſt's body; which he maintained had never been corruptible, nor ſubject to the natural infirmities of a human body. He carried it ſo far as to prepare an edict againſt thoſe who maintained the contrary opinion, and intended to publiſh it; but was prevented by his death, which happened ſuddenly, in 565, at the age of eighty-three, and after a reign of thirty-nine years. It was this emperor who aboliſhed the conſulate.

JUSTINIANI (St. LAWRENCE), the firſt patriarch of Venice, was deſcended of a noble family, and born there in 1381. He took the monks habit in the monaſtery of St. George in Alga, before he was a deacon; and, in 1424, became general of that congregation, to whom he gave an excellent ſet of rules, which were afterwards obſerved, and made him looked on as one of their founders. Pope Eugenius IV. gave him the biſhopric of Venice, of which he was the firſt patriarch, from the year 1451. This holy prelate died in 1455, and was canonized in 1690 by Alexander VIII. He left ſeveral works of piety, which were printed at Lyons in 1568.

JUSTINIANI (BERNARD), nephew of the above, was born at Venice in 1407-8. He made his firſt ſtudies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithſtanding he put on the ſenator's robe at the age of nineteen, yet he ſtill proſecuted his ſtudies under Francis Philelphi and George de Trebiſonde, whom he took into his houſe and retained there, till Pope Calixtus III. ſent for him to Rome, and employed him in ſeveral commiſſions. Upon his return to Venice, he was ſent ambaſſador to Lewis XI. of France, who made him a knight in 1461. He went afterwards ſeveral times ambaſſador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no leſs than twenty times. In 1474, he was elected procurator of St. Mark, a poſt next to that of doge. He died in 1489, leaving ſeveral works in Latin.

JUSTINIANI (AUGUSTIN), biſhop of Nebo, one of the moſt learned men of his time, was deſcended from a branch of the ſame noble family with the former; and born at Genoa in 1470. After having reſided ſome time at Valencia in Spain, he entered into the order of St. Dominic at Paris in 1488; when he took the name of

Auguſtin

Auguſtin in the room of Pantaleon, which he received at his baptiſm. Soon after, he diſtinguiſhed himſelf by his learning, and knowledge in the languages, which he acquired in a very ſhort time; ſo that Leo X. named him to the biſhopric of Nebo, in the iſland of Corſica: in which capacity he aſſiſted in the fifth council of Lateran, where he oppoſed ſome articles of the concordat between France and the court of Rome. The ſmall revenue of his dioceſe made him deſire a better, and he petitioned the Pope for that purpoſe: but Francis I. who was a patron of learned men, drew him to France, by making him his almoner, with a good penſion; and he was alſo regius profeſſor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confuſion, by the ſedition of the Adornes; whereupon he went to viſit his dioceſe, and diſcharged all the duties of a good prelate, till the year 1531. In a voyage from Genoa to Nebo, he periſhed, together with the veſſel in which he was embarked, in 1536. He compoſed ſeveral pieces.

JUVENAL (DECIUS JUNIUS), the Roman ſatiriſt, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania; ſince made famous by the birth of Thomas (thence ſtyled) Aquinas, the much-famed founder of the ſcholaſtic philoſophy. His father was probably a freed-man, who, being rich, gave him a liberal education; and, agreeably to the taſte of the times, bred him up to eloquence. In this he made a great progreſs, firſt under Fronto the grammarian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, and made a diſtinguiſhed figure there for many years. In this profeſſion he had improved his fortune and intereſt at Rome, before he turned his thoughts to poetry; the very ſtyle of which, in his ſatires, ſpeaks a long habit of declamation. He is ſuppoſed to have been above forty years of age, when he recited his firſt eſſay to a ſmall audience of his friends; but, being encouraged by their applauſe, he ventured a greater publication. This reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our ſatiriſt had ſtrictured, that minion complained to the emperor, who ſent him thereupon into baniſhment; under pretence of giving him the command of a cohort in the army, which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. Juvenal was not idle during his ſtay there, but made ſuch obſervations upon the ridiculous ſuperſtitions of that blinded people, as he afterwards wrought up into a ſatire. After Domitian's death, he returned to Rome, ſufficiently cautioned, not only againſt attacking the characters of thoſe in power under arbitrary princes, but againſt all perſonal reflections upon the great men then living.

In

In his perſon he was of a large ſtature, which made ſome think him of Gallic extraction. We meet with nothing concerning his morals and way of life; but, by the whole tenor of his writings, he ſeems to have been a true generous-ſpirited Roman, and a friend to liberty and virtue. It is ſuppoſed that he died about the eleventh year of Adrian, in the eightieth year of his age.

K.

KAMES (LORD). See HOME.

KEBLE (JOSEPH), an Engliſh lawyer, was the ſon of a lawyer of eminence, during Cromwell's uſurpation, and born in London, in 1632. After a proper preparation, he was ſent to Jeſus-College, Oxford; whence he ſhortly removed to All-Souls, of which he was made fellow by the parliament-viſitors in 1648. He took the degree of LL. B. in 1654; and, not long after, went and ſettled at Gray's-Inn, London, where he had been admitted ſtudent, and became a barriſter about 1658. The following year he went to Paris. After the Reſtoration, he attended the King's-Bench bar with extraordinary aſſiduity, continuing there as long as the court ſat, in all the terms from 1661 to 1710; which is the more remarkable, ſince he was hardly ever known to be retained in any cauſe, or ſo much as to make a motion there. He died ſuddenly, under the gate-way of Gray's-Inn, Aug. 1710, juſt as he was going to take the air in a coach. He was a man of incredible induſtry. He publiſhed ſeveral books and pamphlets in his life-time; beſides which, he left above one hundred large folios, and more than fifty thick quartos in MS.

KECKERMANNUS (BARTHOLOMÆUS), a very learned man, was born at Dantzick in Pruſſia, 1571. He received the firſt rudiments of learning under James Fabricius, ſo diſtinguiſhed by his zeal againſt Papiſts, Anabaptiſts, and other heretics; and, at 18 years of age, was ſent to the univerſity of Wirtemburg, where he applied himſelf to the ſtudies of philoſophy and divinity. Two years after, he removed to the univerſity of Leipſic; whence, after half a year's ſtay, he went, in 1592, to that of Heidelburg. Here he took a maſter's degree, and approved himſelf to the governors of the univerſity ſo highly, that he was firſt made a tutor, and afterwards Hebrew profeſſor there. In 1597, the ſenate of Dantzick, moved with the high reputation and merit of their countryman,

ſent him a formal and honourable invitation by letter, to come and take upon him part of the management of the academy there. He refuſed to go then; but, upon a repetition of this invitation, in 1601, conſented, after having firſt received the degree of D. D. from the learned David Pareus at Heidelburg. As ſoon as he was ſettled at Dantzick, he propoſed to lead the youth through the very penetralia of philoſophy, by a newer and more compendious method than had hitherto been found out; laying his plan ſo, that, within the compaſs of three years, they might finiſh a complete courſe. For this purpoſe he purſued the ſcheme he had begun at Heidelburg, and drew up a great number of books and ſyſtems upon all ſorts of ſubjects; upon logic, rhetoric, œconomics, ethics, politics, phyſics, metaphyſics, geography, aſtronomy, &c. and in this indefatigable manner he went on till 1609, when, fairly worn out with mere ſcholaſtic drudgery, he died at no more than 38 years of age.

KEENE (EDMUND), was a native of Lynn in Norfolk, and a younger brother of the late Sir Benjamin Keene, K. B. formerly ambaſſador to Spain, who left him his fortune. He received his academical education at Caius-College, Cambridge. In 1738, he was appointed one of his majeſty's preachers at Whitehall-Chapel. In 1740, he was made chaplain to a regiment of marines; and in the ſame year, by the intereſt of his brother with Sir Robert Walpole, he ſucceeded Biſhop Butler in the valuable rectory of Stanhope, in the biſhopric of Durham. In 1748, he preached and publiſhed a Sermon at Newcaſtle, at the anniverſary meeting of the ſociety for the relief of the widows and orphans of clergymen; and in December following, on the death of Dr. Whalley, he was choſen maſter of St. Peter's-College. In 1750, he was vice-chancellor, under the auſpices of the late duke of Newcaſtle; and in Jan. 1752, ſoon after the expiration of his office, he was nominated to the ſee of Cheſter, vacant by the death of biſhop Peploe. With this he held in commendam his rectory, and, for two years, his headſhip. In May following, his lordſhip married the only daughter of Lancelot Andrews, Eſq. of Edmonton, formerly an eminent linen-draper in Cheapſide, a lady of conſiderable fortune. In 1770, on the death of biſhop Mawſon, he was tranſlated to the valuable ſee of Ely. Receiving large dilapidations, his lordſhip procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the ſee has been freed from a great incumbrance, and obtained ſome increaſe alſo of annual revenue. Biſhop Keene ſoon followed his friend Dr. Caryl, ſurviving him juſt long enough to appoint him a moſt eligible ſucceſſor in the headſhip of Jeſus-College. His lordſhip's ſon, Benjamin Keene, Eſq. was member in two parliaments for the town of Cambridge,

bridge, and was married, in 1780, to Miſs Ruck. The biſhop alſo left a daughter, unmarried.

KEILL (JOHN), an eminent mathematician and philoſopher, was born Dec. 1, 1671, at Edinburgh, where he received the firſt rudiments of learning; and, being educated in that univerſity, continued there till he took the degree of M. A. His genius leading him to the mathematics, he made a great progreſs under David Gregory, the profeſſor there, who was one of the firſt that had embraced the Newtonian philoſophy; and, in 1694, followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is ſaid to have been the firſt who taught Newton's principles by the experiments on which they are grounded; and this he did, it ſeems, by an apparatus of inſtruments of his own providing, and got himſelf by that means a great reputation. The firſt public ſpecimen he gave of his ſkill in mathematical and philoſophical knowledge, was his "Examination of Burnet's "Theory of the Earth," which appeared in 1698.

In 1700, Dr. Millington, Sedleian profeſſor of natural philoſophy in Oxford, who had been appointed phyſician in ordinary to king William, ſubſtituted Keill as his deputy, to read lectures in the public ſchools. This office he diſcharged with great reputation; and, the term of enjoying the Scotch exhibition at Baliol-College now expiring, he accepted an invitation from Dr. Aldrich, dean of Chriſt-Church, to reſide there. In 1701, he publiſhed his celebrated treatiſe, entitled, "Introductio ad veram phyſicam," which is ſuppoſed to be the beſt and moſt uſeful of all his performances. After this he was made fellow of the Royal Society. In 1709, he was appointed treaſurer to the Palatines, and in that ſtation attended them in their paſſage to New-England; and, ſoon after his return in 1710, was choſen Savilian profeſſor of aſtronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the liſts againſt that mathematician, in the diſpute about the invention of fluxions. While he was engaged in this controverſy, queen Anne was pleaſed to appoint him her decypherer; a poſt he was, it ſeems, very fit for. The univerſity conferred on him the degree of M. D. at the public act in 1713; and, two years after, he put out an edition of Commandinus's "Euclid," with additions of his own. In 1717, he was married to a lady, who recommended herſelf to him, purely by her perſonal accompliſhments. His laſt gift to the public was, "An Introduction to the true Aſtronomy," being ſeized in 1721, with a violent fever, which put an end to his life, Sept. 1, when he was not quite 50 years old.

KEILL (JAMES), an eminent phyſician, and younger brother of John Keill, was alſo born in Scotland, March 27, 1673. He received

received part of his education there, and completed it in travels abroad. He applied himself early to diſſections, and the ſtudy of anatomy; made himſelf known by reading anatomical lectures in both univerſities; and had the degree of M. D. conferred upon him at Cambridge, having ſome time before publiſhed his "Anatomy of the "Human Body," for the uſe of his pupils. In 1703, he ſettled at Northampton, as a phyſician. He was alſo well ſkilled in mathematical learning; and, in 1708, gave the world a proof of it, in a book, entitled, "An Account of Animal Secretion, the Quantity of Blood in the Human Body, and Muſcular Motion." He afterwards publiſhed the ſame treatiſe in Latin, with the addition of a "Medicina Statica;" and, in 1717, printed a ſecond edition of this work in Engliſh, having added an eſſay "concerning the Force of the Heart in driving the Blood through the whole Body." This drew him into a controverſy with Dr. Jurin upon that ſubject, which was carried on, in ſeveral papers printed in the "Philoſophical Tranſactions," to the time of our author's death. He died July 16, 1719, in the vigour of his age, and was buried at St. Giles's-Church at Northampton. An handſome monument and inſcription were placed over him by his brother, John Keill, to whom he left his eſtate, being never married; but who ſurvived him little more than two years.

KEITH (JAMES), field-marſhal in the king of Pruſſia's ſervice, was born in 1696; and was the younger ſon of William Keith, earl marſhal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudiments;" his academical under biſhop Keith and William Meſton, in the college of Aberdeen. He was deſigned by his friends for the profeſſion of the law; but the bent of his genius inclined him to arms, which they wiſely complied with. The firſt occaſion of drawing his ſword was but an unhappy one. When he was eighteen, the rebellion broke out in Scotland. Through the inſtigations of the counteſs his mother, who was a Roman Catholic, he joined the pretender's party, and was at the battle of Sheriffmuir. The pretender's army was routed, Keith was wounded, yet able to make his eſcape to France. Here he applied to thoſe branches of education, which are neceſſary to accompliſh a ſoldier. He ſtudied mathematics under M. De Maupertuis; and made ſuch proficiency, that he was, by his recommendation, admitted a fellow of the Royal Academy of Sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal. In 1717, he had an opportunity of making an acquaintance with Peter, czar of Muſcovy, at Paris, who invited him to enter into the Ruſſian ſervice. This offer he declined, becauſe the emperor was at that time at war with the king of Sweden, whoſe character Keith held in great veneration. He left Paris, and went to Madrid; where, by the intereſt of the duke of Liria, he ob-

tained a commiſſion in the Iriſh brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Liria, when he was ſent ambaſſador extraordinary to Muſcovy. By him Keith was recommended to the ſervice of the Czarina, who promoted him to the rank of lieutenant-general, and inveſted him with the order of the Black Eagle.

After having ſerved the Ruſſians both in war and peace, the king of Pruſſia received him with all poſſible marks of honour, made him governor of Berlin, and field-martial of the Pruſſian armies; to which places he annexed additional ſalaries. He likewiſe diſtinguiſhed him ſo far by his confidence, as to travel with him in diſguiſe over a great part of Germany, Poland, and Hungary. In buſineſs he made him his chief counſellor, in his diverſions his conſtant companion.

This brave and experienced general, after having greatly diſtinguiſhed himſelf in the late memorable wars of that illuſtrious monarch, was killed in the unfortunate affair of Hohkerchen, and died in the bed of glory in 1758.

KELLEY (EDWARD), a famous Engliſh necromancer, was born at Worceſter in 1555, and educated at Oxford, which leaving abruptly, and rambling about the kingdom, he committed certain foul matters in Lancaſhire, which deprived him of both his ears at Lancaſter. He became afterwards an aſſociate with the famous Dr. Dee, travelled into foreign countries with him, and was his reporter for what paſſed between him and the ſpirits, with whom the doctor held intelligence. Kelley, afterwards behaving indiſcreetly, was impriſoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his eſcape out of the window, hurt himſelf to that degree by a fall, that he died ſoon after in 1595. His works are, "A Poem of Chymiſtry," and, "A Poem of the Philoſopher's Stone, Hamb. 1676," 8vo. "A true and faithful Relation of what paſſed for many Years between Dr. John Dee and ſome Spirits, &c. Lond. 1659," folio. There are "Ed. Kelleii epiſtola ad Edvardum Dyer," and other little things of Kelley, in MS. in Biblioth. Aſhmol. Oxon.

KELLY (HUGH), was born on the banks of Killarney Lake, in Ireland, in 1739. His father, a gentleman of good family, having reduced his fortune by a ſeries of unforeſeen misfortunes, was obliged to repair to Dublin, that he might endeavour to ſupport himſelf by his perſonal induſtry. A tolerable ſchool-education was all he could afford to his ſon, who was bound an apprentice to a ſtaymaker, and ſerved the whole of his time with diligence and fidelity. At the expiration of his indentures, he ſet out for London, to procure a livelihood by his buſineſs. This happened in 1760; and he encountered all the difficulties a perſon poor and without

without friends could be ſubject to on his firſt arrival in town. It was, however, his good fortune to introduce himſelf into the ſociety of a ſet of reputable tradeſmen, who uſed to meet at a public-houſe in Ruſſel-Street, Covent-Garden, where, in a ſhort time he became acquainted with an attorney, who, being pleaſed with his company and converſation, invited him to his houſe, and employed him in copying and tranſcribing, an occupation which he proſecuted with ſo much aſſiduity, that he is ſaid to have earned about three guineas a week, an income which, compared to his former gains, might be deemed affluent. Tired, however, of this drudgery, he ſoon after, about 1762, commenced author, and was intruſted with the management of "The Lady's Muſeum," "The Court Magazine," "The Public Ledger," "The Royal Chronicle," "Owen's Weekly Poſt," and ſome other periodical publications, in which he wrote many original eſſays and pieces of poetry, which extended his reputation, and procured the means of ſubſiſtence for himſelf, his wife to whom he was then lately married, and a growing family, for which he ever ſhewed a laudable and anxious attention. For ſeveral years after this period, he continued writing upon a variety of ſubjects, as the accidents of the times chanced to call for the aſſiſtance of his pen; and as during this period politics were the chief objects of public attention, he employed himſelf in compoſing many pamphlets on the important queſtions then agitated, the greater part of which are now buried in oblivion. In 1767, the "Babler" appeared in two pocket volumes, which had at firſt been inſerted in "Owen's Weekly Chronicle" in ſingle papers: as did the "Memoirs of a Magdalen," under the title of "Louiſa Mildmay." About 1767, he was tempted, by the ſucceſs of Churchill's "Roſciad," to write ſome ſtrictures on the performers of either theatre, in two pamphlets, entitled, "Theſpis," both which gave great offence to ſome of the principal perſons at each houſe. The talents for ſatire, which he diſplayed in this work, recommended him to the notice of Mr. Garrick, who, in the next year, cauſed his firſt play of "Falſe Delicacy" to be acted at Drury-Lane. It was received with great applauſe, and from this time he continued to write for the ſtage with profit and ſucceſs, until the laſt period of his life. As his reputation increaſed, he began to turn his thoughts to ſome mode of ſupporting his family leſs precarious than by writing, and for that purpoſe entered himſelf a member of the Middle Temple. After the regular ſteps had been taken, he was called to the bar in 1774, and his proficiency in the ſtudy of the law afforded promiſing hopes that he might make a diſtinguiſhed figure in that profeſſion. His ſedentary courſe of life had, however, by this time, injured his health, and ſubjected him to much affliction. Early in 1777, an abſceſs formed in his ſide, which, after a few days illneſs, put a period to his life, Feb. 3, at his houſe in Gough-Square, in the 38th year of his age. Very ſoon after his death,

one

one of his own comedies, "A Word to the Wife" (which had been acted but once, being driven from the ſtage by a mob, becauſe our author ſometimes wrote in defence of government) was performed for the benefit of his diſtreſſed wife and infant family. He was the author of ſeven plays.

KEMPIS (THOMAS à), famous for tranſcendant piety and devotion, was born at Kempen, a city in the dioceſe of Cologn, about 1380. He was educated at Daventer, where he learned to write, to read the Bible, and to underſtand treatiſes of piety. After this, he went in 1399 to Zwol, to obtain the indulgences which Pope Boniface IX. had granted to the church of this place; and there he deſired to be admitted into the monaſtery of the Mount of St. Agnes, where, after a ſix years ſtate of probation, he made his profeſſion in 1406. It is ſaid that, the firſt year of his entrance, he endured great hunger and trials, and conſiderable pains. He was ordained prieſt in 1423. He was humble, meek, ready to give conſolation; fervent in his exhortations and prayers, ſpiritual, contemplative. His ſtyle and writings are full of unction, as the Papiſts ſpeak; however, to do him juſtice, he is much freer from that high-flowing, myſtical, unintelligible jargon, than the generality of writers of his ſeraphic turn. He died in 1471, in his 92d year. The largeſt edition of his works, which conſiſt of ſermons, ſpiritual treatiſes, and lives of holy men, is that of Cologn, 1660, in three volumes, folio.

KEN (THOMAS), the deprived biſhop of Bath and Wells, was deſcended from an ancient family, ſeated at Ken-Place in Somerſetſhire, and born at Berkhamſtead in Hertfordſhire, July 1637. At thirteen, he was ſent to Wincheſter-School; and thence removed to New-College in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and purſued his ſtudies cloſely for many years; and, in 1666, he removed to Wincheſter-College, being choſen fellow of that ſociety. Not long after this, he was appointed domeſtic chaplain to Morley, biſhop of that ſee, who preſented him firſt to the rectory of Brixton in the Iſle of Wight, and afterwards to a prebend in the church of Weſtminſter, 1669. In 1674, he made a tour to Rome, with his nephew Mr. Iſaac Walton, then B. A. in Chriſt-Church in Oxford; and, after his return, took his degrees in divinity, in 1679. Not long after, being appointed chaplain to the princeſs of Orange, he went to Holland. When he returned to England, he was appointed, in quality of chaplain, to attend lord Dartmouth with the royal commiſſion to demoliſh the fortifications of Tangier. The doctor returned with this lord, April 1684; and was immediately advanced to be chaplain to the king, by an order from his majeſty himſelf, who, previous to any application, nominated him, ſoon after, to the

the biſhopric of Bath and Wells. A few days after this, the king was ſeized with that illneſs of which he died; during which, the doctor thought it his duty to attend him very conſtantly, and thereupon delayed his admiſſion to the temporalities of the ſee of Wells: ſo that, when king James came to the crown, new inſtruments were prepared for that purpoſe. When ſettled in his ſee, he attended cloſely to his epiſcopal function. He publiſhed "An Expoſition of the Church Catechiſm," in 1685, and alſo, the ſame year, "Prayers for the Uſe of the Bath." He frequently took occaſion to mark and confute the errors of Popery; yet he held, in appearance, the ſame place in the favour of king James, as he had in the former reign. Some attempts were made to gain him over to the intereſt of the Popiſh party at court; but theſe were vain: for, when the declaration of indulgence was ſtrictly commanded to be read, by virtue of a diſpenſing power claimed by the king, this biſhop was one of the ſeven who openly oppoſed the reading of it; for which he was ſent, with the other ſix, to the Tower. But, though he ventured to diſobey his ſovereign, for the ſake of his religion; yet, he would not violate his conſcience, by transferring his allegiance from him. When the prince of Orange therefore came over, and the Revolution took place, the biſhop retired; and, as ſoon as king William was ſeated on the throne, and the new oath of allegiance was required, he, by his refuſal, ſuffered himſelf to be deprived. After his deprivation, he reſided at Longleate, a ſeat of the lord viſcount Weymouth, in Wiltſhire; whence he ſometimes made a viſit to his nephew, Mr. Iſaac Walton, at Saliſbury, who was a prebendary of that church. He was with him when the great ſtorm happened, in 1703, which blew down a ſtack of chimneys, that paſſed through his bed-chamber, without doing him any hurt; at the ſame time that his ſucceſſor at Wells, Dr. Kidder, was killed by the fall of a ſtack of chimneys into his bed-chamber, blown down by the ſame ſtorm. In this retirement he compoſed many pious works, ſome of the poetical kind; for he had naturally a turn for poetry, and had, many years before, written an epic poem of 13 books, entitled, "Edmund," which was not publiſhed till after his death.

Though he did not concur in opinion with thoſe Nonjurors who were for continuing a ſeparation from the eſtabliſhed church by private conſecrations among themſelves, yet he looked on the ſpiritual relation to his diocefe to be ſtill in full force, during the life of his firſt ſucceſſor, Dr. Kidder; but, after his deceaſe in 1703, upon the nomination of Dr. Hooper to the diocefe, he requeſted that gentleman to accept it, and afterwards ſubſcribed himſelf "late Biſhop of Bath and Wells." The queen, however, ſettled upon him a penſion of 200l. per annum, which was punctually paid out of the treaſury, as long as he lived. He had been afflicted from the year 1696, with ſevere colicky pains, and at length was obſerved to

make bloody water. He died at Longleate, March 19, 1710-11. It is ſaid, that he had travelled for many years with his ſhroud in his portmanteau; and that he put it on as ſoon as he came to Longleate, giving notice of it the day before his death, to prevent his body from being ſtripped. His works were publiſhed, in 1721, in four volumes; and conſiſt of devotional pieces in verſe and proſe.

KENNEDY (JOHN, M. D.) a native of Scotland, who reſided ſome time at Smyrna, and died at an advanced age, Jan. 26, 1760, had a collection of about 200 pictures, amongſt which were two heads of himſelf by Keyſing; he had alſo a very valuable collection of Greek and Roman coins, which, with the pictures, were ſold by auction in 1760.

KENNET (WHITE), an Engliſh writer, and biſhop of Peterborough, was the ſon of a clergyman, and born at Dover, Auguſt 10, 1660. When a little grown up, he was ſent to Weſtminſter-School, with a view of getting upon the foundation; but, being unluckily ſeized with the ſmall-pox at the time of the election, it was thought adviſable to take him away. June 1678, he was entered of St. Edmund-Hall in Oxford, where he applied hard to ſtudy, and commenced an author in politics, even while he was an under-graduate; having, in 1680, publiſhed "A Letter from a Student at Oxford to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majeſty, the Church of England, and the Univerſity;" with which the Whig-party, as it then began to be called, in the Houſe of Commons, were ſo much offended, that inquiries were made after the author, in order to have him puniſhed. March 1681, he publiſhed, in the ſame ſpirit of party, "a Ballad," addreſſed "to Mr. E. L. on his Majeſty's diſſolving the late Parliament at Oxford." He took his bachelor's degree, May 1683; and publiſhed, in 1684, a tranſlation of Eraſmus's "Moriæ encomium," which he entitled, "Wit againſt Wiſdom, or a Panegyric upon Folly." He proceeded M. A. Jan. 22, 1684; and, the ſame year, was preſented by Sir William Glynne, bart. to the vicarage of Amerſden in Oxfordſhire: which favour was procured him by his patron's eldeſt ſon, who was his contemporary in the hall. To this patron he dedicated "Pliny's Panegyric," which he tranſlated in 1686.

In 1689, as he was exerciſing himſelf in ſhooting, he had the misfortune to be dangerouſly wounded in the forehead by the burſting of the gun. Both the tables of his ſkull were broken, which occaſioned him conſtantly to wear a black velvet patch on that part. He lay a conſiderable time under this accident; and it is ſaid, that while he was in great diſorder both of body and brain, juſt after he had undergone the ſevere operation of trepanning, he made a copy of Latin verſes, and dictated them to a friend at his bed-ſide. The copy

copy was tranſmitted to his patron, Sir William Glynne, in whoſe ſtudy it was found, after the author had forgot every thing but the ſad occaſion. He was too young a divine to engage in the famous Popiſh controverſy; but he diſtinguiſhed himſelf by preaching againſt Popery. He likewiſe refuſed to read the declaration for liberty of conſcience in 1688, and went with the body of the clergy in the dioceſe of Oxford, when they rejected an addreſs to king James, recommended by biſhop Parker the ſame year. While he continued at Amerſden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his houſe, and was inſtructed by him in the Saxon and Northern tongues; though their different principles in church and ſtate afterwards broke the friendſhip between them. September 1691, he was choſen lecturer of St. Martin's in Oxford, having ſome time before been invited back to Edmund-Hall, to be tutor and vice-principal there; where he lived in friendſhip with the learned Dr. Mill, the editor of the New Teſtament, who was then principal of that houſe. February 1693, he was preſented to the rectory of Shotteſbrook, in Berkſhire; but ſtill reſided at Oxford, where he diligently purſued and encouraged the ſtudy of antiquities. May 5, 1694, he took the degree of B. D. that of D. D. July 19, 1699; and in the year 1700, was appointed miniſter of St. Botolph, Aldgate, in London, without any ſolicitation of his own. In 1701, he engaged againſt Dr. Atterbury, in the diſputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the ſame year, by Dr. Gardiner, biſhop of Lincoln. He preached a ſermon at Aldgate, Jan. 30, 1703, which expoſed him to great clamour, and occaſioned many pamphlets to be written againſt it: and, in 1705, when Dr. Wake was advanced to the ſee of Lincoln, was appointed to preach his conſecration ſermon; which was much admired by lord chief juſtice Holt. About the ſame time, ſome bookſellers, having undertaken to print a collection of the beſt writers of the Engliſh hiſtory, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which ſhould carry the hiſtory down to the then preſent reign of queen Anne. This, being finiſhed with a particular preface, was publiſhed with the other two, under the title of, "A complete Hiſtory of England, &c." in 1706. Not long after this, he was appointed chaplain to her majeſty; and, by the management of biſhop Burnet, preached the funeral ſermon on the death of the firſt duke of Devonſhire, September 5, 1707, which gave great offence; but did not however offend the ſucceeding duke of Devonſhire, to whom it was dedicated: ſeeing that he recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he publiſhed "A Vindication of the Church and Clergy of England from ſome late Reproaches rudely and unjuſtly caſt upon them;"

them;" and, "A true Anſwer to Dr. Sacheverell's Sermon before the Lord-Mayor, Nov. 5, of that year." In 1710, he was greatly reproached, for not joining in the London clergy's addreſs to the queen.

There were now various contrivances to expoſe him, which inſtead of diſcouraging, ſerved only to animate him; and he continued to write and act as uſual in the defence of that cauſe which he had eſpouſed and puſhed ſo vigorouſly hitherto. In the mean time, he employed his leiſure hours in things of a different nature; but which, he thought, would be no leſs ſerviceable to the public good. He warmly oppoſed the proceedings in the convocation againſt Hoadly, then biſhop of Bangor; which was thought to hurt him ſo, as to prove an effectual bar to his further advancement in the church: nevertheleſs, he was afterwards promoted to the ſee of Peterborough, Nov. 1718. He continued to print ſeveral things after his laſt promotion, which he lived to enjoy ſomething above ten years; and then died in his houſe in James-Street, Weſtminſter, Dec. 19, 1728. His numerous and valuable MS. collections, which were once in the collection of Mr. Weſt, were purchaſed by the earl of Shelburne.

KENNET (Basil), younger brother of the preceding, was born Oct. 21, 1674, at Poſtling in Kent, the vicarage of his father, who bred this ſon alſo to the church. He was ſent to Corpus-Chriſti-College, Oxford, in 1690, where he ſoon diſtinguiſhed himſelf by his uncommon abilities, and by his extraordinary advances in claſſical literature. He took the degree of M. A. in 1696, and commenced author the ſame year, by the publication of his "Antiquities of Rome;" in two parts. This book being very well received by the public, he was encouraged to go on with his deſign of facilitating the ſtudy of claſſical learning: and with this view publiſhed, in 1697, "The Lives and Characters of the ancient Grecian poets," in 8vo. The ſame year he was admitted fellow of his college, and became a tutor there. About this time, he entered into orders; and, ſome years after, gave proofs of the progreſs he had made in the ſtudy of divinity.

In 1706, he was, by the intereſt of his brother, appointed chaplain to the Engliſh factory at Leghorn; where he no ſooner arrived, than he met with great oppoſition from the Papiſts, and was in danger of the Inquiſition. The Pope, and the court of Inquiſition at Rome, having declared their reſolution to expel hereſy and the public teacher of it, from the confines of the holy ſee; ſecret orders were given to apprehend Mr. Kennet at Leghorn, and hurry him away to Piſa, thence to ſome other religious priſon, to bury him alive, or otherwiſe diſpoſe of him in the ſevereſt manner. Upon notice of this deſign, Dr. Newton, the Engliſh envoy at Florence, interpoſed his offices at that court; where he could obtain

no

no other anſwer, but that "he might ſend for the Engliſh preacher, and keep him in his own family as his domeſtic chaplain; otherwiſe, if he preſumed to continue at Leghorn, he muſt take the conſequences of it: for, in thoſe matters of religion, the court of Inquiſition was ſuperior to all civil powers." The envoy communicated this anſwer of the great duke to the earl of Sunderland, then ſecretary of ſtate, who ſent a menacing letter by her majeſty's order; and then the chaplain continued to officiate in ſafety, though he was with much difficulty preſerved from their intended fury, till that letter arrived.

He continued at Leghorn, and perſevered with great ſteadineſs in his duty, till his invalid ſtate obliged him to think of returning to his native air. He arrived at Oxford in 1713, and was elected preſident of his college in 1714: he was alſo admitted D. D. the ſame year. But he lived to enjoy theſe new honours a very ſhort time: for having brought an ill habit of body with him from Italy, he continued from that time to decline gradually; and was carried off, before the expiration of this year, by a ſlow fever. Beſides a collection of ſermons and pieces of his own compoſing, he publiſhed ſome Engliſh tranſlations of eminent authors.

KENNICOTT (BENJAMIN), D. D. a friendly, laborious, worthy man, who, by an uncommon perſeverance, rendered himſelf of the utmoſt ſervice to religion and biblical learning, and well known in the learned world for his elaborate edition of the Hebrew Bible, and other very valuable publications, was canon of Chriſt-Church, keeper of the Radcliffe-Library, and vicar of Culham, in Oxfordſhire. The earlieſt of his publications that we have met with appeared in 1747, under the title of "Diſſertations on the Tree of Life, and the Oblation of Cain and Abel;" which produced a controverſy. Within two years of his death, he reſigned voluntarily a valuable living in Cornwall, from conſcientious motives, on account of his not having a proſpect of ever again being able to viſit his pariſh. Dr. Kennicott died at Oxford, after a lingering illneſs, Sept. 18, 1783; and left a widow, who was ſiſter to the late Edward Chamberlayne, Eſq. of the Treaſury.

KENRICK (WILLIAM), was the ſon of a citizen of London, and was brought up to a mechanical buſineſs, as it is ſaid, having been often very illiberally reproached by his adverſaries with having ſerved an apprenticeſhip to a braſs-rule-maker. Whatever was his original deſtination, he ſeems early to have abandoned it, and to have devoted his talents to the cultivation of letters, by which he ſupported himſelf during the reſt of a life which might be ſaid to have paſſed in a ſtate of warfare, as he was ſeldom without an enemy to attack or to defend himſelf from. He was for ſome time ſtudent at Leyden, where he acquired the title of J. U. D. Not

long after his return to England, he figured away as a poet, in "Epiſtles Philoſophical and Moral, 1759," addreſſed to Lorenzo; an avowed defence of Infidelity, written whilſt under confinement for debt, and with a declaration that he was "much leſs ambitious of the character of a poet, than of a philoſopher." From this period he became a writer by profeſſion: and the Proteus ſhapes under which he appeared, would be an intereſting, though we believe a fruitleſs, attempt to trace. He was for a conſiderable time a writer in "The Monthly Review;" but, quarreling with his principal, began a "New Review" of his own. With the celebrated Engliſh Roſcius Dr. Kenrick was at one time on terms of the ſtricteſt intimacy; but took occaſion to quarrel with him in print, in a mode too unmanly to be mentioned. In politics alſo, he made himſelf not a little conſpicuous; particularly in the diſpute between his friends Wilkes and Horne. He was the original editor of "The Morning Chronicle;" whence being ouſted for neglect, he ſet up a new one in oppoſition. He produced ſeveral dramatic performances, and an infinite variety of publications, both original and tranſlated.

KEPLER (JOHN), was born at Wiel in the duchy of Wirtemburg, the 27th Dec. 1571. His education had been neglected, as may eaſily be imagined; but, having a very great genius, and as great a deſire to cultivate it, he entered upon his ſtudies in philoſophy at Tubingen, immediately upon his father's death, in 1590, and, two years after, purſued the mathematics in the ſame univerſity, under the famous Michael Moeſtlin. He made ſo great progreſs, and became ſo famous, that in 1593, he was invited to Gratz in Styria, to teach the mathematics there. He then applied himſelf entirely to aſtronomy, and publiſhed from time to time ſeveral works. In 1597, he entered into the married ſtate, which at firſt created him great uneaſineſs, from a diſpute which aroſe about his wife's fortune; and, the year after, he was baniſhed from Gratz on account of his religion, but afterwards recalled, and reſtored to his former dignity. However, the growing troubles and confuſions of that place inclined him to think of a reſidence elſewhere; and as Tycho Brahe, having ſettled in Bohemia, and obtained from the emperor all ſorts of conveniences for the perfecting of aſtronomy, was paſſionately deſirous of having Kepler with him, and had often ſolicited him by letters, he left the univerſity of Gratz, and removed into Bohemia with his family in 1600. In his journey he was ſeized with a quartan ague, which continued ſeven or eight months; ſo that all that time he could do Tycho but very little ſervice. Tycho and Kepler did not agree very well with each other, as little a time as they continued together. Before Tycho's death, however, he introduced him to the emperor Rodolphus at Prague, for it was upon this condition that Kepler had conſented to leave Gratz,

Gratz, who received him very kindly, and made him his mathematician, upon condition that he ſhould ſerve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finiſh the tables begun by Tycho, which were to be called the "Rodolphine Tables;" and he applied himſelf very vigorouſly to this work: but ſuch difficulties aroſe in a ſhort time, partly from the nature of it, and partly from the delay of the treaſurers, that the tables were not finiſhed and publiſhed till 1627. After ſtruggling with poverty for ten years at Prague, he began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a ſalary from the ſtates of Upper Auſtria, which was paid for ſixteen years. In 1613. he went to the aſſembly at Ratiſbon, to aſſiſt in the reformation of the calendar; but returned to Lints, where he continued to 1626. Nov. that year, he went to Ulm, in order to publiſh the "Rodolphine Tables;" and afterwards, in 1629, with the emperor's leave, ſettled at Sagan in Sileſia, where he publiſhed the ſecond part of his "Ephemerides;" for the firſt had been publiſhed at Lints in 1617. In 1630, he went to Ratiſbon, to ſolicit the payment of the arrears of his penſion; but, being ſeized with a fever, which, it is ſaid, was brought upon him by too hard riding, he died there in November, in his 59th year. His other works, beſides what we have mentioned, declare him to be an extraordinary genius and wonderful aſtronomer.

KEPPEL (Right Hon AUGUSTUS VISCOUNT), was ſecond ſon of William-Anne, ſecond earl of Albemarle, who was married, Feb. 21, 1722-3, to lady Anne, daughter of Charles Lenox, firſt duke of Richmond. Lord Keppel early diſtinguiſhed himſelf in the ſervice of his country: he ſerved on board the flag-ſhip of commodore Anſon in the South Seas, of which mention is made in his Voyage; and at the taking of Paita he was expoſed to imminent danger: he wore on this ſervice a jockey cap, the peak of which was ſhaved off by a cannon-ball cloſe to the temple. On December 11, 1744, he was promoted to the rank of maſter and commander in the royal navy, and was ſoon after made poſt-captain. His activity during this war was manifeſted on a variety of occaſions. In 1751, he was made commodore of a ſquadron in the Mediterranean: during his continuance on this ſtation, he preſſed the Dey of Algiers in ſo ſpirited a manner on account of ſome depredations committed on an Engliſh merchant ſhip, that he exacted from that prince this conceſſion, "That one of his officers had been guilty of a very great fault, which tended to embroil him with his chiefeſt and beſt friends, wherefore he ſhould never more ſerve him by ſea or land; and hoped the king of England, his maſter, would look upon it as the act of a fool or madman, and he would take care nothing ſhould happen again

again of the like nature, that they might be better friends than ever." Which declaration was publiſhed, by order of the lords of the admiralty, May 22, 1751. He alſo about the ſame period concluded friendly treaties with the ſtates of Tripoli and Tunis. On the rupture with France in 1755, this officer was fixed upon to conduct the ſecond expedition againſt Goree, and was at the ſame time inveſted with the command of the land-forces deſtined for the enterprize: and though his ſquadron experienced ſeveral misfortunes during the paſſage, upon his arrival, Dec. 28, 1758, he employed his time ſo well, that Monſ. St. Jean, the governor of Goree, ſurrendered at diſcretion the next day. After this important ſervice, in which the firſt beſiegers had failed, commodore Keppel threw a reinforcement into Senegal, and, ſecuring ſome other African ſettlements, returned to England, and in the March following arrived at Spithead, from whence he ſet off for London, by deſire of the king, to receive his thanks in perſon. He next ſignalized himſelf under Sir Edward Hawke, when he defeated the French fleet under M. Conflans. This action was fought off Belleiſle, on the 20th of November 1759; on which occaſion Mr. Keppel, in the Torbay of 74 guns, ſingled out the Theſeus, one of the fineſt ſhips belonging to the French, mounting the ſame number of guns, but of larger calibre, and carrying 100 men more than the Torbay, and engaged her ſo cloſely that ſhe ſunk. In reward for his ſervices in this action, he was, in February 1760, made colonel of the Plymouth diviſion of marines. The conqueſt of Belleiſle being concerted, commodore Keppel was appointed to command the navy force on this expedition, and ſailing from Spithead March 29, 1761, effected the reduction of the citadel of Palais, the capital of the iſland, on the 7th of June following. On the declaration of war with Spain immediately after, commodore Keppel was ſelected to command a diviſion of the fleet under Sir George Pocock, on an attack againſt the Havannah. After this place ſurrendered to the Britiſh arms, Mr. Keppel was very ſucceſsful in taking many valuable French and Spaniſh prizes; and in the November of that year he was promoted to the rank of Rear Admiral of the Blue.—On July 20, 1765, he was appointed one of the lords of the admiralty, in which poſt he continued till December 1766; on October 18, 1770, he was promoted to the rank of Rear Admiral of the Red; on the 24th of the ſame month he was advanced to the rank of Vice Admiral of the White; on the 3d of Feb. 1776, he was conſtituted Vice Admiral of the Red; and Jan. 29, 1778, advanced to the rank of Admiral of the Blue; and on a later promotion made Admiral of the White.—On April 22, 1782, he was created a peer of Great-Britain, by the title of viſcount Keppel; and was at two different periods ſince firſt lord of the admiralty. Reſpecting his ſervices during the late war, while he commanded the channel fleet; and the charges preferred againſt him by Sir Hugh Palliſer, together

together with his acquittal, and the marks of honour that followed, they are too recent to be adverted to. We muſt however add, that on every occaſion he approved himſelf the friend of the meritorious, and the ſeaman's protector; and that no officer in the ſervice poſſeſſed the love of the navy equal to himſelf. He died Oct. 2, 1786, at his ſeat in Elder-Hall, Suffolk.

KETTLEWELL (JOHN), an Engliſh divine, remarkable for piety and learning, was born at North-Allerton in Yorkſhire, March 10, 1653. He was grounded in claſſical learning in the free-ſchool of that town, and ſent to St. Edmunds-Hall, Oxford, in 1670. Five years after, he was choſen fellow of Lincoln-College, through the intereſt of Mr. George Hickes, who was fellow of the ſame, where he became a very conſiderable tutor. He entered into orders as ſoon as he was of age ſufficient, and diſtinguiſhed himſelf early by an uncommon knowledge in divinity. He was very young, when he wrote his celebrated book, entitled, "Meaſures of Chriſtian Obedience:" he compoſed it in 1678, though it was not publiſhed till 1681. This book occaſioned him to be ſo much taken notice of, that the old counteſs of Bedford, mother of the unfortunate William lord Ruſſel, took him, on that account, to be one of her domeſtic chaplains; and a greater favour he received, upon the ſame conſideration, from Simon lord Digby, who preſented him, July 1682, to the vicarage of Coleſhill, in Warwickſhire. After he had continued above ſeven years at this place, a great alteration happened in his condition and circumſtances; for, at the Revolution, being one of thoſe conſcientious men who refuſed to take the oaths of allegiance and ſupremacy to king William and queen Mary, he was deprived of his living in 1690. However, he did not ſpend the remainder of his days in a ſullen and inglorious indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publiſh books, as he had done during his reſidence in the country. There, amongſt other learned men, he was particularly happy in the friendſhip of Mr. Nelſon, with whom he concerted the "Model of a Fund of Charity for the Needy-Suffering; that is, the Nonjuring-Clergy:" but being naturally of a tender and delicate frame of body, and inclined to a conſumption, he fell into that diſtemper in his 42d year, and died of it April the 12th, 1695, at his lodgings in Gray's-Inn-Lane. He was buried three days after, in the ſame grave where archbiſhop Laud was before interred, in the pariſh church of All-Hallows, Barking; where a neat marble monument is erected to his memory. His works which are chiefly upon religious ſubjects, were collected and printed in 1718, in two volumes, folio.

KEYSLER (JOHN GEORGE), a learned antiquary of Germany, and Fellow of the Royal-Society in London, was born in 1689, at

Thournau, a town belonging to the Counts of Giech. His father, who was of the Count's council, took an extraordinary care of his education; and, after a ſuitable preparation, ſent him to the univerſity of Hall, where he applied himſelf chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, hiſtory, antiquity, and the ſciences. Soon after he left Hall, he was called to be preceptor to Charles Maximilian and Chriſtian Charles, Counts of Giech-Buchau: with whom, in 1713, he returned thither, and afterwards attended them in their travels. The firſt place of note they viſited was Utrecht, where he became acquainted with the learned Reland; who, diſcerning his uncommon capacity and particular turn, put him upon projecting an accurate hiſtory of the antiquities of his country. Keyſler viſited the chief cities of Germany, France, and the Netherlands, with his two young Counts; and gained great reputation among the learned, by illuſtrating, as he went along, ſeveral monuments of antiquity, particularly ſome fragments of Celtic idols, then lately diſcovered in the cathedral of Paris.

Having returned ſafe with his pupils, and acquired great honour by his care and management of them, he was afterwards pitched upon as a proper perſon to undertake the education of two grandſons of baron Bernſtorf, firſt miniſter of ſtate to his Britannic majeſty, as elector; and, accordingly, he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he diſtinguiſhed himſelf ſo much in the antiquarian way, that he was complimented with being elected Fellow of the Royal-Society.

When the two young barons Bernſtorf had been ten years under his care, it was time for them to go abroad: and, accordingly, he went with them to Tubingen, at which univerſity they ſtayed a year and a half. Then they ſet out on a grand tour: they viſited the upper part of Germany, Switzerland, and took a particular view of Italy; and then returned to Vienna, where they ſpent three months. Their next progreſs was in Upper Hungary, Bohemia, and other parts of Germany. In 1731, they paſſed through Lorrain into France, thence croſſed the Channel into England, and made Holland the laſt ſtage of their travels. From this tour proceeded a large and entertaining work, which has been tranſlated into Engliſh, in four volumes 4to. entitled, "Travels through Germany, Bohemia, Hungary, Switzerland, Italy, Lorrain, &c."

Keyſler, after his return, ſpent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and muſeum, and allowed him a very handſome income. He died in his 54th year, June 20, 1743, of an aſthma; after viewing with intrepidity the gradual approach of death.

KHERASKOF

KHERASKOF (Michael), a Ruſſian of a noble family, has excelled in ſeveral ſpecies of compoſition. His works are, "A Poem upon the Utility of Science;" ſeveral tragedies and comedies; Pindaric odes, Anacreontics, fables, idyls, and ſatires; a romance, called "Ariadne and Thebes;" "Numa Pompilius;" a poem in four cantos, and an epic poem in twelve cantos, called the "Roſſiada," written in Iambic meaſure of ſix feet in rhyme. This work is greatly admired by the natives; and may juſtly be conſidered as forming an epoch in the hiſtory of their poetry. His merit did not fail of acquiring the rewards due to his extraordinary talents; having been ſucceſſively appointed vice-preſident of the college of mines, counſellor of ſtate, and curator of the univerſity of Moſcow.

KHILKOF (Prince), a Ruſſian nobleman, deſcended from a very ancient family, had diſtinguiſhed himſelf as ambaſſador to ſeveral foreign courts, before he was ſent in 1700 to Stockholm in that capacity. He accompanied Charles XII. in his deſcent upon the iſle of Zealand, and upon the enſuing truce of Travendal between Sweden and Denmark returned to Stockholm, Sept. 17, at the eve of the rupture which broke out between the Swediſh and Ruſſian monarchs. His character of ambaſſador, deemed ſacred by the law of nations, could not protect him from the reſentment of Charles XII. and, on the 20th of the ſame month, he was arreſted and impriſoned. As an amuſement during his captivity, which was long and for ſome time extremely rigorous, and at the requeſt of his fellow-priſoner prince Trubetſkoi, he began an abridgement of the "Ruſſian Hiſtory" from its earlieſt period to his own time; which he completed before his death. After a confinement of eighteen years, he expired in his priſon of Weſteras, in the moment when he was upon the point of being releaſed.

KIDDER (Dr. Richard), a very learned Engliſh biſhop, was born, ſome think, in Suſſex, others in Suffolk. In 1649, he was ſent to Emanuel-College in Cambridge, where he took his bachelor and maſter of arts degree at the regular times. He was preſented by his college to the vicarage of Stanground, in Huntingdonſhire; from which he was ejected, for nonconformity, in 1662, by virtue of the Bartholomew act: but, conforming ſoon after, he was preſented, by Arthur, earl of Eſſex, to the rectory of Raine, in Eſſex, in 1664. Here he continued till 1674, when he was preſented to the rectory of St. Martin's Outwich, London, by the Merchant Taylors-Company. Sept 1681, he was inſtalled into a prebend of Norwich; and, in 1689, made dean of Peterborough, in the room of Simon Patrick, promoted to the ſee of Chicheſter. Upon the deprivation of Ken, biſhop of Bath and Wells, for not taking the oaths to king William and queen Mary,

and Beveridge's refuſal of that ſee, Kidder, to whom it was offered next, did not prove ſo ſcrupulous; but, being nominated thereto in June 1691, was conſecrated the Auguſt following. In 1693, he preached the lecture founded by the Hon. Robert Boyle, being the ſecond that preached it. His ſermons on that occaſion are inſerted in, "Demonſtration of the Meſſias," in three parts: the firſt of which was publiſhed in 1694, the ſecond in 1699, and the third in 1700, 8vo. He wrote alſo, "A Commentary on the five Books of Moſes, &c." in 1694, in two volumes 8vo. Dr. Kidder had likewiſe borne a part in the famous Popiſh controverſy, during which he publiſhed ſeveral tracts, ſermons, &c. Through a moſt unhappy accident, in the night between the 26th and 27th of Nov. 1703, in his palace at Wells, he was killed in his bed, with his lady, by the fall of a ſtack of chimnies, occaſioned by the great ſtorm. They were privately buried in the cathedral.

KILLIGREW (CATHARINE), the daughter of Sir Anthony Cooke, was born at Giddy-Hall, in Eſſex, about 1530; and married to Henry Killigrew, Eſq. a Corniſh gentleman of good abilities, who, for the ſervices he did his country in the quality of an ambaſſador, was knighted. This lady, having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She underſtood the Hebrew, Greek, and Latin tongues, and was famous for her ſkill in poetry.

KILLIGREW (WILLIAM), deſcended from this family, was the eldeſt ſon of Sir Robert Killigrew, Knt. and born at Hanworth in Middleſex in 1605. He became a gentleman commoner of St. John's-College, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis-Caſtle, and of Falmouth-Haven in Cornwall. After this, he was called to attend Charles I. as one of the gentlemen-uſhers of his privy-chamber; in which employment he continued till the breaking-out of the civil wars, and then had the command given him of one of the two great troops of horſe that guarded the king's perſon. He was in attendance upon the king when the court reſided at Oxford, and was created doctor of civil law in 1642; and, when the king's affairs were ruined, he ſuffered, as the other cavaliers did, and compounded with the Republicans for his eſtate. Upon the Reſtoration of Charles II. he was made gentleman-uſher of the privy-chamber again; and, on that king's marriage, was created his firſt vice-chamberlain, in which ſtation he continued twenty-two years. He died in 1693, and was buried in Weſtminſter-Abbey. He was the author of four plays, which were printed at Oxford in 1666, in folio, and which have been applauded by men very eminent in poetry. There

is another play aſcribed to him, called "The Imperial Tragedy, 1699," folio.

KILLIGREW (THOMAS), brother of the former, was born in 1611, and diſtinguiſhed alſo by uncommon natural parts. He was page of honour to Charles I. and groom of the bed-chamber to Charles II. with whom he had ſuffered many years exile. During his abode beyond ſea, he took a view of France, Italy, and Spain; and was honoured by his majeſty with the employment of reſident at the ſtate of Venice, whither he was ſent in Aug. 1651. In this abſence from his country, he applied his leiſure hours to poetry, and the compoſition of ſeveral plays; he wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, in 1664. There is, beſides theſe plays of his, "A Letter concerning the poſſeſſing and diſpoſſeſſing of ſeveral Nuns in the Nunnery at Tours, in France;" dated Orleans, Dec. 7, 1635, and printed in three ſheets folio. He died in 1682, and was buried in Weſtminſter-Abbey. He had been twice married.

KILLIGREW (HENRY), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and ſent to Chriſt-Church, Oxford, in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the king's army. In 1642, he was created doctor of divinity; and the ſame year made chaplain to James, duke of York, and prebendary of Weſtminſter. Afterwards he ſuffered, as an adherent in the king's cauſe; but, at the Reſtoration, was made almoner to the duke of York, ſuperintendant to the affairs of his chapel, rector of Wheatamſtead, in Hertfordſhire, and maſter of the Savoy-Hoſpital in Weſtminſter. He wrote, when only ſeventeen years of age, a tragedy, called "The Conſpiracy," which was admired by ſome wits of thoſe times; particularly Ben Jonſon. He publiſhed a volume of ſermons, which had been preached at court in 1685, 4to. and alſo two or three occaſional ſermons. The year of his death does not appear.

KILLIGREW (ANNE), was the daughter of Henry Killigrew, juſt recorded; and born in London, a little before the Reſtoration. She gave the earlieſt diſcoveries of genius; which being improved by a polite education, ſhe became eminent in the arts of poetry and painting. This amiable woman died of the ſmall-pox, June 1685, when ſhe was no more than in her twenty-fifth year: upon which ſad occaſion Dryden's Muſe put on the mourning habit, and lamented her death moſt movingly, in a very long ode. The year after, were printed and publiſhed her "Poems," in a large thin quarto. She was buried in the Savoy-Chapel, where is a very neat monument fixed in the wall, with a Latin inſcription on it.

KIMCHI (RABBI DAVID), a famous Jewiſh commentator upon the Old Teſtament, who lived at the end of the 12th and beginning of the 13th century. He was by birth a Spaniard, ſon of the rabbi Joſeph Kimchi, and brother of rabbi Moſes Kimchi, both men of eminent learning among the Jews: but he himſelf far exceeded them both, being the beſt grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only from his Commentary on the Old Teſtament, which gives great light into the literal ſenſe of the Hebrew text, but alſo from a grammar and dictionary, which he wrote of the Hebrew language; both, by many degrees the beſt in their kind.

KING (JOHN), a learned Engliſh biſhop, was born at Wornall about 1559, educated in Weſtminſter-School, and ſent to Chriſt-Church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Chriſt-Church in 1605; and biſhop of London in 1611. Beſides his "Lectures upon Jonah," printed in 1594, he publiſhed ſeveral ſermons. He was ſo conſtant in preaching, after he was a biſhop, that, that he never miſſed a Sunday, when his health permitted. He died, March 30, 1621; and, ſoon after, the Papiſts reported, that he died a member of their church: but the falſity of this ſtory was ſufficiently expoſed by his ſon Henry, and by biſhop Godwin.

KING (HENRY), ſon of the preceding, was born at Wornall, in January 1591; educated partly at Thame in Oxfordſhire, and partly at Weſtminſter; and elected ſtudent of Chriſt-Church, Oxford, in 1608. After taking his degrees, and entering into orders, he became chaplain to James I. afterwards archdeacon of Colcheſter; then reſidentiary of St. Paul's, and canon of Chriſt-Church; doctor of divinity in 1625; afterwards chaplain to Charles I. dean of Rocheſter in 1638; and biſhop of Chicheſter in 1641. Though he was always eſteemed puritanically affected, and had been promoted to Chicheſter in order to pleaſe that party; yet, upon the breaking out of the civil wars, and the diſſolution of epiſcopacy, he was treated by them with great ſeverity. At the Reſtoration he recovered his biſhopric. He died October 1669, after having publiſhed ſeveral works.

KING (EDWARD), was a fellow of Chriſt's-College, Cambridge, in 1632 and 1633. He was unfortunately drowned in his paſſage from Cheſter to the Iriſh ſeas; a circumſtance which gave birth to the admirable "Lycidas" of Milton. He left an excellent "Collection of Poems," conſiſting of odes, epigrams, &c.

KING

KING (Dr. WILLIAM), an ingenious and humourous Engliſh writer, was born in London in 1663, ſon of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rocheſter. From Weſtminſter-School, where he was a ſcholar on the foundation under the care of Dr. Buſby, he was at eighteen elected to Chriſt-Church, Oxford, and admitted a ſtudent there in Michaelmas term 1681.

Early in life, Mr. King became poſſeſſed of a ſmall paternal eſtate in Middleſex. He took his firſt degree in arts, Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the ſame year commenced author. A religious turn of mind, joined to the warmeſt regard for the honour of his country, prompted him to reſcue the character and name of Wickliffe, our firſt Reformer, from the calumnies of Monſ. Varillas, in "Reflections upon Monſ. Varillas's Hiſtory of Hereſy, Book I. Tom. I. ſo far as relates to Engliſh matters, more eſpecially thoſe of Wickliffe." About this time, having fixed on the Civil Law for his profeſſion, he entered upon that line in the univerſity.

In 1690, he tranſlated, from the French of Monſieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor, &c." About the ſame time he wrote "A Dialogue ſhewing the Way to Modern Preferment." July 7, 1692, he took his degree of B. and D. LL. and Nov. 12, that year, by the favour of archbiſhop Tillotſon, obtained a *Fiat*; which, admitting him an advocate at Doctors-Commons, enabled him to plead in the courts of the civil and eccleſiaſtical law. In 1693, he publiſhed a tranſlation of the "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Mareſchal Turenne, &c." Either in this, or early in the following year, appeared a very extraordinary *morçeau*, under the title of "An Anſwer to a Book, which will be publiſhed next Week, entitled, A Letter to the Reverend Dr. South, upon Occaſion of a late Book, entitled Animadverſions on Dr. Sherlock's Book, entitled, A Vindication of the Holy and Ever-bleſſed Trinity. Being a Letter to the Author." In Auguſt 1694, Mr. Moleſworth publiſhing his "Account of Denmark, as it was in the year 1692," our author took up his pen once more in his country's cauſe, the honour of which was thought to be blemiſhed by that account; Mr. Scheel, the Daniſh Miniſter, having preſented a memorial againſt it. Animated with this ſpirit, he drew up a cenſure of it, which he printed in 1694, under the title of "Animadverſions on the pretended account of Denmark." This was ſo much approved by prince George, conſort to the princeſs Anne, that the doctor was ſoon after appointed ſecretary to her royal-highneſs.

In 1697, he took a ſhare with his fellow-collegians at Chriſt-Church, in the memorable diſpute about the genuineneſs of Phalaris's Epiſtles, and in the progreſs of the controverſy, publiſhed his "Dia-

" Dialogues of the Dead," written (as he ſays) " in ſelf-defence," and replete with that ſpecies of banter which was his peculiar talent, and which muſt have greatly mortified his adverſary. At the end of 1698, or early in 1699, came out " A Journey to London in the Year 1698, after the ingenious Method of that made by Dr. Martin Liſter the ſame Year;" which he deſigned as a vindication of his country. This was a ſpecimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of " The Author of the Journey to London."

In 1700, he publiſhed, without a name, a ſevere ſatire on the credulity of Sir Hans Sloane, entitled, " The Tranſactioneer, with ſome of his Philoſophical Fancies, in two Dialogues." Early in 1701, Dr. King was re-called to the buſy ſcenes of life. His friend James, the third earl of Angleſea (who had ſucceeded to that title April 1, 1690) married, Oct. 28, 1699, the lady Catharine Darnley, natural daughter to king James II. by Catharine counteſs of Dorcheſter, and had by her one daughter. After living together little more than a year, a diſpute aroſe between them, which ended not but in a ſeparation. Lord Angleſea ſolicited the aſſiſtance of Dr. King, and the force of friendſhip prevailed over his natural averſion to the wrangling of the bar. He complied with the requeſt; took abundant pains for his old friend, more than he was ever known to do; and made ſuch a figure in the earl's defence, as ſhewed him to have had abilities in his profeſſion equal to any occaſion that might call for them, and effectually eſtabliſhed his reputation in the character of a Civilian, as he had already done in that of a polite Writer.

Notwithſtanding the reputation acquired by Dr. King in this cauſe, he never afterwards attained any ſtriking eminence in a profeſſion where conſtant aſſiduity and a long courſe of years are requiſites for the acquiſition of fame. Captivated by the muſes, he neglected buſineſs, and, by degrees, as is natural to ſuch tempers, began to dread and abhor it. Heedleſs of thoſe neceſſary ſupplies which a due attention would actually have brought to his finances, they were ſo much impaired by his neglect, and by the gay courſe of life which he led, that he gladly accepted the offer of preferment in Ireland; a ſure ſign that his practice was then not very conſiderable, as he is perhaps the only Civilian that ever went to reſide in Ireland after once having experienced the emoluments of a ſettlement in Doctors-Commons. The exact period of his quitting the kingdom cannot be aſcertained. Dr. King was now in a new ſcene of action. He was judge of the high court of admiralty in Ireland, ſole commiſſioner of the prizes, and keeper of the records in Birmingham's Tower. The latter, indeed, was rather a matter of honour than profit: the ſalary being at that time but 10l. a year, though afterwards advanced to 400l. He was likewiſe appointed vicar-

vicar-general to the lord-primate, Dr. Narciſſus Marſh. With theſe honours he was well received and countenanced by perſons of the higheſt rank, and might have made his fortune if the change of climate could have wrought a change in his diſpoſition. But ſo far was he from treaſuring up the money in a manner thrown into his lap, that he returned to England with no other treaſure than a few merry poems and humourous eſſays.

Nov. 25, 1708, the earl of Wharton was appointed lord-lieutenant. His ſecretary, Mr. Addiſon, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almoſt immediately gave the world thoſe admirable inſtances of the humour ſo peculiarly his own, by publiſhing "Uſeful Tranſactions in Philoſophy and other Sorts of Learning." He next employed himſelf in finiſhing his "Art of Love," with a Preface, "containing the Life of Ovid." In 1709, he alſo publiſhed, "The Art of Cookery, in Imitation of Horace's Art of Poetry, &c." Alſo a volume of "Miſcellanies."

Aug. 3, 1710, appeared the firſt number of "The Examiner," the ableſt vindication of the meaſures of the queen and her new miniſtry. The original inſtitutors of that paper ſeem to have employed Dr. King as their publiſher, or oſtenſible author, before they prevailed on their great champion to undertake that taſk. It is not clear which parts of the firſt ten numbers were Dr. King's; but he appears pretty evidently the writer of N° 11, Oct. 12; N° 12, Oct. 19; and N° 13, Oct. 26. Our author's warm zeal for the church carried him naturally on the ſide of Sacheverell; and he had a hand, in his dry ſarcaſtic way, in many political eſſays of that period. In 1711, Dr. King very diligently employed his pen, in publiſhing that very uſeful book for ſchools, his "Hiſtorical Account of the Heathen Gods and Heroes, neceſſary for the underſtanding the ancient Poets;" a work ſtill in great eſteem, and of which there have been ſeveral editions. About the ſame time he tranſlated "Political Conſiderations upon Refined Politics, &c." and alſo employed himſelf on "Rufinus." Theſe were levelled againſt the duke of Marlborough and his adherents. Towards the cloſe of 1711, his fortunes began to re-aſſume a favourable aſpect; and he was recommended by his firm friend Swift to the Gazetteer-Office, an office under the government. Mr. Barber, who printed the Gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was publiſhed, to correct the errors of the preſs; a confinement which his verſatility would never have brooked, if his health would have allowed it, which at this time began greatly to decline. And this, joined to his natural indiſpoſition to the fatigue of any kind of buſineſs, furniſhed a ſufficient pretence for reſigning his office about Midſummer 1712. He now retired to the houſe of a friend, in the garden grounds between Lambeth and Vauxhall, where he enjoyed himſelf principally in his

his library; or, amidſt ſelect parties, in a ſometimes too liberal indulgence of the bottle.

We have two publications of Dr. King, in the courſe of this year, beſides his "Ruffinus," "Britain's Palladium," and "Uſeful Miſcellanies, Part I. 1712." He ſeems to have intended a continuation, if his life had been prolonged. As autumn advanced, the Doctor drooped inſenſibly, and then neither cared to ſee, or to be ſeen by, any one: and, winter drawing on, he ſhut himſelf up entirely from his neareſt friends; and would not ſo much as ſee his noble relation, till his lordſhip, hearing of his weak condition, ſent his ſiſter to fetch him in a chair to a lodging he had provided for him oppoſite Somerſet-Houſe in the Strand, where, next day, about noon, being Chriſtmas-Day, 1712, he yielded up his breath, with great patience and reſignation. He would not be perſuaded to go to reſt the night before, or even lie down, till he had made ſuch a will as he thought was agreeable to the inclinations of lord Clarendon. After his death, this noble lord took care of his funeral; and had him decently interred in the North Cloiſters of Weſtminſter-Abbey.

KING (Dr. WILLIAM), archbiſhop of Dublin, was deſcended of an ancient family, and born at Antrim in Ireland, May 1, 1650. At twelve years of age, he was ſent to the grammar-ſchool at Dungannon, in the county of Tyrone; and, at ſeventeen, to Trinity-College near Dublin, where he took the degrees in arts, as he became of proper ſtanding. In 1674, he was admitted into prieſt's orders by archbiſhop Parker of Tuam; who, taking him for his chaplain in 1676, preſented him the ſame year to a prebend, and afterwards to the precentorſhip, of Tuam. In 1679, he was promoted by his patron, then archbiſhop of Dublin, to the chancellorſhip of St. Patrick, and to the pariſh of St. Warburgh in Dublin. In the reign of James II. when Popery began to raiſe her head, he, following the example of his Engliſh brethren, boldly entered the liſts; and undertook the Proteſtant cauſe in Ireland, againſt Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith.

The deanery of St. Patrick's becoming vacant in 1688, Dr. King was elected to it; and appeared ſo active in ſupporting the Revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-Caſtle. He was attacked, not long after, in a weekly paper, called "The Abhorrence," with an intent to render him more obnoxious; and was alſo aſſaulted in the ſtreet, where a muſket with a lighted match was levelled at him. He was likewiſe diſturbed in the performance of divine ſervice at his church ſeveral times, particularly on Candlemas-Day; when ſeven officers who were there ſwore aloud, that they would cut his throat. All this did not diſcourage him;

him; but he ſtill perſiſted, and took his doctor's degree this ſame year, 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, he preached a thankſgiving ſermon on that occaſion in November; and, January following, was promoted to the biſhopric of Derry. In 1691, he publiſhed at London, in 4to. "The State of the Proteſtants in Ireland, under the late King James's Government, &c." This was attacked the ſame year by Mr. Charles Leſley.

When public tranquillity was reſtored, the biſhop applied himſelf more particularly to the duties of his paſtoral care; and, reviewing the ſtate of his dioceſe, preſently diſcovered, that, by the great number of colonies lately tranſported from Scotland, many of his people were Diſſenters from the eſtabliſhed church, which they oppoſed with as much zeal as the Papiſts. As he had therefore employed his pen againſt the Papiſts, when danger was apprehended from them; ſo now he took it up againſt the Preſbyterians, whom he endeavoured to perſuade to conformity, in a piece entitled, "A Diſcourſe concerning the Inventions of Men in the Worſhip of God. Dublin, 1694," 4to. But, inſtead of perſuading them to a compliance, the attempt only ſerved to engage him in a ſecond controverſy with theſe Diſſenting adverſaries.

In 1702, he publiſhed at Dublin, in 4to. his celebrated treatiſe "De origine mali;" which was republiſhed the ſame year at London, in 8vo. and the ſame year alſo he was tranſlated to the archbiſhopric of Dublin. He was appointed one of the lords juſtices of Ireland in 1717, and held the ſame office twice afterwards in 1721 and 1723. He died at his palace in Dublin, May 8, 1729. Beſides the works above mentioned, he publiſhed ſeveral occaſional ſermons, and left a great number of MS. papers, in vindication of his "De origine mali."

KING (Peter), chancellor of England, and famous for his eccleſiaſtical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonſhire. His father was an eminent grocer and ſalter in that city; and, though a man of conſiderable ſubſtance, and deſcended from a good family, was determined to bring up his ſon to his own trade. With this view, he took him into his buſineſs, and kept him at his ſhop for ſome years: however, the ſon's inclination being ſtrongly bent to learning, he took all opportunities of gratifying his paſſion. He laid out all the money he could ſpare in books, and devoted every moment of his leiſure hours to ſtudy; ſo that he became, in reality, an excellent ſcholar, before the world ſuſpected any thing of the matter. His acquaintance with Mr. Locke, who was his uncle by his mother's ſide, and who left him half his library at his death, was of vaſt advantage to him. That gentleman, after ſome diſcourſe, being greatly ſurpriſed and pleaſed with the prodigious advances his nephew had made in literature, adviſed him to go and perfect himſelf at Leyden: and it is ſaid to

have been by his advice, that Mr. King afterwards entered himſelf a ſtudent at the Inner Temple, and applied himſelf to the law; in which profeſſion his great parts and indefatigable induſtry, for he was remarkable for both, ſoon made him famous.

In the mean time, he gave a proof of uncommon learning, by publiſhing, when he was no more than twenty-two years of age, the firſt part of a work entitled, "An Inquiry into the Conſtitution, Diſcipline, Unity, and Worſhip of the Primitive Church, that flouriſhed within the firſt Three Hundred Years after Chriſt, faithfully collected out of the extant Writings of thoſe Ages," 1691, 8vo. He afterwards publiſhed the ſecond part.

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; ſo that in 1699, he obtained a ſeat in the Houſe of Commons, as repreſentative for the borough of Beeralſton in Devonſhire: and the ſame honour was continued to him, not only in the enſuing, which was the laſt parliament of king William, but alſo in the five ſucceeding parliaments of queen Anne. In the mean time, as if loth to quit his old purſuits, the more beloved perhaps for having been the firſt, he completed ſome collections he had already made from eccleſiaſtical antiquity; and, having digeſted them into proper order, and made alſo proper remarks upon them, he publiſhed them in 1702, 8vo. under the title of "The Hiſtory of the Apoſtles Creed, with critical Obſervations on its ſeveral Articles."

Henceforward our author found himſelf under a neceſſity of dropping all further purſuits in this way. The great buſineſs, which his abilities, as a lawyer, brought into his hands, left him no time to ſpare; and in a few years his merit in the law was diſtinguiſhed by the higheſt honours. July 1708, he was choſen recorder of London; and knighted by queen Anne, September following. In 1709, he was appointed one of the managers of the Houſe of Commons, at the trial of Sacheverell. Upon the acceſſion of George I. he was appointed lord chief juſtice of the court of Common-Pleas, and ſoon after ſworn of the privy-council. He was created a peer, May 25, 1725, by the title of lord King, baron of Ockham in Surrey; and the great ſeal, being taken from lord Macclesfield, was delivered to him the firſt of June following. He took extraordinary pains in the diſcharge of his office, which, impairing his conſtitution by degrees, brought him at laſt into a paralytic diſorder; and, his diſtemper increaſing, he reſigned the ſeals Nov. 26, 1733, and July the 22d following, died at his ſeat at Ockham, leaving behind him four ſons and two daughters, and a widow, the daughter of Richard Seys, of Boverton, in Glamorganſhire, Eſq.

KING

KING (Dr. William), ſon of the reverend Peregrine King, was born at Stepney, in Middleſex, in 1685; and, after a ſchool education at Saliſbury, was entered of Baliol-College, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was ſecretary to the duke of Ormond and the earl of Arran, when chancellors of the univerſity; and was made principal of St. Mary-Hall in 1718. When he was candidate for the univerſity, in 1722, he reſigned his office of ſecretary; but his other preferment he enjoyed (and it was all he did enjoy) to the time of his death. Dr. Clarke, who oppoſed him, carried his election; and, after this diſappointment, in 1727, he went over to Ireland. During his ſtay there, he is ſaid to have written an epic poem, called, "The Toaſt," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O'Donald, Eſq. as its tranſlator; which was a political ſatire, and was printed and given away to friends, but never ſold. On the dedication of Radcliffe's library, in 1749, he ſpoke a Latin oration in the theatre at Oxford, which was received with the higheſt acclamations by a ſplendid auditory. But this oration, which was ſoon after printed, did not meet with ſuch a favourable reception from the public; as the author was attacked in ſeveral pamphlets on account of it. In 1755, he publiſhed his "Apology," in 4to. wherein he vindicated himſelf from ſeveral matters charged on him, except that of being the author of "The Dreamer." Beſides ſeveral curious works of his own, he publiſhed, in 1754, 8vo. the five firſt volumes of Dr. South's ſermons. He was known and eſteemed by the firſt men of his time for wit and learning; and muſt be allowed to have been a polite ſcholar, an excellent orator, and an elegant and eaſy writer both in Latin and Engliſh. He died Dec. 30, 1763. Some ſhort time before his death, he drew up a curious epitaph in order to be engraved on a ſilver caſe, in which he directed his heart ſhould be preſerved, in ſome convenient part of St. Mary-Hall.

KIRCHER (Athanasius), a famous philoſopher and mathematician, and withal a moſt learned man, was born at Fulde in Germany, in 1601. He entered into the ſociety of Jeſuits, in 1618; and, after going through the regular courſe of ſtudies, during which he ſhewed moſt amazing parts and induſtry, he taught philoſophy, mathematics, the Hebrew and Syriac languages, in the univerſity of Wirtzburg, in Franconia. The war, which Guſtavus Adolphus of Sweden made in Germany, diſturbing his repoſe here, he retired into France, and ſettled in the Jeſuits college at Avignon, where he was in 1635. He was afterwards called to Rome, to teach mathematics in the Roman college; which he did ſix years. He ſpent the remainder of his life in that city; and, for ſome time, profeſſed the Hebrew language. He died in 1680, after having publiſhed as many books as, one would think, might

employ a good part of his life even to tranſcribe; for they conſiſt of twenty-two volumes in folio, eleven in quarto, and three in octavo.

KIRCHER (CONRAD), a Proteſtant of Augſburg, who diſtinguiſhed himſelf by a Greek concordance of the Old Teſtament, publiſhed, in two volumes, at Francfort, in 1607.

KIRCHMAN (JOHN), a learned German, was born in 1575, at Lubeck, where his father was a merchant. He ſtudied in his native place till he was eighteen years of age; and then went to Francfort on the Oder, where he continued four years, in a conſtant attendance upon lectures, and cloſe application to his books. He afterwards ſtudied in the univerſity of Jena, and then in that of Straſburg. He had a great mind to travel, but he was not rich enough to bear the expences of it: however, not long after, a burgo-maſter of Luneburg, who had received a great character of him, choſe him to accompany his ſon into France and Italy. He returned to Germany in 1602; and, ſtopping at Roſtock, gave there ſuch proofs of his learning, that the next year he was appointed profeſſor of poetry. The work which he publiſhed in 1604, "De funeribus Romanorum," gained him the reputation of a very learned man. He afterwards publiſhed another work, "De annulis," which was alſo much eſteemed, as it illuſtrated antiquity very well in that particular. He married a wife the ſame year that he commenced author, and had a great many children. The magiſtrates of Lubeck, wanting a new principal or rector for their college, deſired him to take that office upon him; and he was accordingly inſtalled into it in 1613. He performed the functions of it the remainder of his days with the utmoſt application; and died, March 20, 1643. Beſides the two works already mentioned, he was the author of other things: treatiſes upon logic and rhetoric; funeral orations, &c.

KIRSTENIUS (PETER), a profeſſor of phyſic at Upſal, and phyſician extraordinary to Chriſtina queen of Sweden, was born, Dec. 25, 1577, at Breſlaw, in Sileſia, where his father was a merchant. He loſt his parents when he was very young, but his guardians took good care of his education; and, as they intended him for his father's profeſſion, had him well inſtructed in arithmetic, and ſuch other knowledge as might prepare him for it. But Kirſtenius's turn did not lie this way; he had a paſſion for letters, which, as they did not think proper to control, he was left to indulge at full length. He learned the Greek and Latin tongues, to which he alſo joined a little Hebrew and Syriac. As phyſic was his intended object, he cultivated natural philoſophy, botany, and anatomy, with the greateſt care, in his native place. Afterwards

he went to viſit the univerſities of Leipſic, Wittemburg, and Jena; and having made a great progreſs, during four years, under the profeſſors there he took a journey into the Low-Countries, and into France. He took a doctor of phyſic's degree at Baſil, in 1601; and then he viſited Italy, Spain, England, and even Greece, and Aſia. Soon after his return into Seleſia, he went to Jena, and married a wife there, by whom he had eight children. In 1610, he was choſen, by the magiſtrates of Breſlaw, to have the direction of their college and their ſchools; but he afterwards reſigned that difficult employment, being obliged to it by a fit of ſickneſs, and applied himſelf entirely to the ſtudy of Arabic, and to the practice of phyſic. He ſucceeded greatly in his application to that language, and was ſo zealous to promote the knowledge of it, that he employed all the money he could ſpare in printing Arabic books. We are not told why he removed into Pruſſia; but he had reaſons to be well ſatisfied with this removal; for it gave him an opportunity of entering into the family of chancellor Oxenſtiern, whom he accompanied into Sweden; where, in 1636, he was appointed profeſſor of phyſic in the univerſity of Upſal, and phyſician to the queen. His conſtitution, however, was much broken, and he did not enjoy theſe advantages above four years; for he lived only till the 8th of April 1640. He was one of thoſe few, who joined piety to the practice of phyſic. It is obſerved in his epitaph, that he underſtood twenty-ſix languages. He publiſhed ſeveral works, for which divines are as much obliged to him, as thoſe of his own faculty.

KLEIST (EDWARD CHRISTIAN DE), a famous German poet, and a ſoldier of diſtinguiſhed bravery, was born at Zeblin, in Pomerania, in 1715. At nine years of age he was ſent to purſue his ſtudies at Cron, in Poland: and he afterward ſtudied at Dantzick and Koningſburg. Having finiſhed his ſtudies, he went to viſit his relations in Denmark, who invited him to ſettle there; and having in vain endeavoured to obtain preferment in the law, at twenty-one years of age he accepted of a poſt in the Daniſh army. He then applied himſelf to the ſtudy of all the ſciences that have a relation to military affairs, with the ſame aſſiduity as he had before ſtudied civil law. In 1740, at the beginning of the reign of Frederic III. king of Pruſſia, Mr. de Kleiſt went to Berlin, and was preſented to his majeſty, who made him lieutenant of his brother prince Henry's regiment; and he was in all the campaigns which diſtinguiſhed the five firſt years of the king of Pruſſia's reign. In 1749, he obtained the poſt of captain; and in that year publiſhed his excellent poem on the Spring. Before the breaking out of the laſt war, the king choſe him, with ſome other officers at Potſdam, companion to the young prince Frederic William of Pruſſia, and to eat at his table. In the firſt campaign, in 1756, he was nominated major

major of Hauſen's regiment; which being in garriſon at Leipſic, he had time to finiſh ſeveral new poems. After the battle of Roſbach, the king gave him, by an order in his own hand-writing, the inſpection of the great hoſpital eſtabliſhed at Leipſic. In 1758, prince Henry coming to Leipſic, Mr. Kleiſt deſired to ſerve in his army with the regiment of Hauſen, which was readily granted. On the 12th of Auguſt 1759, was fought the bloody battle of Kunerſdorf, in which he fell. He attacked the flank of the Ruſſians, and aſſiſted in gaining three batteries. In theſe bloody attacks he received twelve contuſions; and the two firſt fingers of his right hand being wounded, he was forced to hold his ſword in the left. His poſt of major obliged him to remain behind the ranks; but he no ſooner perceived the commander of the battalion wounded and carried away, than he inſtantly put himſelf at the head of his troop. He led his battalion in the midſt of the terrible fire of the enemy's artillery, againſt the fourth battery. He called up the colours of the regiment; and, taking an enſign by the arm, led him on. Here he received a ball in his left arm; when, being no longer able to hold his ſword in his left hand, he took it again in the right, and held it with the two laſt fingers and his thumb. He ſtill puſhed forward, and was within thirty ſteps of the battery, when his right leg was ſhattered by the wadding of one of the great guns; and he fell from his horſe, crying to his men, "My boys, do not abandon your king." By the aſſiſtance of thoſe who ſurrounded him, he endeavoured twice to remount his horſe; but his ſtrength forſook him, and he fainted. He was then carried behind the line; where a ſurgeon, attempting to dreſs his wounds, was ſhot dead. The Coſſacs arriving ſoon after, ſtripped Mr. de Kleiſt naked, and threw him into a miry place; where ſome Ruſſian huſſars found him in the night, and laid him upon ſome ſtraw near the fire of the grand guard, covered him with a cloak, put a hat on his head, and gave him ſome bread and water. In the morning, one of them offered him a piece of ſilver, which he refuſed; on which he toſſed it upon the cloak that covered him, and then departed with his companions. Soon after the Coſſacs returned, and took all that the generous huſſars had given him. Thus he again lay naked on the earth; and in that cruel ſituation continued till noon, when he was known by a Ruſſian officer, who cauſed him to be conveyed in a waggon to Francfort on the Oder; where he arrived in the evening, in a very weak ſtate, and was inſtantly put into the hands of the ſurgeons. But the fractured bones ſeparating, broke an artery, and he died by the loſs of blood. The city of Francfort being then in the hands of the enemy, they buried this Pruſſian hero with all military honours. Mr. de Kleiſt's poems, which are greatly admired, are elegantly printed in the German tongue, in two volumes 8vo.

KNELLER

KNELLER (Sir GODFREY), an eminent painter, was born at Lubeck, a city of Holſtein in Denmark, about 1648. He was ſent to Leyden, after having been ſufficiently inſtructed in the Latin tongue; where he applied himſelf to the mathematics, particularly to fortification, being at firſt deſigned for ſome military employment; but his genius leading him ſtrongly to drawing figures after the hiſtorical manner, he ſoon made great improvements in it, ſo as to be much taken notice of and encouraged. From this city he was removed to Amſterdam, and placed under Rembrandt: but, not contented with that guſto of painting, where exact deſign and true proportion were wanting, his father ſent him into Italy at the age of ſeventeen. He ſtudied at Rome under Carlo Marat and Bernini, and began to acquire fame in hiſtory-painting, having firſt ſtudied architecture and anatomy; the latter aptly diſpoſing him to reliſh the antique ſtatues, and to improve duly by them. He then removed to Venice, where he had great marks of civility from the Donati, Gartoni, and many other noble families, for whom he drew ſeveral hiſtories, portraits, and family pictures, by which his fame was conſiderably increaſed in that city. This, however, could not detain him there: by the importunity of ſome friends, he was prevailed on to come into England, where his ſkill and merit ſoon made him known. He drew the picture of Charles II. by the recommendation of the duke of Monmouth, more than once; and his majeſty was ſo taken with his ſkill in doing it, that he uſed to come and ſit to him at his houſe in the piazza of Covent-Garden. He was ſent by this prince into France, to draw the French king's picture, where he had the honour likewiſe of drawing moſt of the royal family; but this did not influence him to ſtay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return, he was well received by king James and his queen, and conſtantly employed by them, until the Revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever ſat to any other perſon: and it is very remarkable of this painter, that he had the honour to draw ten crowned heads, viz. four kings of England, and three queens; the czar of Muſcovy; Charles III. king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV. beſides ſeveral electors and princes. By this means, his reputation became ſo univerſal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by a patent, which he generouſly ſent him by count Wratiſlan, his ambaſſador in England, in 1700; and in which there is an acknowledgment made of the ſervices of his anceſtors to the houſe of Auſtria. King William ſent him to draw the elector of Bavaria's picture at Bruſſels, and preſented him with a rich gold chain and medal.

Beſides

Beſides the honours already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the univerſity of Oxford, preſented by that learned body with the degree of doctor of the civil law. He was alſo admitted gentleman of the privy-chamber to king William, to queen Anne, and to king George I. (who created him a baronet); and was honoured in ſeveral reigns with being a deputy-lieutenant of the county of Middleſex, and in the commiſſion of the peace for that and other counties. He died at a houſe which he built himſelf at Whitton near Hampton-Court, Oct. 27, 1723; and was buried there; but a monument by Ryſbrach was erected for him in Weſtminſter-Abbey, with a flattering epitaph by Pope.

KNIGHT (Samuel, D. D.), a native of London (where his father was free of the Mercers-Company) received the early part of his education at St. Paul's-School; and was thence admitted of Trinity-College, Cambridge; where having taken his degree of M. A. he became chaplain to Edward, earl of Oxford, who preſented him to the rectory of Borough-Green, in Cambridgeſhire, to which he was inſtituted Nov. 3, 1707. He afterwards was collated by biſhop Moore to a prebendal ſtall in the church of Ely, June 8, 1714; and preſented by him to the rectory of Blunteſham in Huntingdonſhire, June 22 following; was made chaplain to George II. in Feb. 1730-1; and promoted by biſhop Sherlock to the archdeaconry of Berks in 1735. He publiſhed the lives of Eraſmus and dean Colet in 1724 and 1726, 8vo. died Dec. 16, 1746, in the ſeventy-ſecond year of his age; and was buried in the chancel of Blunteſham church, where a neat monument of white marble is erected to his memory, with an inſcription written by his friend Mr. Caſtle, dean of Hereford.

KNOLLES (Richard), an Engliſhman, was born in Northamptonſhire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is ſaid he was, after taking his degrees, choſen fellow of Lincoln-College. When he had continued there ſome time, Sir Peter Manhood, of St. Stephen's near Canterbury, called him from the univerſity, and preferred him to be maſter of the free-ſchool at Sandwich, in Kent. He did much good in his profeſſion, and ſent many well-grounded ſcholars to the univerſities. He compoſed "Grammaticæ Latinæ, Græcæ, & Hebraicæ compendium, cum radicibus. Lond. 1600." His "Hiſtory of the Turks," which was firſt printed in 1610, folio, and which he ſpent twelve years in compoſing, immortalized his name. He wrote alſo, "The Lives and Conqueſts of the Ottoman Kings and Emperors, to the Year 1610," which was not printed till after his death, in 1621: to which time it was continued by another hand. And, laſtly, he wrote "A brief Diſcourſe of the Greatneſs

Greatneſs of the Turkiſh Empire, &c." He died at Sandwich in 1610, and left behind him the character of a judicious, learned, and worthy man.

KNOTT (EDWARD), a Jeſuit, whoſe true name was Matthias Willſon, and memorable for his having given occaſion to Chillingworth's famous book, called "The Religion of Proteſtants," was born at Pegſworth, near Morpeth, in Northumberland, in 1580. He was entered among the Jeſuits in 1606, being already in prieſts orders. He taught divinity a long time in the Engliſh-College at Rome, and was a rigid obſerver of that diſcipline himſelf which he as rigidily exacted from others. He was then appointed ſub-provincial of the province of England; and, after he had exerciſed that employment out of the kingdom, he was ſent thither to perform the functions of provincial. He was twice honoured with that employment. He was preſent, as provincial, at the general aſſembly of the orders of the Jeſuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1755-6, and was buried in the church of St. Pancraſs, near that city. This Jeſuit was the author of ſeveral works, in all which he has ſhewn great acuteneſs and learning.

KNOWLER (WILLIAM, LL. D.) baptiſed May 9, 1699, was the third ſon of Gilbert Knowler, Gent. of Herne in Kent, and uncle to Gilbert Knowler, Eſq. the laſt of a family which Philipott mentions as being ſettled in that pariſh in the reign of queen Elizabeth. Dr. Knowler was educated at St. John's-College, Cambridge; and was chaplain to the firſt marquis of Rockingham, who preſented him firſt to the rectory of Irthlingborow, and afterwards to the more valuable one of Boddington, both in Northamptonſhire. He was editor of "The Earl of Stafford's Letters and Diſpatches, 1739," folio; and in 1766 had prepared for the preſs an Engliſh tranſlation of Chryſoſtom's "Comment on St. Paul's Epiſtle to the Galatians."

KNOX (JOHN), an eminent Scottiſh miniſter, and a chief inſtrument and promoter of the Reformation in his country, was deſcended of an ancient and honourable family, and born in 1505 at Giffard in the county of Eaſt Lothian, in Scotland. After paſſing through the grammar-ſchool, he was ſent to the univerſity of St. Andrew's, and placed under Mr. John Major; who, though a very acute ſchool-man, and deep in theology, was in time out-done by his pupil. Knox, however, examining the works of Jerom and Auſtin, began to diſreliſh this ſubtilizing method, altered his taſte, and applied himſelf to plain and ſolid divinity. At his entrance upon this new courſe of ſtudy, he attended the preaching of Thomas Guilliam, a black-friar, whoſe ſermons were of extraordinary

ſervice to him: and Mr. George Wiſhart, ſo much celebrated in the hiſtory of this time, coming from England in 1554, with commiſſioners from king Henry VIII. Knox, being of an inquiſitive nature, learned from him the principles of the Reformation; with which he was ſo well pleaſed, that he renounced the Romiſh religion, and became a zealous Proteſtant. He had taken his degrees long ago, and was in prieſts orders; ſo that his renouncing of Popery made him particularly obnoxious to the clergy; and the biſhop of St. Andrews proſecuted him with ſuch ſeverity, that he was obliged to abſcond, and fly from place to place. This made him reſolve to retire to Germany, where the Reformation was gaining ground; knowing that, in England, though the Pope's authority was ſuppreſſed, yet the greater part of his doctrine remained in full vigour. He was however diverted from his purpoſe, and prevailed on to return to St. Andrew's, in Jan. 1547; where he ſoon after accepted a preacher's place, though ſorely againſt his will. He continued diligent in the diſcharge of his miniſterial function, till July 1547, when the caſtle of St. Andrew's, in which he was, was ſurrendered to the French; and then he was carried with the garriſon into France. He remained a priſoner on board the galleys, till the latter end of 1549, when, being ſet at liberty, he paſſed into England; and, going to London, was there licenſed, and appointed preacher, firſt at Berwick, and next at Newcaſtle. During this employ, he received a ſummons, in 1551, to appear before Cuthbert Tonſtall, biſhop of Durham, for preaching againſt the maſs. In 1552, he was appointed chaplain to Edward VI. The ſame year he came into ſome trouble, on account of a bold ſermon preached upon Chriſtmas-Day, at Newcaſtle, againſt the obſtinacy of the Papiſts. In 1552-3, he returned to London, and was appointed to preach before the king and council at Weſtminſter; who put Cranmer, archbiſhop of Canterbury, upon giving him the living of Allhallows in London, which was accordingly offered him; but he refuſed it, not caring to conform to the Engliſh liturgy, as it then ſtood. Some ſay, that king Edward would have promoted him to a biſhopric; but that he even fell into a paſſion when it was offered him, and rejected it as ſavouring too much of Antichriſtianiſm. He continued however his place of itinerary-preacher till 1553-4, when queen Mary came to the throne; but, leaving England, he croſſed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of Engliſh refugees, then eſtabliſhed at Francfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin. He left Francfort in 1555; and, after a few months ſtay at Geneva, reſolved to viſit his native country, and went to Scotland. Upon his arrival there, he found the profeſſors of the Reformed religion much increaſed in number, and formed into a ſociety under the inſpection of ſome teachers;

teachers; and he aſſociated with them, and preached to them. About Chriſtmas he went to the weſt of Scotland, at the deſire of ſome Proteſtant gentlemen; but returned to the eaſt ſoon after. The Popiſh clergy, being greatly alarmed at the ſucceſs of Knox in promoting the Proteſtant cauſe, ſummoned him to appear before them at Edinburgh, May 15, 1556; but, ſeveral noblemen and gentlemen of diſtinction ſupporting him, the proſecution was dropped.

July 1556, having left Scotland, he went firſt to Dieppe in France, and thence to Geneva. He had no ſooner turned his back, than the biſhops ſummoned him to appear before them; and, upon his non-appearance, paſſed a ſentence of death upon him for hereſy, and burnt him in effigy at the Croſs in Edinburgh. Againſt this ſentence, he drew up, and afterwards printed at Geneva, in 1558, "An Appellation from the cruel and unjuſt Sentence pronounced againſt him by the falſe Biſhops and Clergy of Scotland, &c." He had a call to Scotland in 1556-7, and it was Calvin's judgment that he ſhould obey it; upon which, he proceeded in his way thither as far as Dieppe, and there received letters to ſtop his progreſs. It ſeems there was much inconſtancy among the Proteſtants in Scotland; at which Knox, being offended, ſent them letters of admonition, and then returned to Geneva. There, in 1558, he printed his treatiſe, entitled, "The firſt Blaſt of the Trumpet againſt the monſtrous Regiment of Women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen-regent of Scotland, to break through the laws, and introduce tyrannical government. He deſigned to have written a ſubſequent piece, but queen Mary dying, and he having a great opinion of queen Elizabeth, went no further.

April 1559, he determined to return to his native country, and would have viſited England in his way, but queen Elizabeth's miniſters would not ſuffer him. He arrived at Scotland in May, and applied himſelf with great activity to promote the Reformation there. In order to have the Reformed doctrine preached throughout the kingdom, a diviſion was made thereof into twelve diſtricts; and the diſtrict of Edinburgh was aſſigned to Knox.

Knox went vigorouſly on with the work of Reformation; but, in 1572, was infinitely offended with a convention of miniſters at Leith, where it was agreed, that a certain kind of epiſcopacy ſhould be introduced into the church. At this time his conſtitution was quite broken; and what ſeems to have given him the finiſhing ſtroke, was the dreadful news of the maſſacre of the Proteſtants at Paris about this time. He had ſtrength enough to preach againſt it, which he deſired the French ambaſſador might be acquainted with; but he fell ſick ſoon after, and died Nov. 24, 1572, after having ſpent ſeveral days in the utmoſt devotion. He was interred at Edinburgh, ſeveral lords, and particularly the earl of Morton, at-

tending. He was twice married, and had children by both his wives: two ſons by the firſt, who were educated at St. John's-College in Cambridge, and choſen fellows of the ſame. As to his writings, they were neither numerous nor large. "His Hiſtory of the Reformation of Religion within the Realm of Scotland," &c. came out after his death. He publiſhed a few pieces in the controverſial way, againſt the Anabaptiſts, as well as Papiſts.

KNUZEN (MATTHIAS), a cebrated Atheiſt, born in the country of Holſtein. He was a turbulent man, and had firſt broached his impious notions at Koningſburg, in Pruſſia, about 1673. His followers were called Conſcientiaries; becauſe they aſſerted, that there is no other God, no other religion, no other lawful magiſtracy, but conſcience. He gave the ſubſtance of his ſyſtem in a ſhort letter, dated from Rome; and diſperſed ſome writings in the German tongue: but theſe were all refuted, in the ſame language, by a Lutheran profeſſor, named John Muſæus.

KŒMPFER (ENGELBERT), an eminent German, was born Sept. 16, 1651, at Lemgow in Weſtphalia, where his father was a miniſter. After ſtudying in ſeveral towns, and making a quick progreſs, not only in the learned languages, but alſo in hiſtory, geography, and muſic vocal and inſtrumental, he went to Dantzick; where he made ſome ſtay, and gave the firſt public ſpecimen of his proficiency, by a diſſertation "de diviſione majeſtatis," in 1673. He then went to Thorn, and thence to the univerſity of Cracow; where, for three years, ſtudying philoſophy and foreign languages, he took the degree of doctor in philoſophy; and then went to Koningſburg, in Pruſſia, where he ſtayed four years. All this while he applied himſelf very intenſely to phyſic and natural hiſtory. He next travelled to Sweden, where he ſoon recommended himſelf to the univerſity of Upſal, and to the court of Charles XI. a great encourager of learning; inſomuch that great offers were made him, upon condition that he would ſettle there. But he choſe to accept the employment of ſecretary of the embaſſy, which the court of Sweden was then ſending to the ſophi of Perſia; and in this capacity, he ſet out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambaſſador, with whom he arrived at Moſcow the 7th of July. The negotiations at the Ruſſian court being ended, they proceeded on to Perſia; but had like to have been loſt in their paſſage over the Caſpian ſea, by an unexpected ſtorm and the unſkilfulneſs of their pilots. During their ſtay in Georgia, Kœmpfer went in ſearch of ſimples, and of all the curioſities that could be met with in thoſe parts. He viſited all the neighbourhood of Siamachi; and to theſe laborious and learned excurſions

curſions we owe the many curious and accurate accounts he has given us in his "Amœnitates exoticæ."

Fabricius having ended his negotiations towards the cloſe of 1685, prepared to return into Europe; but Kœmpfer did not judge it expedient to return with him, reſolving to go further into the Eaſt, and make ſtill greater acquiſitions by travelling. With this view, he entered into the ſervice of the Dutch Eaſt-India-Company, in the quality of chief ſurgeon to the fleet, and ſet out for Gamron in Nov. 1685. He ſtayed ſome time in Sijras. He left Gamron in June 1688, and then embarked for Batavia. May 1690, he ſet out from Batavia on his voyage to Japan, in quality of phyſician to the embaſſy, which the Dutch Eaſt-India-Company ſends once a year to the Japaneſe emperor's court, and he ſpent two years in this country, making, all the while, moſt diligent reſearches into every thing relating to it. He quitted Japan, in order to return to Europe, Nov. 1692, and Batavia in Feb. 1693. He ſtayed near a month at the Cape of Good-Hope, and arrived at Amſterdam in October.

April 1694, he took a doctor of phyſic's degree at Leyden, on which occaſion he communicated, in his theſes, ſome very ſingular obſervations, which he had made abroad. At his return to his native country, he intended immediately to digeſt his papers and memoirs into proper order; but being appointed phyſician to his prince, he fell into too much practice to purſue that deſign with the vigour he deſired. He married the daughter of an eminent merchant at Stolzenau, in 1700. The long courſe of travels, the fatigue of his profeſſion, and ſome family-uneaſineſſes, ariſing (as it ſaid) from the debts he had contracted, had very much impaired his conſtitution; ſo that, after a variety of ailments, he died Nov. 2, 1716. His "Hiſtory of Japan" is in great eſteem.

KOENIG (DANIEL), by birth a Swiſs, died at Rotterdam, at the age of twenty-two, in conſequence of a ſevere drubbing he had received at Franeker, from the populace, who, overhearing him talk in French, took it into their head that he was a French ſpy, and would have demoliſhed him on the ſpot, if the academicians had not reſcued him from their fury. He tranſlated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was publiſhed at Utrecht, with a curious and uſeful preface, by profeſſor Reitz.

KOENIG (SAMUEL), brother to the preceding, came early into eminence by his mathematical abilities. He reſided two years at the caſtle of Cirey, with the illuſtrious marchioneſs du Chatelet, who profited highly by his inſtructions. He afterwards became profeſſor of philoſophy and natural law at Franeker; when he went to the Hague as librarian to the Stadtholder and to the princeſs of Orange.

Orange. The academy of Berlin enrolled him amongſt her members, and afterwards expelled him, for accuſing Maupertius of Plagiariſm, and not producing the proof. All Europe was intereſted in the quarrel which this occaſioned between Koenig and Maupertius. Koenig appealed to the public; and his "Appeal," written with the animation of reſentment, procured him many friends. He was author of ſome other works; and died in 1757, with the character of being one of the beſt mathematicians of the age.

KONIG (GEORGE-MATTHIAS), a learned German, was born at Altorf, in Franconia, in 1616; and afterwards became profeſſor of poetry and of the Greek tongue, and library-keeper, in the univerſity there. He ſucceeded his father in this laſt office. He was well verſed in the Belles Lettres, in divinity, and in the Oriental languages. He was extremely deaf ſome years before he died; ſo that he was a good deal hindered in the diſcharge of his academical functions. He died Dec. 29, 1699, aged eighty-three years; having ſurvived a wife, whom he had married in 1648, and four children. He gave ſeveral public ſpecimens of his learning, but is principally known for a work, entitled, "Bibliotheca vetus et nova," printed at Altorf, 1678, 4to.

KORTHOLT (CHRISTIAN), a learned profeſſor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the Iſle of Femeren, near the Baltic ſea, in the county of Holſtein. He was ſent firſt to the ſchool at Burg, where he continued till he was ſixteen: hence he removed to Sleſwick, where he purſued his books two years more; and afterwards ſtudied in the college of Stettin, where he gave public proofs of his progreſs by ſome theſes. Going to Roſtock, in 1652, he aſſiduouſly frequented the lectures of the profeſſors; but his father's death obliged him to leave that univerſity in a year. He afterwards returned to it, and took the degree of doctor in philoſophy in 1656. Then he went to ſtudy in the univerſity of Jena, where he gained great reputation by the academical acts, and alſo by private lectures read on philoſophy, the eaſtern tongues, and divinity. He left Jena in 1660, and viſited the univerſities of Leipſic and Wittemburg. He afterwards returned to Roſtock, where he was made Greek profeſſor in 1662; and took a doctor of divinity's degree the ſame year. He married in 1664, and next year was invited to be ſecond profeſſor of divinity in the univerſity juſt founded at Kiel. The prince beſtowed upon him, in 1680, the profeſſorſhip of eccleſiaſtical antiquities; and declared him vice-chancellor of the univerſity for life, in 1689: and he diſcharged the duty of thoſe offices with great ability, application, and prudence. He died March 31, 1694. He was the author of ſeveral works.

KOTTERUS

KOTTERUS (CHRISTOPHER), was one of the three fanatics, whoſe viſions were publiſhed at Amſterdam in 1657, with the following title, "Lux in tenebris." He lived at Sprottow in Siléſia; and his viſions began in June 1616. He fancied he ſaw an angel, under the form of a man, who commanded him to go and declare to the magiſtrates, that unleſs the people repented, the wrath of God would make dreadful havock. His paſtor and friends kept him in for ſome time, nor did he execute his commiſſion, even though the angel had appeared ſix times; but, in 1619, being threatened with eternal damnation by the ſame ſpirit, there was no reſtraining him any longer. Kotterus was laughed at; nevertheleſs his viſions continued, and were followed by extaſies and prophetic dreams. He waited on the elector Palatine, whom the Proteſtants had declared king of Bohemia, at Breſlaw, in 1620, and informed him of his commiſſion. He went to other places, and, in 1625, was at Brandenburg. In 1627, he was cloſely impriſoned, as a ſeditious impoſtor, but eſcaped much better than was expected, being only ſet on the pillory, and baniſhed the emperor's dominions, not to return upon pain of death. Upon this he went to Luſatia, then ſubject to his electoral highneſs of Saxony; and lived there unmoleſted till his death, which happened in 1647, aged 62.

KOULI KHAN (THAMAS, alias NADIR), was born in 1687, at a village in the province of Cheraſan, in Perſia. His father was a ſhepherd, and the ſon in his youth followed the ſame occupation. He was ſoon weary however of that humble life. He ſtole 700 ſheep from his father, which he ſold at Meſched; and, with the money he made of them, got together 6000 lawleſs fellows, put himſelf at their head, and began to rob the caravans. He continued this method of life ſeven years, and acquired great riches by his robberies. He offered his ſervices to the Schah Thamas, whoſe throne Eſchref an uſurper now poſſeſſed, to deliver his country from her enemies the Aghwans, who had lorded it over the Perſians for five years with the utmoſt barbarity. The Sophi gave him the command of his army. The new general entirely defeated the numerous army of Eſchref, conducted Schah Thamas in triumph to Iſpahan, and eſtabliſhed him upon the throne of his anceſtors. Kouli Khan having taken Eſchref priſoner, ordered both his eyes to be put out, and ſome days after had him beheaded. The jewels, which were ſeized, being of ineſtimable value, he took to himſelf. The money, which amounted to ſix millions in ſpecie, he diſtributed among the ſoldiers, and ſecured their affections by this liberality.

He compelled the province of Candabar to return to their obedience, and obliged the Great Mogul to reſtore all that he had taken during the troubles of Perſia. He then haſtened back to ſuccour the Sophi, whom he ſuppoſed to be engaged with the Turks. But

he was ſurpriſed to find, when he came near Iſpahan, that he had concluded a peace with the Porte, diſbanded his army, and ſent him orders to do the ſame. Theſe orders he received with indignation, exclaimed againſt the ignominious peace, and his effeminate prince. Inſtead of diſbanding his army, which now conſiſted of 70,000 men, he marched with it to Iſpahan; ſeized the Schah Thamas, impriſoned him in a ſtrong fortreſs; and in an aſſembly of the chief men of Perſia got him depoſed, and his ſon, an infant of ſix months old, proclaimed Schah, by the name of Schah Abbas the IIId. In his name Kouli Khan aſſumed to himſelf the ſovereign power, and preſently iſſued a manifeſto diſclaiming the late peace with the Turks. In conſequence of this manifeſto he marched towards the Turkiſh frontiers. This war continued three years, in which he diſplayed the greateſt military talents, and obtained the moſt ſignal victories that are to be met with in hiſtory. After having recovered all that had been taken from Perſia, he concluded a peace with the Ottoman Porte in 1736. The following year the young Schah Abbas died. Kouli Khan convoked an aſſembly of the chief men of the kingdom, and recommended to them to chooſe a new Schah or King, endowed with ſuch qualifications as might prevent the misfortunes they had experienced in former reigns, and maintain the glory of their monarchy. As ſoon as he had retired, ſome of his creatures propoſed to petition him to accept of the Perſian diadem. Not one offered any objections but the high prieſt, which were ſoon ſilenced by a bowſtring; and the next day Kouli Khan was proclaimed with all teſtimonies of public joy. As he thought war would be a better prop to his throne than peace, he immediately carried his victorious arms againſt the Mogul, and in one ſingle battle conquered almoſt that whole empire. In this expedition he killed 200,000 people, and brought away a treaſure worth above 145 millions, in which was the Imperial throne ſet with diamonds of an immenſe value. He now thought of chaſtiſing the Uſbec Tartars, who had been his ſecret enemies during all his wars. He twice defeated them, though ſuperior in number; and took their capital, Buchara, by ſtorm; upon which, all the country ſubmitted to the conqueror. But he fell into a ſtate, which ſeemed to border upon diſtraction. He attempted to change the religion of Perſia to that of Omar; hanged up the chief prieſts; put his own ſon to death; and was guilty of ſuch cruelty, that he was aſſaſſinated in 1747, in his 60th year, having reigned above 20 years over one of the moſt powerful empires on the globe.

KRANTZIUS (ALBERTUS), a famous hiſtorian, and native of Hamburg, had no ſooner finiſhed his claſſical ſtudies, but he ſet out upon his travels. He viſited ſeveral parts of Europe, and ſo ſtudiouſly cultivated the ſciences, that he became a very able man. He was doctor of divinity and of the canon law, and profeſſor of philoſophy

philoſophy and divinity in the univerſity of Roſtock; and was rector there in 1482. He went from Roſtock to Hamburg, and was elected dean of the chapter in the cathedral there in 1508. He did many good ſervices to the church and city of Hamburg. He died in 1517, after having written ſome very good works, which were afterwards publiſhed.

KUHLMAN (QUIRINUS), a celebrated fanatic, was born at Breſlaw in Sileſia in 1651, and gave great hopes by the uncommon progreſs he made in literature; but this progreſs was interrupted by a ſickneſs he laboured under at eighteen years of age. He was thought to be dead on the third day of his illneſs, but had then, it ſeems, a moſt terrible viſion. He left his country at nineteen years of age. His deſire to ſee Holland made him haſten thither, even in the midſt of a very terrible war; and he landed at Amſterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after. There was at that time in Holland one John Rothe, a prophet likewiſe; for whom Kuhlman conceived a high veneration, and dedicated to him his "Prodromus quinquennii mirabilis," printed at Leyden in 1674. This work was to be followed by two other volumes, in the firſt of which he intended to introduce the ſtudies and diſcoveries he had made ſince his firſt viſion till 1674.

When Kuhlman left Holland, does not appear; but it is related, that he wandered a long time in England, France, and the Eaſt, and at laſt was burnt in Muſcovy, October 3, 1689, on account of ſome predictions which were actually ſeditious. This fanatic was not averſe from women: he married more than once, if we may call a marriage, and not concubinage, that commerce between a man and a woman which wants the formalities of the civil and canon law.

KUHNIUS (JOACHIM), a learned German, was born in 1647, at Gripſwalde, a town of Pomerania, where his father was a merchant. Great care was taken of his education; and, after he had finiſhed his juvenile ſtudies in his own country, he was ſent to Stade in Lower Saxony. In 1668, he went to the univerſity of Jena, where he applied himſelf to divinity and the Belles Lettres. Travelling making one part of the education of a German, he viſited the moſt celebrated towns of Franconia. His high reputation engaged Boccius, a miniſter of Oetingen in Swabia, to employ him as a preceptor to his children; which office he diſcharged with ſo much credit, that he was in 1669, made principal of the college in this town. He held this poſt three years, and then went to Straſburg; where, in 1676, he was elected Greek profeſſor in the principal college. Ten years he acquitted himſelf honourably in this profeſſorſhip, and then was made Greek and Hebrew profeſſor

in the univerſity of the ſame town. He died December 11, 1697, aged 50. He publiſhed, 1. "Animadverſiones in Pollucem, 1680," 12mo. 2. "Æliani variæ hiſtoriæ libri xiv. Argent. 1685," 8vo. 3. "Diogenes Laertius de vitis philoſophorum, &c. Amſt. 1692," in 2 vols. 4to. After his death were publiſhed, 4. "Quæſtiones philoſophicæ ex ſacris Veteris et Novi Teſtamenti, &c. Argent. 1698," 4to. 5. "Pauſaniæ Græciæ deſcriptio, &c. Lipſiæ, 1716," folio.

KUSTER (LUDOLF), a learned critic, was born in 1670, at Blomburg, a little town in Weſtphalia, where his father was a magiſtrate; and learned polite literature under his elder brother, who taught it at Berlin. He diſtinguiſhed himſelf early in life; and, upon the recommendation of baron Spanheim, was appointed tutor to the two ſons of the count de Schwerin, prime miniſter of the king of Pruſſia. He had the promiſe of a profeſſorſhip at Berlin; but, till that ſhould be vacant, Kuſter, who was then but about five and twenty, reſolved to travel into Germany, France, England, and Holland. He went firſt to Francfort upon the Oder, where he ſtudied the civil law for ſome time; and thence to Antwerp, Leyden, and Utrecht, where he ſtayed a conſiderable time, and wrote ſeveral works. In 1699, he paſſed over into England; and the year following into France, where his chief employment was to collate Suidas with three manuſcripts in the king's library. About the end of this year he returned to England, and in four years finiſhed his edition of Suidas, which he had ſet his heart much upon: it came out at Cambridge in 1705. He was honoured with the degree of doctor by the univerſity of Cambridge, and had ſeveral advantageous offers made him to continue there; but was obliged to wave them, being recalled to Berlin, to take poſſeſſion of the profeſſorſhip, which had been promiſed him. He afterwards reſigned this place, and went to Amſterdam; where, in 1710, he publiſhed an edition of "Ariſtophanes." He gave an edition alſo of "Mill's Greek Teſtament," the ſame year; in which he had compared the text with twelve manuſcripts, which Mill never ſaw. From Amſterdam he removed to Rotterdam, and went ſome time after to Antwerp, to confer with the Jeſuits about ſome doubts he had in religious matters: where he was brought over to the Roman-Catholic religion, and abjured that of the Proteſtants, July 25, 1713, in the church of the Noviciates belonging to the Jeſuits. The king of France rewarded him with a penſion of 2000 livres; and, as a mark of diſtinction, ordered him to be admitted ſupernumerary aſſociate of the Academy of Inſcriptions. But he did not enjoy this new ſettlement long; for he died Oct. 12, 1716, of an abſceſs in the pancreas, aged only 46. He publiſhed ſeveral works of a ſmaller kind. His chief excellence was his ſkill in the Greek language, to which he almoſt entirely devoted himſelf.

KYNASTON

KYNASTON (JOHN), ſon of Humphry Kynaſton, citizen of Cheſter (deſcended from a younger branch of the Kynaſtons of Bronguin, in the county of Montgomery) was born at Cheſter, Dec. 5, 1728; admitted a commoner in Brazen-Noſe-College, Oxford, March 20, 1746; elected ſcholar on the foundation of Sarah ducheſs dowager of Somerſet, in the ſaid college, Auguſt 1, of the ſame year; took the degree of B. A. Oct. 16, 1749; was elected fellow June 4, 1752. He obtained no ſmall reputation by an Oratiuncula, entitled, "De Impietate C. Cornelio Tacito falſo objectata; Oratio ex Inſtituto Viri cl. Franciſci Bridgman, Militis, habita in Sacello Collegii Ænei Naſi Oxon. Feſto Sancti Thomæ, Decembris 21, A. D. 1761, à J. K. A. M. Coll. ejuſdem Socio." On the apprehenſion of the notorious Miſs Blandy, Mr. Kynaſton took an active part, from the time of her conviction till her body was ſecured from indecent treatment. In this buſineſs he barely ſteered free from cenſure. In 1764, he publiſhed "A Collection of Papers relative to the Proſecution now carrying on in the Chancellor's Court in Oxford, againſt Mr. Kynaſton, by Matthew Maddock, Clerk, for the Charge of Adultery, &c." 8vo. On the 27th of March 1783, Mr. Kynaſton had the misfortune to break his left arm, near the ſhoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.

L.

LABADIE (JOHN), a French enthuſiaſt, was born Feb. 10, 1610; and, being ſent to the Jeſuits-College at Bourdeaux, at ſeven years of age, he made ſo quick a progreſs in his ſtudies, that his maſters reſolved to take into their ſociety a youth, who gave ſuch promiſing hopes of being an honour to it. The ſpirit of piety, with which he was animated, brought him eaſily into their views: but, being oppoſed therein by his father, who was gentleman of the bed-chamber to Lewis XIII. he could not then put the deſign into execution. Afterwards he entered into the order; and, having finiſhed his courſe of rhetoric and philoſophy in three years, he took upon himſelf the office of a preacher before he was ordained prieſt. He continued among the Jeſuits till 1639; when his frequent infirmities, and the deſire he had of attaining to greater perfection, engaged him to quit that ſociety. This is his own account of the matter; while others aver, that he was expelled for ſome ſingular notions, and for his hypocriſy. However

that be, he went immediately to Paris, where he preached with great zeal, and procured the friendſhip of father Gondren, general of the oratory: and Coumartin, biſhop of Amiens, being preſent at one of his ſermons, was ſo much pleaſed, that he engaged him to ſettle in his dioceſe, and gave him a canonry in his cathedral church.

He was no ſooner fixed at Amiens, than he ſet up for a director of conſciences, and preſently ſaw himſelf at the head of a vaſt number of devotees: but it is pretended that, beginning by the ſpirit, he finiſhed, as often happens among theſe gentry, with the fleſh; and that the diſcovery of ſome love-intrigues in a nunnery obliged him to ſeek a retreat elſewhere. For that purpoſe he choſe firſt Port-Royal; but his ſtay there was ſhort, for the Solitaires of that place were too well inſtructed to be impoſed on by him. He therefore removed to Bazas, and afterwards to Toulouſe, where M. de Montchal, archbiſhop of the city, gave him the direction of a convent of nuns.

Some time after, information was made at the court againſt him, for raiſing a ſedition on account of a dead body. This was the corpſe of a woman which the curate of Montauban thought proper to inter in the church-yard of the Catholics, becauſe ſhe had changed her religion. Labadie denied the prieſt's right to the corpſe, and his party appeared in arms to diſpute it. But the cauſe being brought before the court, it was there decided in favour of the Catholics, and Labadie condemned to quit the church of Montauban as a ſeditious perſon. Labadie, went to ſeek an aſylum at Orange; but, not finding himſelf ſo ſafe there as he imagined, he withdrew privately to Geneva, in June 1659. Mean while, his departure was much regretted at Orange, where he had impoſed upon the people by his devout manner, and preaching: however, he was not long at Geneva without cauſing great commotions. Thoſe that joined him built a large manſion, in which proper cells were provided for his moſt zealous followers; while the reſt of the citizens, conſulting how to get rid of him, contrived to procure him an invitation to Middleburg, which was accepted: and accordingly he repaired thither in 1666, and preſently began to declare his opinions more explicitly than he had ever done before.

The followers of Labadie, diſtinguiſhed by the title of Labadiſts, became ſo numerous, and ſo many perſons of each ſex abandoned the Reformed to cloſe with them, that the French church in the United Provinces ſet themſelves in earneſt to ſtop the deſertion, which was daily increaſing. But Labadie, perceiving their deſigns againſt him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, profeſſor and miniſter of the Walloon church at Utrecht, had lately publiſhed a piece, ſeveral paſſages of which had given great offence to the Proteſtants. Labadie therefore took this opportunity to accuſe him of heterodoxy, in the name of the Walloon

Walloon church at Middleburg, to a ſynod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimouſly declared orthodox, the church of Middleburg cenſured, and Labadie condemned to make a public confeſſion before the ſynod, and in the preſence of Wolzogue, that he had been to blame in bringing the accuſation, by which he had done him an injury. This judgment reaching the ears of Labadie, he reſolved not to hear it pronounced; and, for fear of having it ſignified to him, he withdrew privately from Naerden; and, returning to Middleburg raiſed ſuch a ſpirit againſt the ſynod in his church, as even threatened no leſs than a formal ſchiſm. The burgo-maſters, apprehenſive of ill conſequences, ſent him an order to quit the town and the boundaries of their juriſdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had ſome zealous partiſans. However, the ſtates of Zealand, being reſolved to drive him from this fort, made an order to expel him the province. The magiſtrate of Ter-Veer took his part againſt the ſtates. The province therefore was obliged to have recourſe to the prince of Orange, who was marquis of Ter-Veer; and who ordered Labadie to ſubmit, forbidding at the ſame time any of the inhabitants to harbour him. He now formed a little ſettlement betwixt Utrecht and Amſterdam, where he ſet up a printing-preſs, which ſent forth many of his works. Here the number of his followers increaſed, and would have grown very large, had he not been betrayed by ſome deſerters; who, publiſhing the hiſtory of his private life, and manner of teaching, took care to inform the public of ſome familiarities he took with his female pupils, under pretence of uniting them more cloſely to God. From this retreat he ſent his apoſtles through the great towns in Holland, in order to make proſelytes, eſpecially in the richeſt houſes; but, not being able to ſecure any reſidence where he might be ſet above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holſtein, where a violent colic carried him off, in 1674, in his 65th year. His works are numerous, amounting to upwards of thirty articles.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philoſophy at Nancy. In 1693, he went to America in quality of miſſionary; and, at his return to France, in 1705, was ſent to Bologna, to give an account of his miſſion to a chapter of the Dominicans. He continued ſeveral years in Italy; but, at length returning home, died at Paris, Jan. 6, 1738. His principal works are, "1. Nouveau Voyage aux iſles de l'Amerique," 6 vols. 8vo. 2. "Voyages en Eſpagne & en Italie," 8 vols. 12mo. 3. "Nouvelle relation de l'Afrique Occidentale," 5 vols. 12mo. 4. "Voyage du chevalier des

des Merchais in Guinee," 4 vols. 12mo. and, 5. "La Relation hiſtorique de l'Ethiopie Occidentale," 4 vols. 12mo.

LABERIUS, an ancient Roman knight, who excelled in writing Mimes, or little ſatirical productions for the ſtage. Though men of birth made no ſcruple to furniſh out ſuch entertainments, yet it was highly diſgracing to repreſent them in their own perſons. Nevertheleſs, Julius Cæſar would have Laberius act one of his own Mimes; and, though Laberius made all the oppoſition he could, yet Cæſar compelled him.

The very ſmall fragments, which remain of Laberius, have been often collected and printed, with thoſe of Ennius, Lucilius, Publius Syrus, &c.

LABOUREUR (JOHN LE), was born in 1623 at Montmorency near Paris, of which city his father was bailiff. He had ſcarcely attained his 18th year, when he became known to the literary world by the collection of monuments of illuſtrious perſons buried in the church of the Celeſtines at Paris, together with their eloges, genealogies, arms, and mottoes. In 1644, he was at court in quality of a waiting gentleman, when he was choſen to attend the marſhaleſs de Guebriant, charged with conducting the princeſs Mary de Gonzaga into Poland, in order to her marriage with Ladiſlaus IV. Our author returned with the ambaſſadreſs the following year, and printed, in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvignè. In 1664, his majeſty, out of his ſpecial favour, made him commander of the order of St. Michael. He had many years before began a tranſlation of the hiſtory of Charles VI. written by a monk of St. Denys, and continued by John Le Fevre, called of St. Remy: it was not publiſhed till 1663. He alſo publiſhed, in 1656, the hiſtory of his miſtreſs the marſhaleſs of Guebriant with the genealogy of Budos, and ſome other houſes of Brittany: and gave the public an excellent edition of the memoirs of Machael de Caſtelnau, with ſeveral genealogical hiſtories, 1659, in 2 vols. folio. He continued to employ himſelf in writing other pieces in the ſame way, ſome of which were publiſhed after his death, which happened in 1675. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency, and author of ſeveral pieces of poetry. He died in 1679. Theſe alſo had an uncle, Claude Le Laboureur, provoſt of the abbey of l'Iſle Barbe, upon the Seine, near Lyons, who, in 1643, publiſhed, "Notes and Corrections upon the Breviary of Lyons;" and, in 1665, 1681, and 1682, "Les Meſures de l'Iſle Barbe:" but the little caution which he obſerved in ſpeaking of the chapter of St. John

John at Lyons, obliged him to reſign his provoſtſhip, and raiſed him an enemy in the perſon of Beſian d'Arroy, a prebendary of the church, who, in 1644, refuted his "Notes and Corrections," and his "Meaſures," in 1668.

LACARRY (GILES), a French Jeſuit, was born in 1605, and was ſucceſſively profeſſor of polite literature, philoſophy, and theology; performed miſſions; and went through ſeveral departments of buſineſs in his ſociety. Nevertheleſs, he found time to be the author of ſeveral uſeful works. He died in 1684.

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS (FIRMIANUS) an eminent father of the church, was, as ſome ſay, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is ſuppoſed to have taken his ſurname. Arnobius was his preceptor. He ſtudied rhetoric in Africa, and with ſo great reputation, that Conſtantine the Roman emperor appointed him preceptor to his ſon Criſpus. This brought him to court; but he was ſo far from giving into the pleaſures or corruptions incident to that ſtation, that, amidſt very great opportunities of amaſſing riches, he lived ſo poor as even frequently to want neceſſaries. He was the moſt eloquent of all the eccleſiaſtical Latin authors. He formed himſelf upon Cicero, and wrote in ſuch a pure, ſmooth, and natural ſtyle, and ſo much in the taſte and manner of the Roman orator, that he is generally diſtinguiſhed by the title of "The Chriſtian Cicero." We have ſeveral pieces of his, the principal of which is his "Inſtitutiones divinæ," in 7 books: he compoſed them about the year 320, in defence of Chriſtianity, againſt all its oppoſers.

LADVCOAT (JOHN BAPTIST), a learned Frenchman, was librarian and a profeſſor in the Sorbonne, and died in 1766. He was the author of, 1. "Dictionnaire Geographique Portatif," in 8vo. which the author publiſhed under the fictitious name of Volgien, and pretended it to be a tranſlation from the Engliſh, in order to give credit to it. He alſo printed the Engliſh along with it, as if the original. 2. "Dictionnaire Hiſtorique Portatif," in 2 vols. 8vo. 3. "Hebrew Grammar," for the uſe of his pupils, in 1744, in 8vo.

LAET (JOHN DE), an India director, and diſtinguiſhed by his knowledge in hiſtory and geography, was born at Antwerp, and died there in 1640; leaving ſome very uſeful works behind him.

LÆVINUS (TORRENTINUS), commonly called VANDER BEKEN, or TORRENTIN, a very learned man, was a native of Ghent, and bred in the univerſity of Louvain, where he ſtudied

law and philoſophy. He afterwards made the tour of Italy, where his virtues obtained him the friendſhip of the moſt illuſtrious perſonages of that time. On his return into the Low Countries, he was made canon of Liege, and afterwards became vicar-general to Erneſt de Baviere, the biſhop of that ſee. At length, having executed an ambaſſage to Philip II. of Spain, with ſuitable abilities, he was deemed worthy of the biſhopric of Antwerp, in which he ſucceeded Francis Sonnius, the firſt prelate of that ſee. Hence he was tranſlated to the metropolitical church of Mechlin, and died there in 1595; having compoſed ſeveral poems, ſome of which procured him the character of being, after Horace, prince of the lyric poets.

LAFITAU, a French Jeſuit, diſtinguiſhed by his taſte for Belles Lettres and hiſtory, died about 1755. He was a miſſionary among the Iroquois; and his work entitled, "Mœurs des Sauvages Américains, comparées aux Mœurs des premiers temps," and printed at Paris in 1723, in 2 vols. 4to. is much eſteemed.

LA FONTAINE. See FONTAINE.

LAINEZ (ALEXANDER), a good French poet, was born in 1650, at Chimay in Hainault, and was of the ſame family with father Lainez, ſecond general of the Jeſuits. He was educated at Rheims, where the vivacity and pleaſantry of his wit procured him an acquaintance with the chief perſons of the town, and an admittance among the beſt companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Some time afterwards, Lainez travelled into Greece, and viſited the iſles of the Archipelago, Conſtantinople, Aſia Minor, Paleſtine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy; and, returning through Switzerland into France, arrived at Chimay in a very bad equipage: ſo that he was conſtrained to live obſcurely, and had done ſo for two years, when the abbé Faultrier, intendant of Hainault, having received orders from the king to ſeize ſome ſcandalous libels that were handed about upon the frontier of Flanders, forced himſelf by violence into his chamber. There he found Lainez wrapped up in an old morning-gown, having no other clothes, ſurrounded with a heap of papers, all in the greateſt confuſion. He accoſted him as a guilty perſon, and ſeized his papers. Lainez anſwered with modeſty, proved the injuſtice of the ſuſpicion, and the examination of his papers added conviction to his arguments. The abbé Faultrier was much pleaſed to find him innocent; and, having had this occaſion of knowing his merit, took him home with him, got him new rigged, gave him both lodging and diet, and treated him as a friend. Four months

months after, Lainez followed his benefactor to Paris, and lived with him at the arſenal: but, in half a year's time, finding the little reſtraint this laid him under not at all agreeable to his ſpirit, he obtained leave to retire. This being granted, he made an excurſion to Holland to viſit Bayle, and then croſſed the water to England; whence, at laſt, he returned to ſettle at Paris, where he paſſed his days betwixt ſtudy and pleaſure, eſpecially that of the table. He was a great poet, a great claſſic, and a great geographer, and, if poſſible, a ſtill greater drinker. Nobody exactly knew where he lodged. He was a perfect maſter of Latin, Italian, and Spaniſh, and of all the beſt authors in each of thoſe languages. He died at Paris, April 18, 1710.

LAIRESSE (GERARD), an eminent Flemiſh painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his ſon firſt to ſtudy the Belles Lettres, poetry, and muſic; to the laſt of which Gerard dedicated a day in every week: but, at length taught him to deſign, and made him copy the beſt pictures, particularly thoſe of Bartholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits tolerably: ſome hiſtorical pieces which he did for the electors of Cologne and Brandenburg, contributed to make him known, and gave him great reputation. The eaſe with which he got his money tempted him to part with it as eaſily, and run into expence. One of his miſtreſſes, whom he had abandoned, to revenge his contempt, wounded him dangerouſly with a knife, which made him reſolve to avoid ſuch ſcrapes for the future, and, by marrying, put an end to his gallantries. Being ſettled at Utrecht, and very low in purſe, he was ſeized with a contagious diſtemper; and his wife lying-in at the ſame time, he was reduced to offer a picture to ſale for preſent ſupport, which, in three days time, was bought by a Hollander of fortune, who engaged him to go to Amſterdam. Accordingly Laireſſe ſettled himſelf there; and his reputation roſe to ſo high a pitch, that the Hollanders eſteem him the beſt hiſtory-painter of their country, and commonly call him their ſecond Raphael; Hemſkirk being their firſt. At length, borne down with infirmities, aggravated by the loſs of his eye-ſight, he finiſhed his days at Amſterdam, in 1711, at the age of 71. He had three ſons, of whom two were painters and his diſciples. He had alſo three brothers, Erneſt, James, and John: Erneſt and John painted animals, and James was a flower-painter. Laireſſe wrote an excellent book upon the art, which has been tranſlated into Engliſh, and printed both in 4to. and 8vo. at London.

LAIS, a courtezan of ſuch renown and antiquity, that, like Homer, it is ſaid ſeveral cities claimed the glory of her birth; but, that honour is moſt generally given to Hyccara, a city of Sicily.

However this be, it is agreed on all hands that ſhe was taken from her native place when young (about ſeven years of age) by Nicias, the Athenian general; who plundered it, and, among other ſpoils, carried her away into Greece. Thus tranſplanted, ſhe ſettled at Corinth, which was the fitteſt place in the world for a woman who reſolved to ſet up as a lady of pleaſure; and ſhe managed her buſineſs ſo well, and obtained ſuch a reputation in it, that no one of her profeſſion ever ſucceeded better. It is remarkable, that a woman, who had followed the trade of a proſtitute all her life, ſhould herſelf preſerve ſtill a heart ſuſceptible of real love; and to that degree, as to leave Corinth, where ſhe had always a crowd of lovers, and paſs into Theſſaly, to meet a young man called Hippolochus, with whom ſhe was paſſionately in love. In this ſtep ſhe departed notoriouſly from her character; and in this country ſhe fell a ſacrifice to the envy and jealouſy raiſed by her beauty. Her rivals here, ſeeing themſelves ſo much eclipſed, became deſperate, and having conducted her into the temple of Venus, there ſtoned her to death. The temple afterwards carried a mark expreſſive of that crime, being called, "Venus prophaned." A tomb was alſo built to Lais, on the banks of the river Peneus, where ſhe was interred, on which an inſcription was put, to the following purport: "Proud Greece, invincible by her courage, has been vanquiſhed by the heavenly beauty of this Lais, whom Love begot, and Corinth educated. Here ſhe lies in the celebrated fields of Theſſaly."

LAMBECIUS (PETER), a learned German writer, was born in 1628, at Hamburg: but went, while very young, into Holland, by the direction of Lucas Holſtenius, keeper of the Vatican library, who was his maternal uncle, and defrayed the expence of his education. From Holland he removed to Paris; and made ſo quick a proficiency in literature, that at nineteen he obtained a good reputation in the learned world, by a work entitled, "Lucubrationum Gallianarum Prodromus." After this, he was retained by Charles de Montchal, archbiſhop of Tholouſe, in whoſe houſe he reſided for eight months, and was two years in Rome with cardinal Barberini. He had taken his degree of doctor of law in France ſome years before; and being appointed profeſſor of hiſtory in 1652, at Hamburg, he returned to his native place, ſettled there, and was made rector of the college in 1660. But in this ſtation he met with a thouſand vexations, being accuſed of heterodoxy, and even of atheiſm; and, while his labours and writings were bitterly cenſured, his ſcholars riotouſly refuſed all obedience to him. To provide a comfortable reſource againſt theſe troubles, he married a perſon with a large eſtate; but this match proved the completion of his misfortunes. His wife was old, and ſo covetous, that ſhe would not ſuffer her huſband to touch any of her pelf. She declared her mind ſo ſoon upon this ſubject, that the nuptials had not been

been celebrated a fortnight, when Lambecius, diſguſted, and weary of his condition, left his houſe and his native country, with a reſolution never to return. The firſt route he took was to the court of Vienna, where he had the honour of paying his reſpects to the emperor of Germany; but he haſtened thence to Rome, and there publicly profeſſed himſelf a Roman-Catholic. Returning towards the end of 1662 to Vienna, the emperor received him graciouſly, and, for a preſent ſubſiſtence, made him his ſub-librarian: and, in May 1663, he ſucceeded to the poſt of principal library-keeper, together with the title of counſellor and imperial hiſtoriographer. He held this place as long as he lived, and acquired a great reputation by the books he publiſhed. He died in 1680.

LAMBERT (Anne Therese, Marquiſe de), a moſt ingenious French lady, was daughter of a Maſter of the Accounts, and born at Paris in 1647. She loſt her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a ſingular pleaſure in cultivating the happy talents of his daughter-in-law. She was married to Henry Lambert, Marquis of S. Bris, in 1666, and loſt him in 1686. After this, ſhe had long and painful law-ſuits, where her All was at ſtake; but, ſucceeding at length, ſhe ſettled in Paris, and kept an houſe where it was an honour to be admitted. This lady died in 1733, aged eighty-ſix; having been the authoreſs of ſome very pleaſing productions, which have been collected and printed in 2 vols. 12mo.

LAMBIN (Denys), a noted commentator upon the claſſics, was born in 1516 at Montrevil in Piccardy, a province of France. Applying himſelf with indefatigable induſtry to polite literature, he made an extraordinary progreſs therein, eſpecially in the critical knowledge of the claſſic authors. After ſome time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, and where he continued ſeveral years. On his return to Paris he was made king's profeſſor of the Belles Lettres, which he had taught before at Amiens. He publiſhed commentaries upon Plautus, Lucretius, Cicero, and Horace; he tranſlated into Latin Ariſtotle's morals and politics, and ſeveral pieces of Demoſthenes and Æſchines. He died, in 1572, of grief, for the loſs of his friend Peter Ramus, who had his throat cut, in the grand maſſacre of the Proteſtants, on the famous, or rather infamous, veſpers of St. Bartholomew. Lambin was not without apprehenſions of ſuffering the ſame fate, notwithſtanding he was otherwiſe a good Catholic. He was married to a gentlewoman of the Ureſin family, by whom he had a ſon, who ſurvived him, and publiſhed ſome of his poſthumous works.

LAMBRUN (MARGARET), was a Scotch woman, one of the retinue of Mary queen of Scots, as was alſo her huſband, who dying of grief for the tragical end of that princeſs, his wife took up a reſolution of revenging the death of both upon queen Elizabeth. For that purpoſe, ſhe put on a man's habit; and, aſſuming the name of Anthony Sparke, repaired to the court of the queen of England; carrying always with her a brace of piſtols, one to kill Elizabeth, and the other to ſhoot herſelf, in order to avoid the hands of juſtice: but her deſign happened to miſcarry, by an accident, which ſaved the queen's life. One day, as ſhe was puſhing through the crowd to come up to her majeſty, who was then walking in her garden, ſhe chanced to drop one of the piſtols. This being ſeen by the guards, ſhe was ſeized, in order to be ſent immediately to priſon; but the queen, not ſuſpecting her to be one of her own ſex, had a mind firſt to examine her. Accordingly, demanding her name, country, and quality, Margaret, with unmoved ſteadineſs, confeſſed who ſhe was and what ſhe intended. The queen heard her with coolneſs, and granted her a pardon entire and unconditional, againſt the opinion of the preſident of her council, who thought her majeſty obliged to puniſh ſo daring an offender. And, this conſidered, Lambrun gave an excellent proof of her prudence, in begging the queen to extend her generoſity one degree further, and grant her a ſafe conduct, till ſhe ſhould be ſet upon the coaſt of France; which Elizabeth complied with.

LAMIA, a celebrated Grecian courtezan, was daughter of one Cleanora, an Athenian. Being bred to muſic, ſhe followed the buſineſs of a player on the flute, an occupation far from reputable. She was at firſt indeed eſteemed for her ſkill in it, being no contemptible performer: but this trade ſoon led her to that of a courtezan; and after ſeveral proſtitutions, ſhe became the concubine of Ptolemy I. king of Egypt. With him being taken priſoner in an engagement at ſea, near the iſland of Cyprus, where Demetrius Poliorcet gained the victory of Ptolemy, ſhe changed her maſter: for, being brought to Demetrius, he was ſo much captivated with her, that though ſhe was much older than he, and in the decline of her beauty, he took her into his train, and ſhe was ever after the moſt beloved of his miſtreſſes. It is ſaid that ſhe excelled in witty ſayings and ſmart repartees. The time of her birth and death is unknown.

LAMPRIDIUS (ÆLIUS), a Latin hiſtorian, who flouriſhed under the emperors Dioclefian and Conſtantine, in the fourth century. We have of his writing the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, Heliogabulus. The firſt edition of Lampridius, which was printed at Milan, aſcribes to him the life of Alexander Severus; though the manuſcript in the Palatine

Palatine library, and Robert a Porta of Bologna, give it to Spartian. As they both had the ſame ſurname, Ælius, ſome authors will have them to be one and the ſame perſon.

LAMPRIDIUS (BENEDICT), of Cremona, a celebrated Latin poet in the ſixteenth century. He followed John Laſcaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he alſo inſtructed youth, more for the profit than the reputation of that employ. Then he was invited to Mantua by Frederic Gonzaga, who appointed him tutor to his ſon. Lampridius is ſaid to have been of ſo timid a nature, that his friends could never prevail on him to ſpeak in public. We have epigrams and lyric verſes of this author, both in Greek and Latin, which were printed ſeparately, and alſo among the "Deliciæ" of the Italian poets.

LAMY (BERNARD), a learned French Proteſtant divine, was born at Mans in 1640. His father Alan Lamy, lord of Fontaine, though in no very eaſy circumſtances, yet reſolved to give him a liberal education, and for that purpoſe provided particular maſters to inſtruct him; but under theſe he made no great proficiency. As ſoon as his age permitted, he was ſent to the college of Mans, to ſtudy under the fathers of the oratory; and here he made an extraordinary progreſs, not only in his humanities, but alſo in piety. The way of life, which theſe new maſters led, pleaſed him more than their lectures, and he reſolved to make it his choice. To that end he went to Paris in 1658; and, entering into the inſtitution, immediately applied himſelf with an ardent zeal to all the duties of it. He had a great taſte for the ſciences, and went through them all.

After he had completed his courſe of philoſophy at Saumur, under the father of Fontenelle, he went, in 1661, to Vendoſme, in order to go through his humanities; to perfect which, he was ſent to Juilli in 1664. He entered into the prieſthood in 1667, and afterwards had the care of inſtructing the youth in the college of Mans. He diſcharged this office for two years, and then returned to Saumur to ſtudy divinity. The fathers Le Port and Martin were his maſters in this ſcience; and as ſoon as he had finiſhed his courſe under them; he taught philoſophy in the ſame place, and afterwards at Angiers. His attachment to the new philoſophy diſguſted ſeveral perſons who continued ſtill under the yoke of Ariſtotle, inſomuch that they procured an order from court obliging him to quit Angiers. In 1676, he was ſent to Grenoble; where cardinal Camus, having an opportunity of knowing his merit, conceived a great eſteem for him, would have him near his perſon, and drew conſiderable ſervices from him, in relation to the government of his dioceſe. After aſſiſting many years in that dioceſe,

dioceſe, he went to reſide at Rouen, where he died Jan. 29, 1715. His works are very numerous; written in French and Latin, but chiefly in French.

LANCASTER (NATHANAEL), D. D. was many years rector of Stanford Rivers, near Ongar in Eſſex; and author of the celebrated "Eſſay on Delicacy, 1748." He was a native of Cheſhire; and, in his early years, under the patronage and friendſhip of the late earl of Cholmondeley, mixed in all the more exalted ſcenes of poliſhed life, where his lively ſpirit, and brilliant converſation, rendered him univerſally diſtinguiſhed and eſteemed; and even till within a few months of his deceaſe, theſe faculties could ſcarce be ſaid to be impaired. Beſides the "Eſſay," a ſermon of his, under the title of "Public Virtue, or the Love of our Country," was printed in 1746, 4to. He was alſo author of a long anonymous rhapſodical poem, called "The Old Serpent, or Methodiſm Triumphant," 4to. The doctor's imprudence involved him ſo deeply in debt, that he was ſome time confined for it, and left his parſonage-houſe in ſo ruinous a condition, that his ſucceſſor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom was married to the Rev. Thomas Wetenhall, of Cheſter, chaplain of a man of war, and vicar of Walthamſtow, Eſſex, from 1759 till his death in 1776.

LANCELOT (CLAUDE), born at Paris in 1616, had a principal hand in ſome very uſeful works, which the Solitaires of Port Royal projected for the education of youth. He taught the Belles Lettres and mathematics in their ſchool at Paris. He was afterwards charged with the education of the prince of Conti; but, being removed upon the death of the princeſs his mother, he took the habit of St. Benedict in the abbey of St. Cyran. Certain inteſtine troubles ariſing within theſe walls, he became a victim among others: and was baniſhed to Ruimperlay, in Lower Britanny, where he died in 1695, aged ſeventy-nine. He wrote two grammars for the Latin and Greek languages, and aſſiſted in others.

LANCISI (JOHN MARCA), was born at Rome, Oct. 26, 1654. He went through his claſſical ſtudies early; after which he completed his courſe of philoſophy in the Roman college, and ſtudied divinity for ſome time; but having, from his earlier years, had a turn to natural hiſtory, that taſte engaged him to ſtudy medicine, to which he applied with great vigour. Anatomy, chemiſtry, and botany, were equally at firſt the object of his attention; he alſo ſtudied geometry, which he thought might be of uſe. In 1672, he was created doctor of philoſophy and phyſic; and, in 1675, obtained the place of phyſician in ordinary to the hoſpital of the Holy Ghoſt in Saſſia. Here he made new improvements,

by attending the patients, and writing the hiſtory of their ſeveral caſes. He quitted this poſt in 1678, when he was admitted a member of the college of St. Saviour in Lauro, where he ſpent five years in reading the beſt authors upon phyſic. In 1684, he was appointed profeſſor of anatomy in the college of Sapientia, which office he diſcharged for thirteen years with great reputation. In 1688, pope Innocent XI. choſe him for his phyſician and private chamberlain, though he was not above thirty-four years of age. This pope alſo, ſome time after, gave him a canon's ſtall in the church of St. Laurence and St. Damaſcus; but this he held only during the life of that pontiff, after whoſe death he reſigned it. After Innocent's death, he was choſen phyſician to the conclave; and Clement XI. ſucceeding to St. Peter's chair, made Lanciſi his firſt phyſician and private chamberlain. The reſt of his life was employed in the practice of his profeſſion, and in writing books. He died Jan. 21, 1720, aged ſixty-five.

LANCRET (Nicholas), a French painter, was born at Paris, in 1690, and had great part of his education under Jillot, which was completed by Watteau. He always propoſed nature for his object, applied ſtrongly to his profeſſion, and tried to follow Watteau's taſte; but could never attain to the neatneſs of that maſter's pencil, nor to the delicacy of his deſign: yet his compoſitions are agreeable. He was of the academy of Paris, and died there in his fifty-third year.

LANCRINCK (Prosper Henricus), an excellent painter in the Engliſh ſchool, though of German extraction, was probably born about 1628. His father, being a ſoldier of fortune, came with his wife and this only ſon into the Netherlands; and, that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, being a diſcreet woman, ſo managed her ſmall fortune, as to maintain herſelf ſuitable to her huſband's quality, and give her ſon a liberal education, deſigning him for a monaſtery; but, early diſcovering a natural genius to painting by his continually ſcrawling on paper, ſhe was obliged to comply therewith, though with the greateſt reluctancy. She put him to a painter, from whom, it is likely, he learned the rudiments of his art; but his chief preceptor was the city-academy of Antwerp. His advances in the ſcience were prodigious, and his natural genius, being for liberty, led him to landſcape; wherein he had the advantage of Mr. Van Lyan's collection, which was very large and full of curious pieces of all the eminent maſters of Europe. Lancrinck made his principal ſtudy after Titian and Salvator Roſa, and was ſoon taken notice of.

His mother dying, he came to his fortune young; and, being admired

admired for his performances, paſſed over to England, where he met with a reception ſuitable to his great merit. Lancrinck was of a debonnaire temper; and was thought to ſhorten his days by a too free indulgence in the pleaſures of Bacchus and Venus. He died in Auguſt 1692.

LANDEN (JOHN), Eſq. F. R. S. a mathematician diſtinguiſhed by many excellent publications, was born at Peakirk, near Peterborough, on the third of February 1719. He was a proficient in the mathematics at a very early period. In 1755, he publiſhed in 4to. "Mathematical Lucubrations: containing new Improvements in various Branches of the Mathematics." In 1758, appeared a ſmall quarto, entitled, "A Diſcourſe concerning the Reſidual Analyſis; a new Branch of the Algebraic Art, of very extenſive Uſe, both in pure Mathematics and Natural Philoſophy." In 1764, Mr. Landen publiſhed in 4to. the firſt book of his "Reſidual Analyſis;" in which he appears to have carried his diſcovery to a great degree of perfection. In 1771, he publiſhed in 4to. "Animadverſions on Dr. Stewart's Computation of the Sun's Diſtance from the Earth." In 1780, in a large 4to. "Mathematical Memoirs reſpecting a Variety of Subjects; with an Appendix containing Tables of Theorems for the Calculation of Fluents, vol. I." In 1781, "Obſervations on Converging Series, occaſioned by Mr. Clarke's Tranſlation of Mr. Lorgna's Treatiſe on the ſame Subject." This book produced a controverſy on the ſubject between Mr. Clarke and our author. The limits of this work will not permit us to enumerate the ſubjects of the ſeveral papers publiſhed by Mr. Landen in the Philoſophical Tranſactions, Ladies' Diary, &c.

In 1762, Mr. Landen was appointed agent to earl Fitzwilliam; an office, which he held till within two years of his death. On the 16th of January 1766, he was elected fellow of the Royal-Society, and admitted on the 24th of April following. Mr. Landen had, for ſeveral years, been ſeverely afflicted with the ſtone in the bladder, and, toward the latter part of his life, to ſuch a degree, as to be confined to his bed for more than a month at a time. But even this dreadful diſorder did not abate his ardour for mathematical ſtudies, for the ſecond volume of his "Mathematical Memoirs," publiſhed in 1790, was written and reviſed during the intervals of his diſorder. He juſt lived to ſee this work finiſhed, and received a copy of it the day before his death, which happened on the 15th of January 1790, at Milton, near Peterborough.

LANFRANC, an archbiſhop in the eleventh century, was by birth an Italian, and a native of Pavia, being ſon of a counſellor to the ſenate of that town; but, loſing his father in his infancy, he

he went to Bologna: hence, having profecuted his ſtudies for ſome time, he removed into France in the reign of Henry I. and taught ſchool ſome time at Avranches: but being robbed, and tied to a tree on the road, in a journey which he made to Rouen, he continued in that condition till next day; when being releaſed by ſome paſſengers, he retired to the abbey of Bec, lately founded, and there took the monks habit. He was elected prior of this religious houſe in 1044; and, in 1049, made a journey to Rome, where he declared his ſentiments to pope Leo IX. againſt the doctrine of Berenger: for Berenger had wrote him a letter, which gave room to ſuſpect Lanfranc to be of his opinion. Soon after, he aſſiſted in the council of Verceil, where he expreſsly oppoſed Berenger's notions. He returned a ſecond time to Rome in 1059, and aſſiſted in the council held at the Lateran by pope Nicholas II. in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a diſpenſation from the holy father, for the marriage of William, duke of Normandy, with a daughter of the earl of Flanders his couſin. On his return to France, he rebuilt his abbey at Bec; but was ſoon taken from it by the duke of Normandy, who made him abbot of St. Stephen's at Caen in that province. This duke, coming to the crown of England, ſent for Lanfranc, who was elected archbiſhop of Canterbury in 1070, in the room of Stigand, who had been depoſed by the pope's legate. He was no ſooner conſecrated to this ſee, than he wrote to pope Alexander II. begging leave to reſign it; which not being complied with, he afterwards ſent ambaſſadors to Rome to beg the pall; but Hildebrand anſwering, in the pope's name, that the pall was not granted to any perſon in his abſence, he went thither to receive that honour in 1071. Before his departure, Lanfranc defended the metropolitical rights of his ſee, againſt the claims of the archbiſhop of York; and procured them to be confirmed by a national council in 1075, wherein ſeveral rules of diſcipline were eſtabliſhed. At length preſuming to make remonſtrances to the Conqueror upon ſome oppreſſions of the ſubjects, though he offered them with a becoming reſpect, the monarch received them with diſdain; and aſked him, with an oath, if he thought it poſſible for a king to keep all his promiſes. From this time our archbiſhop loſt his majeſty's favour, and was obſerved afterwards with a jealous eye.

Some years before this, Gregory VII. having ſummoned him ſeveral times to come to Rome, to give an account of his faith, at length ſent him a citation to appear there in four months, on pain of ſuſpenſion: Lanfranc, however, did not think proper to obey the ſummons. He died May 28, 1089.

LANFRANCO (GIOVANNI), an eminent Italian painter, was born at Parma, on the ſame day with Domenichino, in 1581. His

parents, being poor, carried him to Placenza, to enter him into the ſervice of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too ſmall for him to ſcrawl his ideas on. The count, obſerving his diſpoſition, put him to Auguſtus Caracci; after whoſe death he went to Rome, and ſtudied under Annibale, who ſet him to work in the church of St. Jago, and found him capable of being truſted with the execution of his deſigns: in which Lanfranco has left it a doubt whether the work be his or his maſter's. His genius lay to painting in freſco, in ſpacious places; as we may perceive by his grand performances, eſpecially the cupola of Andrea de Laval, wherein he has ſucceeded much better than in his pieces of a leſſer ſize. The guſt of his deſigning he took from Annibale Caracci: as long as he lived under the diſcipline of that illuſtrious maſter, he was always correct; but, after his maſter's death, he gave a looſe to the impetuoſity of genius, without minding the rules of art. Pope Urban VIII. was ſo delighted with his works, that he knighted him.

Lanfranco was happy in his family: his wife, who was very handſome, brought him ſeveral children; who, being grown up, and delighting in poetry and muſic, made a ſort of Parnaſſus in his houſe. His eldeſt daughter ſang finely, and played well on ſeveral inſtruments. He died in 1647, aged 66. His genius, heated by ſtudying Correggio's works, and, above all, the cupola at Parma, carried him even to enthuſiaſm. He earneſtly endeavoured to find out the means of producing the ſame things; and that he was capable of great enterprizes, one may ſee by his performances at Rome and Naples.

LANGBAINE (GERARD), a learned Engliſh writer, was ſon of Mr. William Langbaine, and born at Barton-Kirke in Weſtmoreland about 1608. He had the firſt part of his education in the free-ſchool at Blencow in Cumberland, whence he was removed to Queen's-College in Oxford, in 1626; where, being admitted a poor ſerving child, he became afterwards a tabarder, or ſcholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the univerſity, ſome years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford, in 1636, in 8vo. This was followed by ſeveral other publications, which were ſo many proofs of his loyalty to Charles I. after the breaking out of the civil wars; and of his zeal for the church of England, in oppoſition to the covenant. Theſe writings, with his literary merit, made him very popular in that univerſity; ſo that, in 1644, he was unanimouſly elected keeper of their archives, and, in 1645, provoſt of his college: both which places he held till his death, February 10, 1657-8. He was interred about the middle of the inner chapel of Queen's-College.

College. Dr. Langbaine was married, and ſurvived by his wife, by whom he had ſeveral children.

LANGBAINE (GERARD), ſon of the preceding, was born in Oxford, July 15, 1656; and, after being educated in grammar learning, was bound apprentice to a bookſeller in St. Paul's church-yard, London. But he was ſoon called thence on the death of an elder brother, and entered a gentleman-commoner of Univerſity-College in 1672; where, by his mother's fondneſs, it ſeems he became idle, married, and ran out a good part of his property: but, being a man of parts, he afterwards took up, lived for ſome years a retired life near Oxford, improved much the natural and gay genius he had to dramatic poetry, and at firſt wrote little things, without his name ſet to them, and which he would never own. Auguſt 1690, he was elected inferior beadle of arts in the univerſity of Oxford, and, ſoon after ſuperior beadle of law. About this time, he publiſhed "An Appendix to a Catalogue of all the Graduates in Divinity, Law, and Phyſic," &c. written by R. Peers, ſuperior beadle of arts and phyſic. He did not ſurvive this long, ſome diſorder carrying him off in June 1692. Beſides the pieces already mentioned, he publiſhed "Momus Triumphans, &c. 1688," 4to. "A New Catalogue of Engliſh Plays," &c. in 1688. "An Account of the Engliſh Dramatic Poets, &c. Oxford, 1691," 8vo.

LANGELANDE (ROBERTE), author of "The Viſions of Pierce Plowman," of whoſe family we have no account, was one of our moſt ancient Engliſh poets, and one of the firſt diſciples of Wickliff. According to Bale, he completed his work in 1369, when John Chicheſter was mayor of London: ſo that ſeveral of Gower's and Chaucer's pieces made their appearance before it. It is divided into twenty parts, and conſiſts of many diſtinct viſions, which have no mutual dependance upon each other; ſo that the poem is not a regular and uniform whole, conſiſting of one action or deſign. The author ſeems to have intended it as a ſatire on almoſt every occupation of life, but more particularly on the clergy. It abounds with humour, ſpirit, and imagination; all which are dreſt to great diſadvantage in a very uncouth verſification and obſolete language. It is written without rhyme, an ornament which the poet has endeavoured to ſupply, by making every verſe to conſiſt of words beginning with the ſame letter.

LANGHORNE (JOHN), D. D. was born at Kirby-Stephen, in Weſtmoreland. His father was the Rev. Joſeph Langhorne, of Winſton, who died when his ſon was young. After entering into holy orders, he became tutor to the ſons of Mr. Cracroft, a Lincolnſhire gentleman, whoſe daughter he married. This lady in a

ſhort time died, and the loſs of her was very pathetically lamented by her huſband in a monody, and by another gentleman, Mr. Cartwright, in a poem, entitled, "Conſtantia." Dr. Langhorne held the living of Blagden, in Somerſetſhire, at the time of his death, which happened April 1, 1779. He was the author of ſeveral literary productions, thirty-three of which have been publiſhed.

LANGIUS (JOHN), of Lawenburg in Sileſia, was born in the year 1485; and ſtudied phyſic at Piſa in Tuſcany, where he had his doctor's degree. After this he practiſed at Heidelburg, and was ſucceſſively prime phyſician to four ſeveral Electors Palatine: among whom he attended Frederic the Second above thirty-ſeven years through Spain, Italy, France, and the greateſt part of Europe; and died at Heidleburg in the year 1565, aged 80. He publiſhed at Baſil, in 1554, in 4to. certain Miſcellaneous Medical Epiſtles.

LANGTON (STEPHEN), was born in England, but educated in the univerſity of Paris, and eſteemed by the king and all the nobility of France for his great learning. He was chancellor of Paris, a cardinal of Rome, and made archbiſhop of Canterbury, by the pope, in the reign of king John. The monks of Canterbury, according to cuſtom, choſe a prelate, and ſent him to the pope for his approbation. Some diſputes aroſe among them upon the occaſion, which the pope artfully laid hold of to diſannul the election; ſubſtituted Stephen Langton, and with his own hands gave him conſecration at Viterbium. He immediately wrote letters to the king, to induce him to confirm what he had done. But the king, in great indignation, baniſhed all the monks of Canterbury, ſeized their effects, and forbad Stephen Langton entrance into this realm. The pope, hearing of this, ſent his mandate to three biſhops, viz. London, Ely, and Worceſter, to admoniſh and perſuade the king to reſtore the monks, and give the archbiſhop poſſeſſion of his temporalities; which if he refuſed to do in a limited time, they had orders to interdict the whole realm. Finding the king reſolute in his determination, they publiſhed the pope's interdiction at the time appointed. This being ineffectual, the pope proceeded to a particular excommunication of the king, deprived him of all regal authority, and abſolved his ſubjects from their allegiance. But all this ſpiritual artillery would have been to no purpoſe, if the king had not perceived a defection amongſt his own ſubjects, and the French making great preparations to invade his dominions. Upon this account, he found it neceſſary to ſubmit to the ſee of Rome, to receive the archbiſhop, and reſtore the monks. Soon afterwards Stephen went to Italy to attend a general council, and in the time of his abſence king John died. At his return, he made uſe of all arts to ingratiate himſelf with his ſucceſſor Henry III. He removed the corpſe of Thomas of Becket from the place of his interment,

ment, and encloſed it in a ſhrine of gold, ſet with precious ſtones. At this ceremony the king, the pope's legate, and all the nobility attended, and were entertained at the archbiſhop's expence, in a moſt magnificient manner, exceeding, it is ſaid, even a royal feſtival. He called a convocation at Oſney near Oxford, wherein many things were decreed, which are for the moſt part to be ſeen among the principal conſtitutions. He was archbiſhop 22 years, died July 9, 1228, and was buried in the chapel of St. Michael at Canterbury. He was one of the moſt illuſtrious men of the age in which he lived, for his learning and his writings.

LANGUET (HUBERT), an eminent ſtateſman, was a native of France, miniſter of State to Auguſtus elector of Saxony, and gained a great reputation by his uncommon parts and learning. He was born at Viteaux in 1518; and having paſſed through his ſtudies at home, went to Italy in 1547, to complete his knowledge in the civil law, and commenced doctor in that faculty at Padua. From thence going to Bologna, he met with a book of Philip Melancthon; which raiſed in him ſo ſtrong a deſire to be acquainted with the author, that he made a tour into Germany, on purpoſe to viſit him at Wittenburg in Saxony. He arrived there in 1549, and ſhortly after embraced the Proteſtant religion. This connection with Melancthon did not, however, extinguiſh the inclination which Languet had to travel. In 1551, he took up a reſolution to viſit ſome part of Europe every year, for which he ſet apart the autumn ſeaſon, returning to paſs the winter at Wittenburg. In the courſe of theſe travels, among other places, he made the tour of Rome in 1555, and that of Livonia and Laponia in 1558. During this laſt tour, he became known to Guſtavus king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence ſome of the beſt ſcholars and artiſts: for which purpoſe his majeſty gave him a letter of credence, dated September 1, 1557. Two years after, Languet attended Adolphus count of Naſſau and prince of Orange into Italy; and at his return paſſed through Paris, to make a viſit to the celebrated Turnebus: while he was in that city, he heard the melancholy news of the death of his dear friend Melancthon.

In 1565, Auguſtus elector of Saxony invited him to his court, and appointed him envoy to that of France the ſame year; after which he ſent him his deputy to the diet of the empire, which was called by the emperor Maximilian in 1568, at Augſburg. Thence the ſame maſter diſpatched him to Heidelburg, to negotiate ſome buſineſs with the elector Palatine; and from Heidelburg he went to Cologne. The elector of Saxony ſent him alſo to the diet of Spires; and, in 1570, to Stettin, in quality of his plenipotentiary, for mediating a peace between the Swedes and the Muſcovites, who had choſen this elector for their mediator. This prince the ſame

year ſent Languet a ſecond time into France, to Charles IX. and the queen-mother Catharine of Medicis, in the execution of which employ he made a remarkably bold ſpeech to the French monarch, in the name of the Proteſtant princes of Germany. Upon his recall from Paris, he received orders to go to Vienna, where he was in 1574. At length, in the controverſy which aroſe in Saxony between the Lutherans and Zuinglians, about the euchariſt, Languet was ſuſpected to favour the latter; ſo that he was obliged to beg leave of the elector, being then one of his chief miniſters, to retire: which favour was granted, with a liberty to go wherever he pleaſed. He choſe Prague for the place of his reſidence, where he was in 1577: and in this ſituation applied himſelf to John Caſimer, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had choſen him for their governor. This count quitting the government, our miniſter accepted an invitation made to him by William prince of Orange, whoſe ſervice he entered into at Antwerp; but had not been there long, when the ill ſtate of his health obliged him to ſeek ſome relief. With this view he went, in 1579, to the wells of Baden; and, while there, fell into the acquaintance of Thuanus.

Languet returned to Antwerp in 1580; and, in 1581, the prince of Orange ſent him to France, to negotiate a reconciliation between Charlotte of Bourbon, his conſort, and her brother Louis, duke of Montpenſier; which he effected. He died at Antwerp, September 20, 1581, and was interred with great funeral ſolemnity, the prince of Orange going at the head of the train. He died inteſtate; and, being never married, left no iſſue except that of the brain, which is very conſiderable.

LANGUET (JOHN BAPTIST JOSEPH), doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator general of that city. After having made ſome progreſs in his ſtudies at Dijon, he continued them at Paris, and reſided in the ſeminary of St. Sulpice. He was received into the Sorbonne, Dec. 31, 1698, and took his degree with applauſe. He was ordained prieſt at Vienna in Dauphiny; after which he returned to Paris, and took the degree of doctor, January 15, 1703. He attached himſelf from that time to the community of St. Sulpice; and M. de la Chetardie, who was vicar there, choſe him for his curate. Languet continued in that office near ten years, and ſold his patrimony to relieve the poor. He ſucceeded Monſ. de Chetardie, vicar of St. Sulpice, in June 1714.

His pariſh church being out of repair, and, like that of a poor village, ſcarce fit to hold 1200 or 1500 perſons, whereas the pariſh contained 125 000 inhabitants, he conceived a deſign to build a church proportionable to them; and ſome days after undertook this great

great work, having no greater fund to begin with than the ſum of one hundred crowns, which had been left him, for this deſign, by a pious and benevolent lady. He laid out this money in ſtones, which he cauſed to be carried through all the ſtreets, to ſhew his deſign to the public. He ſoon obtained conſiderable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery. That prince likewiſe laid the firſt ſtone of the porch in 1718; and Languet ſpared neither labour nor expence, during his life, to make the church one of the fineſt in the world, both for architecture and ornaments.

Languet was not leſs to be eſteemed for his beneficence and his zeal in aiding the poor of every ſort. Never man took more pains than he did in procuring donations and legacies, which he diſtributed with admirable prudence and diſcretion. Madame de Camois, as illuſtrious for the benevolence of her diſpoſition as for her rank in life, having left him, by her laſt will, a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining ſum to her relations. He refuſed the biſhopric of Conſerans and that of Poictiers, and ſeveral others which were offered him by Louis XIV. and Louis XV. under the miniſtry of the duke of Orleans and cardinal Fleury. He reſigned his vicarage to Monſ. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his cuſtom, in his own pariſh church; and continued alſo to ſupport the houſe *de l'enfans Jeſus*, which he himſelf erected, till his death, which happened October 11, 1750, in his 75th year, at the abbey de Bernay, to which place he went to make ſome charitable eſtabliſhments.

LANIER, a painter, well ſkilled in the Italian hands. He was employed by Charles I. beyond-ſea, to purchaſe the collection made by him. By reaſon of the troubles that enſued, we can give no account of his death; but that, before he died, he had the mortification to ſee that royal collection diſperſed.

LARGILLIERE (NICHOLAS DE), an eminent French painter, was born at Paris in 1656, and intended at firſt for commerce; but his father, having taken him on a trading voyage to England, found his genius ſolely bent upon painting, and placed him under Francis Gobeau, a painter of ſome note. He ſpent ſix years in cloſe application to his object, and then went to London. Here he gained the friendſhip and countenance of Sir Peter Lely, who expreſſed much eſteem for his works; and he at laſt was ſo far honoured, as to be made known to king Charles II. for whom he painted ſeveral pictures. At his return to Paris, Vander Mulen and Le Brun, having ſeen ſome of his performances, encouraged him to continue in his own country: they procured him friends by their recommendation, ſo that his reputation was generally ſpread through Paris;

Paris; and Lewis XIV. ſat to him for his portrait, as did king James II. and his queen. He was appointed director of the Academy, as a public acknowledgment of his merit.

LASCARIS (CONSTANTINE), one of thoſe learned Greeks, who quitted Conſtantinople upon its being taken by the Turks in 1453, and took refuge in Italy. He taught the Greek language and polite literature, firſt at Milan, and afterwards at Meſſana. He died old at Meſſana, about the end of the 15th century; and left his library to the ſenate, who erected a marble monument over him. He was author of a "Greek Grammar," which was printed by Aldus Manutius; and other ſmall works of a ſimilar kind. He had a ſon, John Andreas Laſcaris, diſtinguiſhed afterwards in his own way, and whom ſome have confounded with him.

LASKI, or LASKO, or LASCO (JOHN DE), was deſcended from a family of diſtinction in Poland, in which country he was educated, and afterwards travelled abroad. Coming to Zurich in Switzerland, he became acquainted with Zuinglius, who brought him to a good liking for the Reformation. Upon his return home, he was made provoſt of Gneſna, and afterwards biſhop of Veſprim in Hungary: but theſe two dignities did not hinder him from declaring himſelf openly of the Reformed religion. This charge ſoon brought upon him the ſentence of hereſy, of which he complained to the king of Poland, alleging that he had been condemned without a ſufficient hearing: but this appeal to his native prince proved of no avail, and he was ſoon obliged to quit Hungary. In this exigence he retired, in 1542, to Embden in Eaſt-Frieſland, and was made a miniſter of a church in that town.

After he had reſided almoſt ten years in Eaſt-Frieſland, not caring to venture into Germany, by reaſon of the war of Smalcalde, he reſolved to go to England, having received an invitation thither from archbiſhop Cranmer. Here Laſki and his company lived undiſturbed till the death of king Edward; but, upon the acceſſion of queen Mary, in 1553, they were all ſent away. De Laſki, and many of his ſociety, embarked in September, and arrived on the coaſt of Denmark, in the beginning of a ſevere winter; but, being known to embrace the doctrine of the Reformed church of Switzerland, they were not ſuffered to diſembark, or to be at anchor more than two days, without daring to put their wives and children on ſhore. They were treated in the ſame inhoſpitable manner at Lubec, at Wiſmar, and Hamburg, ſo that at laſt they reſolved to go for Embden, where they did not arrive till March 1554. Here they were kindly received, and permitted to ſettle in the country. In 1555, Laſki went to Francfort upon the Maine, where he obtained leave of the ſenate to build a church for the Reformed ſtrangers, and particularly for thoſe of the Low Countries. After an abſence of twenty

twenty years, Laſki returned to his native country; and, notwithſtanding the biſhops and other eccleſiaſtics did their utmoſt to drive him away, yet all their efforts proved ineffectual, he being in great favour with Sigiſmond, who employed him in the moſt important affairs. He died Jan. 13, 1560. We have, of his writing, "De cœna domini liber; Epiſtola continens ſummum controverſiæ de cœna Domini, &c."

LA SENA or LASCENA (PETER), was born at Naples, Sept. 25, 1590. In compliance with his father, he firſt cultivated and practiſed the law; but afterwards followed the bent of his inclination to polite literature; applying himſelf diligently to acquire the Greek language, in which his education had been ſhort. He alſo learnt French and Spaniſh. From Naples he removed to Rome; where he was no ſooner ſettled, than he obtained the protection of cardinal Francis Barberini, beſides other prelates; he alſo procured the friendſhip of Lucas Holſtenius, Leo Allatius, and other perſons of principal rank in the republic of letters. He made uſe of the repoſe he enjoyed in this ſituation, to put the laſt hand to ſome works which he had begun at Naples: but his continual intenſe application, and too great abſtinence (for he made but one meal in twenty-four hours) threw him into a fever, of which he died, Sept. 30, 1636. He is author of ſome diſcourſes, &c.

LATIMER (HUGH), biſhop of Worceſter, one of the firſt Reformers of the Church of England, was deſcended of honeſt parents at Thurcaſton in Leiceſterſhire; where his father, though he had no land of his own, yet, by frugality and induſtry, and the advantage of a good Take, brought up a family of ſix daughters, beſides this ſon. He was born in the farm-houſe about 1470; and, being put to a grammar-ſchool, he took learning ſo well, that it was determined to breed him to the church. With this view, as ſoon as fit, he was ſent to Cambridge, where, at the uſual time, he took the degrees in arts; and entering into prieſt's orders, behaved with remarkable zeal and warmth in defence of Popery, the eſtabliſhed religion. He was violent againſt the opinions, which had lately diſcovered themſelves in England; heard the teachers of them with high indignation, and inveighed publicly and privately againſt the Reformers. His zeal was ſo much taken notice of in the univerſity, that he was elected croſs-bearer in all public proceſſions; an employment which he accepted with reverence, and diſcharged with ſolemnity.

Thomas Bilney, a clergyman of a moſt holy life, who began to ſee Popery in a very diſagreeable light, was an intimate of Latimer's; and, as opportunities offered, uſed to ſuggeſt to him many things about corruptions in religion, till he gradually diveſted him of his prejudices, brought him to think with moderation, and even

to diſtruſt what he had ſo earneſtly embraced. Latimer no ſooner ceaſed from being a zealous Papiſt, than he became (ſuch was his conſtitutional warmth) a zealous Proteſtant; active in ſupporting the Reformed doctrine, and aſſiduous to make converts both in town and univerſity. He preached in public, exhorted in private, and every-where preſſed the neceſſity of a holy life, in oppoſition to ritual obſervances. A behaviour of this kind was immediately taken notice of. Latimer ſoon perceived how obnoxious he had made himſelf; and, being a preacher of eminence, the orthodox clergy thought it high time to oppoſe him openly. This taſk was undertaken by Dr. Buckingham, prior of the Black-Friars, who appeared in the pulpit a few Sundays after; and, with great pomp and prolixity, ſhewed the dangerous tendency of Latimer's opinions; particularly, inveighing againſt his heretical notions of having the ſcriptures in Engliſh. The Proteſtant party, nevertheleſs, of which Bilney and Latimer were the heads, continued to gain ground; and great was the alarm of the orthodox clergy, of which ſort were the heads of colleges, and ſenior part of the univerſity. The heads of the Popiſh party applied to the biſhop of Ely, as their dioceſan, who came to Cambridge, examined the ſtate of religion, and, at their entreaty, preached againſt the heretics; but he would do nothing further, only indeed he ſilenced Mr. Latimer. This gave no check to the Reformers: for there happened at this time to be a Proteſtant prior in Cambridge, Dr. Barnes, of the Auſtin-Friars; who, having a monaſtery exempt from epiſcopal juriſdiction, and, being a great admirer of Latimer, boldly licenſed him to preach there.

The principal perſons at this time concerned in eccleſiaſtical affairs were cardinal Wolſey, Warham, archbiſhop of Canterbury, and Tunſtal, biſhop of London; and as Henry VIII. was now in expectation of having the buſineſs of his divorce ended in a regular way at Rome, he was careful to obſerve all forms of civility with the pope. The cardinal therefore erected a court, conſiſting of biſhops and canoniſts, to put the laws in execution againſt hereſy: of this court Tunſtal was made preſident; and Bilney, Latimer, and others, were called before him. Bilney was conſidered as the hereſiarch, and againſt him chiefly the rigour of the court was levelled; and they ſucceeded ſo far, that he was prevailed upon to recant: accordingly, he bore his faggot, and was diſmiſſed. As for Mr. Latimer, and the reſt, they had eaſier terms: Tunſtal omitted no opportunities of ſhewing mercy; and the heretics, upon their diſmiſſion, returned to Cambridge, where they were received with open arms by their friends.

Latimer began now to exert himſelf more than he had yet done; and ſucceeded to that credit with his party, which Bilney had ſo long ſupported. Among other inſtances of his zeal and reſolution in this cauſe, he gave one very remarkable: he had the courage to write

write to the king againſt a proclamation then juſt publiſhed, forbidding the uſe of the Bible in Engliſh. He had preached before his majeſty at Windſor, and had been noticed by him in a more affable manner than that monarch uſually indulged towards his ſubjects. But, whatever hopes of preferment his ſovereign's favour might have raiſed in him, he choſe to put all to the hazard, rather than omit what he thought his duty.

About this time a perſon was riſing into power, who became his chief friend and patron. The lord Cromwell, who, being a friend to the Reformation, encouraged of courſe ſuch churchmen as inclined towards it. Among theſe was Latimer, for whom his patron very ſoon obtained a benefice in Wiltſhire, whither he reſolved, as ſoon as poſſible, to repair, and keep a conſtant reſidence. He was heartily tired of the court; and, leaving the palace therefore, entered immediately upon the duties of his pariſh. Nor was he ſatisfied within thoſe limits; he extended his labours throughout the country, where he obſerved the paſtoral care moſt neglected, having for that purpoſe obtained a general licence from the univerſity of Cambridge. As his manner of preaching was very popular in thoſe times, the pulpits every-where were gladly opened for him; and at Briſtol, where he often preached, he was countenanced by the magiſtrates. But this reputation was too much for the orthodox clergy to ſuffer, and their oppoſition firſt broke out at Briſtol. The mayor had appointed him to preach there on Eaſter-Day. Public notice had been given, and all people were pleaſed; when ſuddenly there came out an order from the biſhop, prohibiting any one to preach there without licence. The party againſt him became daily ſtronger, and more inflamed. Theſe perſons, after mature deliberation, drew up articles againſt him, extracted chiefly from his ſermons; in which he was charged with ſpeaking lightly of the worſhip of ſaints; with ſaying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokeſley, biſhop of London, that prelate cited Latimer to appear before him; and, when he appealed to his own ordinary, a citation was obtained out of the archbiſhop's court, where Stokeſley and other biſhops were commiſſioned to examine him. An archiepiſcopal citation brought him at once to a compliance. His friends would have had him fly for it; but their perſuaſions were in vain. He ſet out for London in the depth of winter, and under a ſevere fit of the ſtone and colic; but he was more diſtreſſed at the thoughts of leaving his pariſh expoſed to the Popiſh clergy, who would not fail to undo in his abſence what he had hitherto done. On his arrival at London, he found a court of biſhops and canoniſts ready to receive him; where, inſtead of being examined, as he expected, about his ſermons, a paper was put into his hands, which he was ordered to ſubſcribe, declaring his belief in the efficacy of maſſes for the ſouls in purgatory, of prayers

to the dead ſaints, of pilgrimages to their ſepulchres and reliques, the pope's power to forgive ſins, the doctrine of merit, the ſeven ſacraments, and the worſhip of images: and, when he refuſed to ſign it, the archbiſhop with a frown begged he would conſider what he did. He continued inflexible, and they continued to diſtreſs him. However, the king being informed, moſt probably by lord Cromwell's means, of Latimer's ill uſage, interpoſed in his behalf, and reſcued him out of their hands. A figure of ſo much ſimplicity, and ſuch an apoſtolic appearance as his at court, did not fail to ſtrike Anne Boleyn; who mentioned him to her friends, as a perſon, in her opinion, well qualified to forward the Reformation, the principles of which ſhe had imbibed from her youth. Cromwell raiſed our preacher ſtill higher in her eſteem; and they both joined in an earneſt recommendation of him for a biſhopric to the king, who did not want much ſolicitation in his favour. It happened, that the ſees of Worceſter and Saliſbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian biſhops, who fell under the king's diſpleaſure, upon his rupture with Rome. The former of theſe was offered to Latimer; and as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much perſuaſion. All hiſtorians mention him as a perſon remarkably zealous in the diſcharge of his new office; and ſay that, in overlooking the clergy of his dioceſe, he was uncommonly active, warm, and reſolute, and preſided in his eccleſiaſtical court in the ſame ſpirit.

Though great were his endeavours to reform his dioceſe, he was called upon to exert them in a more public manner, by a ſummons to parliament and convocation in 1536. The convocation was opened as uſual by a ſermon, or rather an oration, ſpoken at the appointment of Cranmer, by the biſhop of Worceſter, whoſe eloquence was at this time every-where famous. Many alterations were made now in favour of the Reformation; and, a few months after, in 1537, the Bible was tranſlated into Engliſh, and recommended to a general peruſal.

Mean while the biſhop of Worceſter, highly ſatisfied with the proſpect of the times, repaired to his dioceſe, having made a longer ſtay in London than was abſolutely neceſſary. Gardiner, biſhop of Wincheſter, was juſt returned from Germany, having ſucceſsfully negotiated ſome commiſſions, which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the ſeizure and ſurrendry of the monaſteries, when that ſubtle miniſter took his opportunity, and ſucceeded in prevailing upon his majeſty to do ſomething towards reſtoring the old religion, as being moſt advantageous for his views in the preſent ſituation of Europe. In this parliament paſſed the famous act, as it was called, of the ſix articles, which was no ſooner publiſhed than it gave an univerſal alarm

alarm to all favourers of the Reformation; and, as the bishop of Worceſter could not give his vote for the act, he thought it wrong to hold any office. He therefore reſigned his biſhopric, and retired into the country; where he reſided during the heat of that perſecution which followed upon this act, and thought of nothing for the remainder of his days but a ſequeſtered life. However, in the midſt of his ſecurity, an unhappy accident carried him again into the tempeſtuous weather that was then abroad: he received a bruiſe by the fall of a tree, and the contuſion was ſo dangerous, that he was obliged to ſeek out for better aſſiſtance than the country afforded. With this view he repaired to London, where he had the misfortune to ſee the fall of his patron, the lord Cromwell; a loſs of which he was ſoon made ſenſible. Gardiner's emiſſaries quickly found him out; and ſomething, that ſomebody had heard him ſay againſt the ſix articles, being alleged againſt him, he was ſent to the Tower, where, without any judicial examination, he ſuffered, through one pretence or another, a cruel impriſonment for the remaining ſix years of king Henry's reign.

Immediately upon the acceſſion of Edward VI. he and all others, who were impriſoned in the ſame cauſe, were ſet at liberty; and Latimer, whoſe old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in diſpoſſeſſing Heath, in every reſpect an inſignificant man, who had ſucceeded to his biſhopric: but he had other ſentiments, and would neither make ſuit himſelf, nor ſuffer his friends to make any, for his reſtoration. However, this was done by the parliament, who, after ſettling the national concerns, ſent up an addreſs to the protector to reſtore him: and the protector was very well inclined, and propoſed the reſumption to Latimer; but Latimer perſevered in the negative, alleging his great age, and the claim he had from thence to a private life. Having thus rid himſelf of all incumbrance, he accepted an invitation from Cranmer, and took up his reſidence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redreſſing the injuries of poor people.

Upon the revolution which happened at court after the death of the duke of Somerſet, Latimer ſeems to have retired into the country; and made uſe of the king's licence as a general preacher in thoſe parts where he thought his labours might be moſt ſerviceable. He was thus employed during the remainder of that reign, and continued in the ſame courſe, for a ſhort time, in the beginning of the next; but as ſoon as the introduction of Popery was reſolved on, the firſt ſtep towards it was the prohibition of all preaching throughout the kingdom, and a licenſing only of ſuch as were known to be Popiſhly inclined: accordingly, a ſtrict inquiry was made after the more forward and popular preachers, and many of them were taken into cuſtody. The biſhop of Winchester, who

was now prime miniſter, having proſcribed Latimer from the firſt, ſent a meſſage to cite him before the council. When he appeared, he was loaded with many ſevere reproaches, and ſent to the Tower. Cranmer and Ridley were alſo priſoners in the ſame cauſe with Latimer; and, when it was reſolved to have a public diſputation at Oxford, between the moſt eminent of the Popiſh and Proteſtant divines, theſe three were appointed to manage the diſpute on the part of the Proteſtants. Accordingly, they were taken out of the Tower, and ſent to Oxford, where they were cloſely confined in the common priſon, and might eaſily imagine how free the diſputation was likely to be, when they found themſelves denied the uſe even of books and pen and ink. In 1554, Latimer was condemned to be burnt, and ſuffered with Ridley at Oxford.

LATOUR (M. DE), was born at St. Quentin in 1705. His active genius diſplayed itſelf at an early period, and the margins of all his ſchool books were embelliſhed with the effuſions of his youthful fancy. Frequent floggings, however, rewarded the ſtriking caricatures of his pedagogue, which appeared conſpicuous in various places. On his leaving ſchool, his father ſuffered him to purſue the bent of his inclinations, and placed him with a maſter, who taught him the firſt rudiments of his art.

Here he made no ſmall progreſs, but was much more improved by a journey to the Netherlands, where he had an opportunity of ſtudying the chefs-d'œuvre of the Flemiſh ſchool. Cambray was at that time the ſeat of a negotiation which employed the miniſters of many powers. The portraits of ſeveral of theſe were painted by the young Latour with ſuch ſucceſs, that the Engliſh ambaſſador prevailed on him to accompany him to London, where he received the moſt flattering encouragement.

On his return to France, an extreme irritability of the nervous ſyſtem forbidding him the uſe of oil-colours, he was obliged to confine himſelf to crayons, a mode of painting to which it is difficult to give any degree of force. The obſtacles he had hence to encounter ſerved but to animate his zeal; and he ſought every means of perfecting his art, by the conſtant ſtudy of deſign; to which he added thoſe of geometry, phyſics, and even philoſophy, which he rendered ſubſervient to his grand object, painting. The fruits of his profound ſtudy gave a new merit to his enchanting crayons; and whilſt his lively and agreeable converſation alleviated the irkſomeneſs of ſitting confined to a particular poſture, the features of the mind became imprinted on the canvas as well as thoſe of the countenance.

Admitted into the Royal Academy of Painting at the age of thirty-three, it was not long before he was called to court. His free and independent ſpirit, however, led him to refuſe what moſt as

as eagerly covet. At length he ſubmitted to the monarch's commands.

M. de Latour, painted all the royal family, and both court and city crowded to his cloſet. Louis XV. was much amuſed with the original ſallies of Latour, who ſometimes carried them rather too far.

With an agreeable talent for converſation, juſt taſte, a memory ſtored with extenſive knowledge, and an excellent heart, he could not be deſtitute of friends. His houſe was reſorted to by the moſt diſtinguiſhed artiſts, philoſophers, and literati of the capital. Favoured by the ſovereign, and by the heir apparent, he was devoid of pride, and had the modeſty twice to refuſe the Order of St. Michael.

Amongſt the uſeful eſtabliſhments to which M. de Latour turned his thoughts, painting, the ſource of his fame, and in great meaſure of his fortune, particularly claimed his attention. He gave four hundred guineas to found an annual prize for the beſt piece of linear and aerial perſpective alternately, to be adjudged by the Academy of Painting at Paris. Perſuaded too of the benefits of good morals, and uſeful arts, he founded an annual prize of twenty guineas, to be diſtributed by the Academy of Amiens to the moſt worthy action, or moſt uſeful diſcovery in the arts. He alſo founded and endowed two eſtabliſhments; one for the ſupport of indigent children, the other an aſylum for diſtreſſed age; and at St. Quentin, a free-ſchool for drawing.

Having enjoyed all the pleaſures attached to celebrity in the capital, M. de Latour at length retired to the place of his nativity, to enjoy the purer ones of rendering his fellow-creatures happy. His entrance into St. Quentin, reſembled a triumph: here, at the age of eighty-four, he finiſhed his career.

LAUD (WILLIAM), archbiſhop of Canterbury, was ſon of William Laud, a clothier, of Reading, in Berkſhire, by Lucy his wife, widow of John Robinſon, of the ſame place, and ſiſter to Sir William Webbe, afterwards lord-mayor of London. He was born at Reading, Oct. 7, 1573, and educated at the free-ſchool there, till July 1589; when, removing to St. John's-College in Oxford, he became a ſcholar of the houſe in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of maſter in 1598; being eſteemed at this time, it is ſaid, a very forward, confident, and zealous perſon. He was this year choſen grammar-lecturer; and, being ordained prieſt in 1601, read, the following year, a divinity lecture in his college, which was then maintained by Mrs. Maye. In ſome of theſe chapel-exerciſes he maintained, againſt the Puritans, the perpetual viſibility of the church of Rome till the Reformation; by which he incurred the diſpleaſure of Dr. Abbot, then vice-chancellor of the univerſity. In 1603, Laud

was

was one of the proctors, and the ſame year became chaplain to Charles Blount, earl of Devonſhire, whom he inconſiderately married, Dec. 26, 1605, to Penelope, then wife of Robert, lord Rich; an affair that expoſed him afterwards to much cenſure, and created him great uneaſineſs: in reality, it made ſo deep an impreſſion upon him, that he ever after kept that day as a day of faſting and humiliation. He proceeded B. D. July 6, 1604. His firſt preferment was the vicarage of Stanford, in Northamptonſhire, in 1607; and, in 1608, he obtained the advowſon of North Kilworth, in Leiceſterſhire: he was no ſooner inveſted in theſe livings, but he put the parſonage houſes in good repair; and gave twelve poor people a conſtant allowance out of them; which was his conſtant practice in all his ſubſequent preferments. This ſame year he commenced D. D. and was made chaplain to Neile, biſhop of Rocheſter; to be near his patron, he exchanged North Kilworth for the rectory of Weſt-Tilbury, in Eſſex, into which he was inducted in 1609. The following year the biſhop gave him the living of Cuckſtone, in Kent, whereupon he reſigned his fellowſhip, left Oxford, and ſettled at Cuckſtone: but the unhealthineſs of that place having thrown him into an ague: he exchanged it ſoon after for Norton, a benefice of leſs value, but in a better air.

Dec. 1610, Dr. Buckeridge, preſident of St. John's, being promoted to the ſee of Rocheſter, Abbot, newly made archbiſhop of Canterbury, retaining ſome grudge againſt Laud, complained of him to the lord-chancellor Elleſmere, chancellor of the univerſity; alleging that he was at leaſt a Papiſt in his heart, and cordially addicted to Popery. The complaint was ſuppoſed to be made, in order to prevent his ſucceeding Buckeridge in the preſidentſhip of his college; and, the lord-chancellor carrying it to the king, all his credit, intereſt, and advancement, would probably have been deſtroyed thereby, had not his immoveable friend, biſhop Neile, effaced thoſe ill impreſſions. He was therefore elected preſident, May, 10, 1611, though then ſick in London, and unable either to make intereſt in perſon, or by writing to his friends; and the king not only confirmed the election, but, as a further token of his favour, made him one of his chaplains, upon the recommendation of biſhop Neile. Our ambitious and aſpiring doctor, having thus ſet foot within the court, flattered himſelf with hopes of great and immediate preferment; but, archbiſhop Abbot ſtanding always in his way, no preferment came: ſo that, after three years fruitleſs waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly tranſlated to Lincoln, prevailed with him to ſtay one year longer. Meanwhile, to keep up his ſpirits, the biſhop gave him a prebend in the church of Lincoln, in 1614, and the archdeaconry of Huntingdon the following year.

Upon

Upon the lord-chancellor Ellesmere's decline in 1616, Laud's interest began to rise at court; so that, in November that year, the king gave him the deanery of Gloucester; and, as a further instance of his being in favour, he was pitched on to attend the king in his journey to Scotland in 1617. Laud, in his return from Scotland, Aug. 2, 1617, was inducted to the rectory of Ibstock in Leicestershire; and Jan. 22, 1620-1, installed into a prebend of Westminster. About the same time there was a general expectation at court, that the deanery of that church would have been conferred upon him: but Dr. Williams, then dean, wanting to keep it in commendam with the bishopric of Lincoln, to which he was promoted, got Laud put off with the bishopric of St. David's. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute; but was permitted to keep his prebend of Westminster in commendam, through the lord-keeper Williams's interest, who, about a year after, gave him a living of about 120l. a year, in the diocese of St. David's, to help his revenue; and, in January 1620, the king gave him also the rectory of Creeke in Northamptonshire.

At Charles's coronation, Feb. 2, 1625-6, he officiated as dean of Westminster, in the room of Williams, then in disgrace; and was charged with altering the coronation oath, but without any good foundation. In 1626, he was translated from St. David's to Bath and Wells; and, in 1628, to London. The king having appointed him dean of his chapel-royal in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during Abbot's sequestration. In the third parliament of king Charles, which met March 17, 1627, he was voted to be a favourer of the Arminians, and one justly suspected to be unsound in his opinions that way; accordingly, his name was inserted as such in the common remonstrance; and, because he was thought to be the maker of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. it raised a very great clamour against him, and so exposed him to popular rage, that his life was threatened. About the same time, he was put into an ungracious office; namely, in a commission for raising monies by impositions, which the commons call Excises: but it seems never to have been executed.

Amidst all his employments, his care did not slacken towards the place of his education, the university of Oxford. April 1630, he was elected their chancellor; and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with books and MSS.

After the duke of Buckingham's murder, our bishop became chief favourite to Charles I. which augmented indeed his power and interest, but at the same time increased the envy and jealousy against him, which were already too strong. May 13, 1633, he

ſet out from London to attend the king, who was going to be crowned in Scotland: he was ſworn a privy-counſellor of that kingdom June 15, and on the 26th came back to Fulham. Having endeavoured to ſupplant Abbot, upon his death, in Auguſt this year, he was appointed his ſucceſſor. Sept. 14, he was elected chancellor of the univerſity of Dublin.

He now created many and powerful enemies, who daily ſought and reſolved upon his ruin; almoſt the whole body of the Puritans; many of the Engliſh nobility and others; and the bulk of the Scotch nation. The Puritans reputed and called him the ſole author of the innovations, and of the proſecutions againſt them: the nobility were diſobliged by his warm and imperious manner, and by his graſping at the odious office of prime miniſter; and the Scots were driven to a pitch of fury and madneſs, by the reſtoring of epiſcopal government, and the introduction of the Engliſh ſervice-book among them. In this ſtate of the times, he was not only examined, Dec. 4, 1640, on the earl of Strafford's caſe, but, when the commons came to debate upon the late canons and convocation, he was repreſented as the author of them; and a committee was appointed to inquire into all his actions, and prepare a charge againſt him, on the 16th. The ſame morning, in the Houſe of Lords, he was named as an incendiary, in an accuſation from the Scottiſh commiſſioners: and, two days after, an impeachment of high-treaſon was carried up to the lords by Denzil Holles, deſiring he might be forthwith ſequeſtered from parliament, and committed, and the commons would, in a convenient time, reſort to them with particular articles. Soon after, the Scotch commiſſioners preſented alſo to the upper houſe the charge againſt him, tending to prove him an incendiary: he was immediately committed to the cuſtody of the black rod. After ten weeks, Sir Henry Vane, junior, brought up, Feb. 26, fourteen articles againſt him, which they deſired time to prove in particular, and, in the mean time, that he be kept ſafe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidſt the inſults and reproaches of the mob.

In March and April the Houſe of Commons ordered him, jointly with all thoſe that had paſſed ſentence in the Star-Chamber againſt Burton, Baſtwick, and Prynne, to make ſatisfaction and reparation for the damages they had ſuſtained by their ſentence and impriſonment; and he was fined 20,000l. for his acting in the late convocation. He was alſo condemned by the Houſe of Lords to pay 500l. to Sir Robert Howard for falſe impriſonment. June 25, 1641, he reſigned his chancellorſhip of the univerſity of Oxford; and, in October, the Houſe of Lords ſequeſtered his juriſdiction, putting it into the hands of his inferior officers; and enjoined, that he ſhould give no benefice without firſt having the houſe's approbation of the perſon nominated by him. Jan 20, 1641-2,

1641-2, they ordered his arms at Lambeth-Palace, which had coſt him above 300l. to be taken away by the ſheriffs of London. Before the end of the year, all the rents and profits of the archbiſhopric were ſequeſtered by the lords, for the uſe of the commonwealth; and his houſe was plundered of what money it afforded, by two members of the Houſe of Commons; and what was very hard, when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the leaſt part of above two hundred pounds worth of his own wood and coal at Lambeth, for his neceſſary uſe in the Tower. May 31, W. Prynne, by a warrant from the cloſe committee, came and ſearched his room, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of paper, which he had prepared for his own defence. Meanwhile, the archbiſhop not complying exactly with the ordinance required, all the temporalities of his archbiſhopric were ſequeſtered to the parliament June 10, and he was ſuſpended from his office and benefice, and from all juriſdiction whatſoever. Oct. 10, more articles were carried up againſt him to the Houſe of Lords, ſo, after he had been kept priſoner above three years, he was brought to his trial March 12, 1643-4. Twenty days were ſpent in it, ſo that the whole proceedings were not finiſhed till the 29th of July; and nothing was proved upon him, which was treaſon by law. A bill of attainder was firſt read in the Houſe of Commons Nov. 13, paſſed the 16th, and immediately ſent up to the lords; there it ſtuck till Jan. 1644-5, when, by the violence of the earl of Pembroke and the mob, threatening to force them, it was paſſed, the 4th of that month, in a very thin houſe. The archbiſhop, by the confeſſion of his enemies, made a full, firm, and gallant defence, without the leaſt acknowledgment of guilt in any thing; and his behaviour was ſuitable on the ſcaffold, with great compoſure. He was beheaded Jan. 10, on Tower-Hill, aged ſeventy-one years. His corpſe was depoſited in the church of All-Hallows-Barking, London; but afterwards taken up, and interred in the chapel of St. John's-College, Oxford, July 24, 1663. He was author of ſeveral productions.

LAUDER (WILLIAM), a native of Scotland, was educated at the univerſity of Edinburgh, where he finiſhed his ſtudies with great reputation, and acquired a conſiderable knowledge of the Latin tongue. May 22, 1734, he received a teſtimonial from the heads of the univerſity, certifying that he was a fit perſon to teach Latin in any ſchool or college whatever. In 1739 he publiſhed at Edinburgh an edition of "Johnſton's Pſalms." In 1742, he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, profeſſors of church hiſtory and mathematics, to the maſterſhip of the grammar-ſchool at Dundee, then vacant. Whether he ſucceeded in his application or not, is uncertain; but a few years after-

afterwards we find him in London, contriving to ruin the reputation of Milton; an attempt which ended in the deſtruction of his own. He began firſt to retail part of his deſign in The Gentleman's Magazine, 1747; and finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, entitled, "An Eſſay on Milton's Uſe and Imitation of the Moderns in his Paradiſe Loſt," 8vo. The fidelity of his quotations had been doubted by ſeveral people, and the falſehood of them was ſoon after demonſtrated by Dr. Douglas, in a pamphlet entitled, "Milton vindicated from the Charge of Plagiariſm, &c. 1751," 8vo. The appearance of this detection overwhelmed Lauder with confuſion. He ſubſcribed a confeſſion, wherein he ingeniouſly acknowledged his offence. After this he went to Barbadoes, where he ſome time taught a ſchool. He died about the year 1771.

LAUNOI (John de, or Launoius), a moſt learned man, and a moſt voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the ſake of enlarging his ideas and knowledge; and there procured the eſteem and friendſhip of Leo Allatius and Holſtenius. Upon his return to Paris, he ſhut himſelf up, and fell to reading all ſorts of books, and making collections, upon all ſubjects as hard as he could. Nothing could ſoften the critical rigour of this ſage doctor: he not only did not ſeek, but he even refuſed, benefices. He lived always in ſimplicity and poverty. He died in 1678, after having publiſhed writings which made many volumes in folio.

LAUR (Filippo), an eminent painter, was born at Rome in 1623. His father Balthaſar Laur was originally of Antwerp, but ſettled in Italy, where he had two ſons: the eldeſt, Franciſco, became an able painter by the inſtruction of Sacchi, and died when he was but 25 years old; Philip was the ſecond. Balthaſar, who was a good painter, and a diſciple of Paul Bril, perceived with joy that his ſon Philip, without learning to draw, when he went to ſchool, took the faces of his playfellows. So remarkable a diſpoſition was an earneſt of his becoming a great painter. His father placed him under his ſon Franciſco, who taught him the firſt elements of his art. The premature death of his brother obliged him to paſs into the ſchool of Angelo Caroſelli, his brother-in-law, who had acquired ſome reputation in painting. Philip's progreſs was ſo great, that he ſoon ſurpaſſed his maſter in every kind. In the mean time he loſt his father; and ſoon after his maſter, who was ſo fond of him, that he brought all the curious ſtrangers that came to Rome to ſee him. Philip, who had ſtudied much, ſoon quitted his firſt manner, and applied himſelf to paint ſmall hiſtorical

ſubjects,

ſubjects, with back grounds of landſcape, in a lively beautiful manner. He alſo painted ſeveral large pictures for churches, but did not ſucceed ſo well in them as in ſmaller works. He left ſeveral pieces unfiniſhed.

He would never marry, nor give himſelf the trouble of forming diſciples. He loved expence; and, by his mirth and good humour, ſeemed to forget he grew old, till a diſtemper ſurpriſed and carried him off at Rome in 1694, at the age of 71. His corpſe was attended to St. Lawrence in Lucina, his pariſh church, by the academy of St. Luke, who had received him into their body in 1652. He left a conſiderable fortune to his great nephews, beſides ſeveral legacies.

LAW (EDMUND), was born in 1702, in the pariſh of Cartmel, in Lancaſhire. His father was a clergyman, deſcended from a family which had been ſituated at Aſkham in Weſtmoreland. He received his education at the ſchools of Cartmel and Kendal, from the latter of which he was ſent to St. John's-College, in Cambridge. In 1723, he took his degree of bachelor of arts; in 1727, that of maſter of arts: and, in the ſame year, he was elected fellow of Chriſt-College. In 1737, he was preſented, by the univerſity, to the rectory of Greyſtoke, in Cumberland, where, in 1739, he went to reſide; and, in 1743, he was appointed archdeacon of Carliſle. In 1749, he took his degree of doctor of divinity; and, in 1754, he was elected maſter of St. Peter's-College, Cambridge, and ſerved the office of vice-chancellor; in 1760, he was elected principal librarian, and, in 1764, profeſſor of caſuiſtical divinity. In 1763, he was preferred to the archdeaconry of Staffordſhire, and to a prebend in the church of Litchfield, by his friend, Dr. Cornwallis, late archbiſhop of Canterbury, and then biſhop of Litchfield and Coventry, who had been his pupil. In 1764, a prebend of Lincoln, and, in 1767, the twelfth ſtall of the church of Durham, were conferred upon him by the intereſt of the late duke of Newcaſtle; and, in 1769, he was promoted to the ſee of Carliſle, at the unſolicited recommendation of the duke of Grafton.

Dr. Law was firſt known to the public, in 1729, by a tranſlation of archbiſhop King's "Eſſay on the Origin of Evil." In 1734, he publiſhed "An Enquiry into the Ideas of Space, Time, Immenſity, and Eternity;" and, in 1745, "Conſiderations on the Theory of Religion;" to which are added, "Reflections on the Life and Character of Chriſt, &c."

Beſides theſe large works, he publiſhed a tract upon the Nature and End of Catechiſing; ſeveral pieces on the Controverſy concerning an Intermediate State; and in 1744, a pamphlet entitled, "Conſiderations on the Propriety of requiring a Subſcription

tion to Articles of Faith." He died at his ſeat in Roſe-Caſtle, Cumberland, Auguſt 14, 1787, aged 85. He left three ſons.

LAWES (HENRY), an Engliſhman, eminent in muſic, was the ſon of Thomas Lawes, a vicar-choral of the church of Saliſbury, and born there about 1600. In 1625, he became a gentleman of the chapel-royal; and was afterwards appointed one of the private muſic to Charles I. In 1653, were publiſhed his "Ayres and Dialogues," &c. folio.

Lawes taught muſic to the family of the earl of Bridgewater: he was intimate with Milton, and it is ſaid that Milton wrote his maſque of "Comus" at the requeſt of Lawes, who engaged to ſet it to muſic. Moſt of the ſongs of Waller are ſet by Lawes. He continued in the ſervice of Charles I. no longer than till the breaking out of the civil wars; yet retained his place in the royal chapel, and compoſed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Weſtminſter-Abbey.

LAWES (WILLIAM), brother of the preceding, was alſo eminent in muſic. He was firſt of the choir at Chicheſter, and then, in 1602, became a gentleman of the royal chapel. In 1611, he was made one of the private muſic to Charles I. and ſuch was his attachment to his maſter, that he took up arms for him againſt the parliament. To keep him out of the way of danger, he was made a commiſſary; yet the activity of his ſpirit diſdained that ſecurity, and at the ſiege of Cheſter, in 1645, he loſt his life by a caſual ſhot. The king was ſo affected with the loſs of him that he is ſaid to have worn a particular mourning for him.

LEAKE (Sir JOHN), a brave and ſucceſsful Engliſh admiral, was deſcended from the Leakes of Derbyſhire, and born in 1656, at Rotherhithe in Surrey. His father inſtructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that ſervice as a midſhipman; in which ſtation he diſtinguiſhed himſelf, under his father, at the memorable engagement between Sir Edward Sprag and Van Trump, in 1673, being then no more than ſeventeen. Upon the concluſion of that war ſoon after, he engaged in the merchants ſervice, and had the command of a ſhip two or three voyages up the Mediterranean: but, his inclination lying to the navy, he did not ſtay long out of it. He had indeed refuſed a lieutenant's commiſſion; but this was done with a view to the place of a maſter-gunner, a place of much greater eſteem at that time than it is at preſent. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of ſucceeding him in the poſt of gunner to the Neptune, a ſecond-rate man of war. This happened about 1675; and, the times being peaceable, he remained in this poſt, without any

any promotion, till 1688. Then James II. having reſolved to fit out a ſtrong fleet, to prevent the invaſion from Holland, Leake had the command of the Firedrake fire-ſhip, and diſtinguiſhed himſelf by ſeveral important ſervices; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means. The importance of reſcuing Londonderry from the hands of king James raiſed him in the navy; and, after ſome removes, he had the command given him of the Eagle, a third rate of 70 guns. In 1692, the diſtinguiſhed figure he made in the famous battle off La Hogue, procured him the particular friendſhip of admiral Churchill, brother to the duke of Marlborough; and he continued to behave on all occaſions with great reputation, till the end of the war; when, upon concluding the peace of Ryſwick, his ſhip was paid off Dec. 5, 1697. Meanwhile, he had loſt his father in 1696; when, though abſent, his friends had procured for him his father's places of maſter-gunner in England, and ſtore-keeper of Woolwich. But he declined theſe places, having fixed his eye upon a commiſſioner's place in the navy: but admiral Churchill, prevailed with him not to think of quitting the ſea, and ſoon brought him into action there again, procuring him a commiſſion for a third-rate of 70 guns, which he entered upon, in May 1699. Afterwards, upon the proſpect of a new war, he was removed to the Britannia, the fineſt firſt-rate in the navy; of which he was appointed, in Jan. 1701, firſt captain of three under the earl of Pembroke, newly made lord-high-admiral of England. But, upon the earl's removal, to make way for prince George of Denmark, ſoon after queen Anne's acceſſion to the throne, Leake's commiſſion under him becoming void, in May 27, 1702, he accepted of the Aſſociation, a ſecond-rate, till an opportunity offered for his further promotion. This was not long; for, upon the declaration of war againſt France, he received a commiſſion, in June 24, that year, from prince George, appointing him commander in chief of the ſhips deſigned againſt Newfoundland. He arrived there with his ſquadron in Auguſt, and, deſtroying the French trade and ſettlements, reſtored the Engliſh to the poſſeſſion of the whole iſland.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the ſame ſquadron; but declined the honour of knighthood, which however he accepted the following year, when he was engaged with admiral Rooke, in taking Gibraltar. Soon after this, he particularly diſtinguiſhed himſelf in the general engagement off Malaga; and, being left with a winter-guard at Liſbon for thoſe parts, he relieved Gibraltar in 1705, which the French had beſieged by ſea, and the Spaniards by land, and reduced to the laſt extremity. February 1705, he received a commiſſion, appointing him vice-admiral of the White; and, in March, relieved Gibraltar a ſecond time. March 6, he ſet ſail for that place; and, on the 10th, attacked five ſhips of the French

fleet

fleet coming out of the bay, of whom two were taken, two more run aſhore, and were deſtroyed; and baron Pointi died ſoon after of the wounds he received in the battle. He had no ſooner anchored, than he received a polite letter from the prince of Heſſe: his highneſs alſo preſented him with a gold cup on the occaſion.

The ſame year, Sir John was engaged in the reduction of Barcelona: after which, being left at the head of a ſquadron in the Mediterranean, he concerted an expedition to ſurpriſe the Spaniſh galleons in the bay of Cadiz; but this proved unſucceſsful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the laſt extremity, and thereby occaſioned the ſiege to be raiſed by king Philip. This was ſo great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it by a public thankſgiving on the 26th of May, as long as he lived. Preſently after this ſucceſs at Barcelona, Sir John reduced the city of Carthagena; from whence, proceeding to thoſe of Alicant and Joyce, they both ſubmitted to him; and he concluded the campaign of that year with the reduction of the city and iſland of Majorca. Upon his return home, prince George of Denmark preſented him with a diamond ring of 400l. value; and he had the honour of receiving a gratuity of 1000l. from the queen, as a reward for his ſervices. Upon the unfortunate death of Sir Cloudeſly Shovel, in 1707, he was advanced to be admiral of the White, and commander in chief of her majeſty's fleet. In this command he returned to the Mediterranean, and ſurpriſing a convoy of the enemy's corn, ſent it to Barcelona; and thereby ſaved that city and the confederate army from the danger of famine, in 1708: ſoon after this, convoying the new queen of Spain to her conſort, king Charles, he was preſented by her majeſty with a diamond ring of 300l. value. From this ſervice he proceeded to the iſland of Sardinia, which being preſently reduced by him to the obedience of king Charles, that of Minorca was ſoon after ſurrendered to the fleet and land forces.

Having brought the campaign to ſo happy a concluſion, he returned home; where, during his abſence, he had been appointed one of the council to the lord-high-admiral, and was likewiſe elected member of parliament both for Harwich and Rocheſter, for the latter of which he made his choice. Dec. the ſame year, he was made a ſecond time admiral of the fleet. May 1709, he was conſtituted rear-admiral of Great-Britain, and appointed one of the lords of the admiralty in December. Upon the change of the miniſtry in 1710, lord Orford reſigning the place of firſt commiſſioner of the admiralty, Sir John Leake was appointed to ſucceed him; but he declined that poſt, as too hazardous, on account of the diviſions at that juncture. In 1710, he was choſen a ſecond time member of parliament for Rocheſter; and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the

the Engliſh forces to take poſſeſſion of Dunkirk. Before the expiration of the year, the commiſſion of admiral of the fleet was given to him a fifth time. He was alſo choſen repreſentative for Rocheſter a third time. Upon her majeſty's deceaſe, Aug. 1, 1714, his poſt of rear-admiral was determined; and he was ſuperſeded as admiral of the fleet by Mathew Aylmer, Eſq. in Nov. 5. In the univerſal change that was made in every public department, upon the acceſſion of George I. admiral Leake could not expect to be excepted. After this he lived privately; and, building a little box at Greenwich, ſpent part of his time there, retreating ſometimes to a country-houſe he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill, of Yarmouth; by whom he had one ſon, an only child, whoſe miſconduct had given him a great deal of uneaſineſs. Auguſt 1719, he was ſeized with an apoplectic diſorder; but it went off without any viſible ill conſequence. Upon the death of his ſon, which happened in March following, after a lingering incurable diſorder, he diſcovered a more than ordinary affliction: nor was he himſelf ever right well after; for he died in his houſe at Greenwich, Auguſt 1, 1720, in his 65th year.

LEAKE (STEPHEN MARTIN, Eſq.) ſon of Captain Martin, went through different ranks in the Heralds Office, till he came to be Garter. He was the firſt perſon who wrote profeſſedly on our Engliſh coins, two editions of his "Hiſtorical Account," of which were publiſhed by him with plates, under the title of "Nummi Britannici Hiſtoria, London, 1726," 8vo. the ſecond, much improved, London, 1745, 8vo. He printed, in 1750, "The Life of Sir John Leake, Knight, Admiral of the Fleet," &c. to whom he was indebted for a conſiderable eſtate. In 1766, he printed "The Statutes of the Order of the Garter," 4to. He died, at his houſe called Leake's Grove, at Mile-End, Middleſex, March 24, 1773; and was buried the 31ſt in his chancel in the pariſh church of Thorp in Eſſex, of which manor he was lord.

LEAKE (JOHN), the ſon of a clergyman of the church of England, and born near Kirkoſwald in Cumberland, was firſt ſent to ſchool at Croglin, in that county; whence he was removed to the grammar-ſchool at Biſhop-Auckland, where he was diſtinguiſhed by his rapid advances to the firſt claſſes of that ancient ſeminary. He came to London with a deſign to engage in the profeſſion of arms; but not being endowed with ſuch an ample portion of patience as to wait the accompliſhment of thoſe expectations into which he had been flattered by the empty promiſes of ſuperficial greatneſs, he devoted his attention to medicine. After attending the hoſpitals in London, and being admitted a member of the corporation of ſurgeons, an opportunity preſenting itſelf of extending his knowledge

by viſiting foreign countries, he embarked for Liſbon; whence, after gratifying his thirſt for information by every thing worthy of remark in that metropolis, he viſited ſeveral parts of Italy, and, on his return to London, commenced buſineſs as a ſurgeon and man-midwife in the neighbourhood of Piccadilly. He ſoon after publiſhed, "A Diſſertation on the Properties and Efficacy of the Liſbon Diet Drink;" which he adminiſtered with ſucceſs in many very deſperate caſes of lues, ſcrophula, and the ſcurvy. Stimulated by an ardent deſire to enlarge the ſphere of his uſefulneſs, and encouraged by his ſkilful countryman the late Dr. Huck Saunders, who was alſo bred to the chirurgical profeſſion, he preſented himſelf to the preſident and cenſors of the London-College, and paſſed the uſual examinations with uncommon eclat. About this time he removed to a ſpacious houſe in Craven-Street, in the Strand, where he commenced lecturer in the obſtetric art, by delivering to the Faculty, who were indiſcriminately invited to attend, his "Lecture-Introductory to the Theory and Practice of Midwifery;" which paſſed through four editions in quarto. In 1765, he purchaſed a piece of ground on a building-leaſe, and afterwards preſented to the public the original plan for the inſtitution of the Weſtminſter Lying-in-Hoſpital. Soon as the building was raiſed, he voluntarily, and without any conſideration, aſſigned over to the governors all his right of the above premiſes in favour of the hoſpital; and publiſhed, in 1773, a volume of "Practical Obſervations on the Child-Bed Fever:" and, in 1774, "A Lecture-Introductory to the Theory and Practice of Midwifery, including the Hiſtory, Nature, and Tendency, of that Science, &c. publicly delivered Oct. 4, 1773," 8vo. which was afterwards conſiderably varied, enlarged, and publiſhed in two volumes, under the title of "Medical Obſervations and Inſtructions on the Nature, Treatment, and Cure, of various Diſeaſes incident to Women." In 1791, he was ſeized with an indiſpoſition of the breaſt, which was imagined to have been occaſioned by his application in compoſing "A Practical Eſſay on the Diſeaſes of the Viſcera, particularly thoſe of the Stomach and Bowels." He recovered from that illneſs, and the work was publiſhed in 1792. About three weeks before his death, he had a return of his former complaint; but, the day before he died, the phyſician by whom he was attended, as well as the doctor himſelf, thought he was much better, and it was intended that he ſhould remove the next day to ſleep in the country. He retired to reſt about ten o'clock on Tueſday evening, having given orders to his ſervant to call him at eight o'clock the next morning. This was done, and no anſwer being received, the man called again at nine, with as little ſucceſs. The night-bolt of the chamber-door was then forced, and doctor Leake was found dead in his bed; which event appeared to have taken place ſome hours.

LEDYARD

LEDYARD (JOHN), was an American by birth, and ſeemed from his youth to have felt an invincible deſire to make himſelf acquainted with unknown or imperfectly diſcovered regions of the globe. He had lived ſeveral years with the Indians of America; and, in the humble ſituation of a corporal of marines (to which he ſubmitted rather than relinquiſh his purſuit) he had made with captain Cooke the voyage of the world. On his return, he became anxious to traverſe the vaſt continent, from the Pacific to the Atlantic Ocean. With no more than ten guineas in his purſe, he croſſed the Britiſh-Channel to Oſtend; and by the way of Denmark and the Sound, proceeded to the capital of Sweden. On his arrival at Peterſburg, he was noticed as an extraordinary man; and though without ſhoes and ſtockings, received and accepted an invitation to dine with the Portugueſe ambaſſador. Being now accommodated with neceſſaries, he travelled eaſtward through Siberia, 6000 miles to Yakutz, thence to Oczakow, and back again to Yakutz. Here he was ſeized in the empreſs's name by two Ruſſians, who conveyed him on a ſledge through the deſerts of the Northern Tartary, and left on the frontiers of the Poliſh dominions. He was now ordered to go back to England, being told that if he returned to Ruſſia, he ſhould be hanged: in the midſt of poverty he found his way to Koningſburg, where obtaining ſome pecuniary aſſiſtance, he was enabled to reach England.

Having proceeded in the ſervice of the ſociety for promoting the diſcovery of the interior parts of Africa, as far as Grand Cairo, in Egypt, he made an agreement with the conductor of a caravan, and was on the point of taking his departure for Sennaare, when, January 17, 1789, he was ſeized with an illneſs, which terminated in his death.

LEE (NATHANAEL), an Engliſh dramatic poet, was the ſon of a clergyman, and bred at Weſtminſter-School under Dr. Buſby, whence he removed to Trinity-College in Cambridge, and became ſcholar upon that foundation in 1668. He proceeded B. A. the ſame year; but, not ſucceeding to a fellowſhip, quitted the univerſity, and came to London, where he made an unſucceſsful attempt to become an actor in 1672. Failing in this deſign, he had recourſe to his pen for ſupport; and, having a genius for the drama, compoſed a tragedy called "Nero, Emperor of Rome," in 1675; which being well received, he puſhed on the ſame way, producing a new play almoſt every year, till 1681. Our author was not only careleſs in his œconomy, a foible incident to the poetic race, but rakiſhly extravagant, to that degree as to be frequently plunged into the loweſt depths of miſery: his wit and genius were alſo of the ſame unlucky turn, turgid, unbridled, and apt to break the bounds of ſenſe. Thus gifted by nature, he left the reins looſe to his imagination, till at length indigence and poe-

tical enthuſiaſm tranſported him into madneſs; ſo that, Nov. 1684, he was taken into Bedlam, where he continued four years under the care of phyſicians. He was diſcharged in April 1688, being ſo much recovered, as to be able to return to his occupation of writing for the ſtage: and he produced two plays afterwards, "The Princeſs of Cleve," in 1689; and "The Maſſacre of Paris," in 1690. However, notwithſtanding the profits ariſing from theſe performances, he was this year reduced to ſo low an ebb, that a weekly ſtipend of ten ſhillings from the theatre-royal was his chief dependance. He was not ſo clear of his phrenzy, as not to ſuffer ſome temporary relapſes; and perhaps his untimely end might be occaſioned by one. He died this year, 1690, as it is ſaid, in a drunken frolic, by night in the ſtreet, and was interred in the pariſh of St. Clement-Danes, near Temple-Bar. He was the author of eleven plays, all acted with applauſe.

LEE (CHARLES), was brother to Wm. Lee, who was ſheriff of London in 1774, and choſen next year alderman of Aldgate-Ward, which he reſigned in 1780, having retired to the Continent. Charles ſerved with general Burgoyne, in the Engliſh army in Portugal, which he quitted for the American ſervice. In 1776, Lee was taken priſoner by colonel Harcourt, and under pretence of being a deſerter, cloſely confined, and guarded with the vigilance and rigour of a ſtate priſoner of the firſt conſequence. It is even impoſſible to tell, how far his treatment might have been carried, had not the firmneſs of Congreſs and Waſhington, prevented any ſerious ſteps being taken. On general Howe's refuſal to treat of his exchange, the cartel was directly ſtopt; colonel Campbell, with ſeveral other officers who were their priſoners, were cloſely confined; and a declaration made to Sir William Howe, that whatever treatment general Lee met with, ſuch ſhould theſe officers experience. On the capture of general Burgoyne, their conduct towards him was much changed; he was allowed his parole in New-York; dined with many principal officers and families; and, ſome time after, joined the American army, in conſequence of having been exchanged.

The firſt military ſcene in which general Lee appeared, after his liberation, was likewiſe his laſt; we mean the fatal affair of Monmouth. The general diſappointment and rage of the army, at ſeeing his diſorderly retreat, with the flower of the troops under his command; and his intemperate, and unſoldier-like reply to general Waſhington; all conſpired to throw the diſgrace on his own head. He was brought to a court-martial, and ſuſpended from his command for one year. He retired, diſguſted and diſappointed, to his eſtate in Berkley-County in Virginia, on the weſt ſide of the Apalachian or Blue Mountains. Here he continued, making now and then ſome friendly excurſions into the lower country,

country, but not once viſiting Philadelphia, until the time he went, never to return. During this retreat, an act of the blackeſt ingratitude he received, diſguſted him ſtill more with mankind, and increaſed his natural miſanthropy. He had arranged a body of letters, and other papers, relative to his public affairs, which, when completed, he intruſted to the care of a major, his aid-de-camp, to carry to Philadelphia, and have printed. This major was a young Virginian, who had owed his riſe, and in ſhort, every thing to the friendſhip of general Lee. On his arrival at Philadelphia, the then governor of that city, found means to diſcover his errand, and to perſuade him to deſert the intereſt of his generous patron, to give up the papers, and join his family as aid-de-camp. In the beginning of 1782, general Lee ſet off for Philadelphia, and ſhortly after his arrival in that city, was ſeized with a fever, of which he languiſhed a few days, and died. His body was buried with a parade of military honours, and followed by the Congreſs to the grave.

LEIBNITZ (Godfrey William de), was born at Leipſic, July 4, 1646. His father, Frederic Leibnitz, was profeſſor of moral philoſophy, and ſecretary to that univerſity; but did not ſurvive the birth of his ſon above ſix years. His mother put him under Meſſrs. Homſchucius and Bachuchius, to teach him Greek and Latin; and he made ſo quick a progreſs, that, great as his maſter's hopes were, he ſurpaſſed them all. Returning home, where there was a well-choſen library left by his father, he read with attention the ancient authors, and eſpecially Livy. The poets alſo had a ſhare in his ſtudies, particularly Virgil; and he had himſelf ſo particular a talent for verſifying, that he is ſaid to have compoſed, in one day's time, a poem of three hundred lines without an eliſion. He entered upon his academical ſtudies at fifteen; and to that of polite literature joining philoſophy and the mathematics, he ſtudied the former under James Thomaſius, and the latter under John Kuhnius, at Leipſic. He afterwards went to Jena, where he heard the lectures of profeſſor Bohnius upon polite learning and hiſtory, and thoſe of Falcknerius in the law. In 1664, he was admitted maſter of arts; and, obſerving the uſe of philoſophy in illuſtrating the law, he maintained ſeveral philoſophical queſtions out of the "Corpus juris." At the ſame time, he applied himſelf particularly to the ſtudy of the Greek philoſophers, and engaged in the taſk of reconciling Plato with Ariſtotle; as he afterwards attempted a like reconciliation between Ariſtotle and Des Cartes. He was ſo intent on theſe ſtudies, that he ſpent whole days in meditating in a foreſt near Leipſic.

However, his views were chiefly fixed upon the law, which was his principal object. He commenced bachelor in that faculty in 1665, and the year after ſupplicated for his doctor's degree; but was denied, as not being of ſufficient ſtanding. Reſenting the affront,

affront, he went to Altorf; where he maintained a theſis, "De caſibus perplexis," with ſo much reputation, that he not only obtained his doctor's degree, but had an offer of being made profeſſor of law extraordinary. This, however, was declined; and he went from Altorf to Nuremburg, to viſit the learned in that univerſity. The literati there, who were engaged in the purſuit of the philoſopher's ſtone, not only admitted him into their laboratory, but even requeſted him to accept the ſecretaryſhip, with a ſtipend. His office was, to regiſter their proceſſes and experiments, and to extract from the books of the beſt chemiſts ſuch things as might be of uſe to them in their purſuits.

About this time, baron Boinebourg, firſt miniſter of the elector of Mentz, paſſing through Nuremburg, met our virtuoſo at a common entertainment; and conceived ſo great an opinion of his parts and learning from his converſation, that he adviſed him to apply himſelf wholly to law and hiſtory: giving him at the ſame time the ſtrongeſt aſſurances, that he would engage the elector, John Philip Schonborn, to ſend for him to his court. Leibnitz accepted the kindneſs, promiſing to do his utmoſt to render himſelf worthy of ſuch a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, and in the neighbourhood of Mentz. In 1668, John Caſimir, king of Poland, reſigning his crown, the elector Palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's intereſts, Leibnitz wrote a treatiſe, to ſhew, that the Polonnois could not make choice of a better perſon for their king. This piece did him great honour: the elector Palatine was extremely pleaſed with it, and invited our author to his court. But baron Boinebourg, reſolving to provide for him at the court of Mentz, would not ſuffer him to accept this laſt offer from the Palatine; and preſently obtained for him the poſt of counſellor of the chamber of review to the elector of Mentz. Baron Boinebourg had ſome connexions at the French court; and, although he had a ſon at Paris, yet that ſon was not of years to be truſted with the management of his affairs there: he therefore begged Mr. Leibnitz to undertake that charge.

Our young ſtateſman was charmed with this opportunity of ſhewing his gratitude to ſo zealous a patron, and ſet out for Paris in 1672. He alſo propoſed ſeveral other advantages to himſelf in this tour, and his views were not diſappointed. In 1673, he loſt his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, ſecretary, and John Collins, fellow of the Royal Society, from whom he received ſome hints of the invention of the method of fluxions, which had been diſcovered, in 1664 or 1665, by Sir Iſaac Newton.

While he was in England, he received an account of the death of

of the elector of Mentz, by which he loſt his penſion; and, upon this, returned to France, whence he wrote to the duke of Brunſwick Lunenburg, to inform him of his circumſtances. That prince ſent him a very gracious anſwer, aſſuring him of his favour, and, for the preſent, appointed him counſellor of his court, with a ſalary: but gave him leave to ſtay at Paris, in order to complete his arithmetical machine. In 1674, he went again to England; whence he paſſed, through Holland, to Hanover, where he deſigned to ſettle. That duke dying in 1679, his ſucceſſor, Erneſt Auguſtus, then biſhop of Oſnaburg, afterwards George I. ſhewed our counſellor the ſame favour as his predeceſſor had done, and directed him to write the hiſtory of the houſe of Brunſwick. Leibnitz undertook the taſk; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690, with an ample harveſt. In 1700, he was admitted a member of the royal academy of ſciences at Paris. Having formed ſeveral projects for the promotion of learning, his name became famous all over Europe; and his merit was rewarded by other princes, beſides the elector of Hanover. In 1711, he was made aulic counſellor to the emperor; and the czar of Muſcovy appointed him privy-counſellor of juſtice, with a penſion of a thouſand ducats. He was rewarded by the emperor with a penſion of 2000 florins, for attempting to eſtabliſh an academy of ſciences at Vienna, and the emperor promiſed to double the ſum, if he would come and reſide at Vienna: which he would have complied with, but death did not give him an opportunity. He died of the gout and ſtone, Nov. 14, 1716, aged ſeventy.

He was never married. Once he attempted it, when about fifty years old; and the lady, deſiring time to conſider of it, gave him an opportunity of doing the ſame: which produced this concluſion, that marriage was a good thing, but a wiſe man ought to conſider of it all his life. Mr. Leoſler, ſon of his ſiſter, was his ſole heir, whoſe wife died ſuddenly with joy at the ſight of the vaſt ſum of money left them by their uncle. It is ſaid he had a natural ſon in his youth, who afterwards lived with him, was ſerviceable to him in many ways, and had a conſiderable ſhare in his confidence. He went by the name of William Dinninger, and extremely reſembled his father. Leibnitz wrote ſeveral pieces.

LEIGH (Sir EDWARD), a very learned Engliſhman, was born at Shawell, in Leiceſterſhire, and educated at Magdalen-Hall, Oxford. He was a member of the Long Parliament, and one of the members of the Houſe of Commons who were appointed to ſit in the Aſſembly of Divines. He was afterwards colonel of a regiment for the Parliament; but in 1648 was numbered among the Preſbyterians who were turned out; and in December he was impriſoned. From this period to the Reſtoration he employed himſelf

ſelf in writing a conſiderable number of learned and valuable books, which ſhewed profound learning, a knowledge of the languages, and much critical ſagacity. Sir Edward died at his houſe called Ruſhall-Hall, in Staffordſhire, June 2, 1671: and was buried in the chancel of Ruſhall-Church.

LEIGHTON (ROBERT), an eminent Scotch divine, was miniſter of a church near Edinburgh, in the diſtracted times of Cromwell's uſurpation; and exhorted his pariſhioners to live together in charity, and not to trouble themſelves with religious and political diſputes. His moderation gave offence, and finding his labours of no ſervice, he retired to a life of privacy. By the unanimous voice of the magiſtrates, he was called ſoon after from his retirement to preſide over the college of Edinburgh; where, during the ſpace of ten years, he diſplayed all the talents of a prudent, wiſe, and learned governor. Soon after the Reſtoration, when that ill-judged buſineſs, the introduction of epiſcopacy into Scotland, was reſolved on, Leighton was conſecrated biſhop of Dunblane.

In his dioceſe Leighton ſet the example of moderation; where he was revered even by the moſt rigid of the oppoſite party. He went about preaching, without any appearance of pomp; gave all he had to the poor, and removed none of the miniſters, however exceptionable he might think their political principles. But, finding this contributed very little to the promotion of the great ſcheme that was carrying on, and that his brethren would not be induced to join as he thought properly in the work, he went to the king, and reſigned his biſhopric. The king and council, partly induced by the remonſtrances of this good biſhop, and partly by their own obſervations, reſolved to carry on the buſineſs in Scotland on a different plan: and with this view Leighton was perſuaded to accept the archbiſhopric of Glaſgow. In this ſtation he made one effort more, but found it was not in his power to ſtem the violence of the times. In little more than a year, he reſigned his archbiſhopric, and retired into Suſſex; where he devoted himſelf wholly to religion, and acts of piety. He died in 1684. He has left many ſermons and uſeful tracts, which are in very great eſteem.

LELAND (JOHN), the firſt and laſt antiquary-royal in England, was a native of London, and bred at St. Paul's-School there, under the famous William Lilly. Having loſt both his parents in his infancy, he found a foſter-father in on Mr. Thomas Myles, who both maintained him at ſchool, and ſent him thence to Chriſt's-College in Cambridge. Of this ſociety, it is ſaid, he became fellow; yet, it is certain that he afterwards removed to Oxford, and ſpent ſeveral years in All-Souls-College; there purſuing his ſtudies with great aſſiduity, eſpecially in the Greek language. For further improvement, he travelled to Paris, where he had the con-

verſation and inſtructions of Budæus, Faber, Paulus Æmilius, Ruellius, and Francis Sylvius; by whoſe aſſiſtance he perfected himſelf in the Latin and Greek tongues. He alſo learned French, Italian, and Spaniſh, before his return home; ſo that he was eſteemed an accompliſhed ſcholar. Going into orders, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling in the marches of Calais, appointed him his library-keeper, and dignified him with the title of his antiquary. In conſequence whereof his majeſty, in 1533, granted him a commiſſion under the great ſeal, to make ſearch after England's antiquities; and peruſe the libraries of all cathedrals, abbies, priories, colleges, and places, where records, writings, and ſecrets of antiquity were repoſited. For this purpoſe, having obtained, in 1536, a diſpenſation for non-reſidence upon his living at Popeling, he ſpent above ſix years in travelling about England and Wales, and collecting materials for the hiſtory and antiquities of the nation.

After the finiſhing of his travels, he was preſented by his royal maſter, in 1542, to the rich rectory of Haſely in Oxfordſhire. The ſame patron, in 1543, preferred him to a canonry of King's-College, now Chriſt-Church, in Oxford; and, about the ſame time, collated him to a prebend in the church of Sarum; and, though he loſt the canonry of Chriſt-Church in 1545, upon the ſurrendry of that college to the king, and had no penſion allowed him in the lieu of it, as other canons had, yet it was made up to him in preferment elſewhere. In 1545, having digeſted into four books that part of his collections, which contains an account of the illuſtrious writers in the realm, with their lives and monuments of literature, he preſented it to his majeſty, under the title of "A Newe Year's Gifte;" with a ſcheme of what he intended to do further. For that purpoſe he retired to a houſe of his own, in the pariſh of St. Michael-le-Querne, London; where he had ſpent near ſix years in compoſing ſuch books, &c. as he had promiſed to the world, when either too hard ſtudy, or ſome other cauſe unknown, deprived him of his underſtanding, and threw him into a phrenzy. In this diſtraction he continued, without ever recovering his ſenſes, two years, when the diſorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael-le-Querne, which ſtood at the weſt-end of Cheapſide, between the late conduit there and Paternoſter-row; but, being burnt in the great fire of 1666, the ſite of it was laid out to enlarge the ſtreet.

LELAND (John), well known by his writings in defence of Chriſtianity, was born at Wigan in Lancaſhire, in 1691, of eminently pious and virtuous parents. They took the earlieſt care to ſeaſon his mind with proper inſtructions: but, in his ſixth year, the ſmall pox deprived him of his underſtanding and memory, and

expunged all his former ideas. He continued in this deplorable ſtate near a twelvemonth, when his faculties ſeemed to ſpring up anew; and though he did not retain the leaſt traces of any impreſſions made on him before the diſtemper, yet he now diſcovered a quick apprehenſion and ſtrong memory. In a few years after, his parents ſettled in Dublin, which ſituation gave him an eaſy introduction to learning, and the ſciences. When he was properly qualified by years and ſtudy, he was called to be paſtor to a congregation of Proteſtant Diſſenters in that city. He was an able and acceptable preacher; but his labours were not confined to the pulpit. The many attacks made on Chriſtianity, and by ſome writers of no contemptible abilities, engaged him to conſider the ſubject with the exacteſt care, and the moſt faithful examination. Upon the moſt deliberate inquiry, the truth and divine original as well as the excellence and importance of Chriſtianity appearing to him with great luſtre, he publiſhed anſwers to ſeveral authors who ſucceſſively appeared in that cauſe, and proved himſelf a maſter of the controverſy. In the decline of life he publiſhed a laborious work, entitled, "The Advantage and Neceſſity of the Chriſtian Revelation, ſhewn from the State of Religion in the ancient Heathen World, &c." 2 vols. 4to.

LELY (Sir PETER), an excellent painter of the Engliſh ſchool, was born in 1617, at Weſtphalia in Germany. He was bred up for ſome time at the Hague, and afterwards committed to the care of one De Grebber. The great encouragement which Charles I. gave to the polite arts, and painting in particular, drew him to England in 1641; where he followed his natural genius at firſt, and painted landſcapes, with ſmall figures, as likewiſe hiſtorical compoſitions; but, after a while, finding face-painting more encouraged, he turned his ſtudy that way, and, in a ſhort time, ſucceeded ſo well in it, that he ſurpaſſed all his contemporaries. By this merit, he became perpetually involved in buſineſs, ſo that he was thereby prevented from going into Italy, to finiſh the courſe of his ſtudies, which in his younger days he was very deſirous of: however, he made himſelf amends, by getting the beſt drawings, prints, and paintings, of the moſt celebrated Italian hands. At this he laboured ſo induſtriouſly, that he procured the beſt choſen collection of any one of his time: and the advantage, he reaped from it, appears from that admirable ſtyle which he acquired by daily converſing with the works of thoſe great maſters. In his correct draught and beautiful colouring, but more eſpecially in the graceful airs of his heads, and the pleaſing variety of his poſtures, together with the gentle and looſe management of the draperies, he excelled moſt of his predeceſſors, and will be a laſting pattern to all ſucceeding artiſts. Yet the critics remark, that he preſerved in almoſt all his faces, a languiſhing air and a drowſy

ſweetneſs

ſweetneſs peculiar to himſelf, for which they reckon him a manneriſt; and he retained a little of the greeniſh caſt in his complexions, not eaſily forgetting the colours he had uſed in his landſcapes; which laſt fault, how true ſoever at firſt, it is well known he left off in his latter days. But whatever of this kind may be objected to this great painter, it is certain his works are in high eſteem in other parts, as well as in England, and are both equally valued and envied; for at that time, no country, exceeded his perfections, as the various beauties of the age, repreſented by his hand, ſufficiently evince. He frequently did the landſcapes in his own pictures after a different manner from all others, and better than moſt could do. He was likewiſe a good hiſtory-painter, as many pieces now among us can ſhew. His crayon-draughts were alſo admirable, and thoſe are commonly reckoned the moſt valuable of his pieces, which were all done entirely by his own hand, without any other aſſiſtance. Philip, earl of Pembroke, then lord-chamberlain, recommended him to Charles I. whoſe picture he drew, when priſoner at Hampton-Court. He was alſo much favoured by Charles II. who made him his principal painter, knighted him, and would frequently converſe with him, as a perſon of good natural parts and acquired knowledge. He became enamoured of a beautiful Engliſh lady, to whom he was, ſome time after, married; and he purchaſed an eſtate at Kew, in the county of Surrey, to which he often retired in the latter part of his life. He died of an apoplexy in 1680, at London, and was buried at Covent-Garden church, where there is a marble monument erected to his memory, with his buſt, carved by Mr. Gibbons, and a Latin epitaph.

LEMERY (NICHOLAS), a celebrated chemiſt, was born Nov. 17, 1645, at Rouen in Normandy, of which parliament his father was a proctor, and of the reformed religion. Nicholas, having received a ſuitable education at the place of his birth, was put apprentice there to an apothecary, who was a relation; but, finding in a ſhort time that his maſter knew little of chemiſtry, he left him in 1666, and went to improve himſelf in that art at Paris, where he applied to Mr. Glazer, then demonſtrator of chemiſtry in the royal gardens. This, however, did not anſwer his purpoſe; Mr. Glazer was one of thoſe profeſſors who are full of obſcure ideas, and was alſo far from being communicative: Lemery therefore ſtayed with him only two months, and then proceeded to travel through France in queſt of ſome better maſters. In this reſolution he went to Montpelier, where he continued three years with Mr. Vernant, an apothecary, who gave him an opportunity of performing ſeveral chemical operations, and of reading lectures alſo to ſome of his ſcholars. Theſe lectures were very uſeful to him; and he made ſuch advances in chemiſtry, that in a

little time he drew all the profeſſors of phyſic, as well as other curious perſons at Montpelier, to hear him; having always ſome new diſcoveries to inſtruct and entertain the moſt able among them. This raiſed his reputation ſo high, that he practiſed phyſic in that univerſity without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monſieur the prince; where making uſe of the laboratory which this apothecary had in the Hotel de Conde, he performed ſeveral courſes of chemiſtry, which brought him into the knowledge and eſteem of the prince. At length he provided himſelf with a laboratory of his own, and might have been made a doctor of phyſic, but he choſe to be an apothecary, by reaſon of his attachment to chemiſtry; in which he preſently opened public lectures, and had ſo great an affluence of ſcholars, that he had ſcarce room to perform his operations. He now found out ſome chemical ſecrets, which he ſold to good profit. But, in 1681, his life began to be diſturbed on account of his religion, and he received orders to quit his employ. At this time the elector of Brandenburg, by Mr. Spanheim, his envoy in France, made him a propoſal to go to Berlin, with a promiſe of erecting a profeſſorſhip in chemiſtry for him there; but the trouble of tranſporting his family to ſuch a diſtance, added to the hopes of ſome exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read ſome courſes, after the time limited by the order was expired: but at length, this not being ſuffered, he croſſed the ſea to England in 1683, where he was well received by Charles II. who gave him great encouragement. Yet, as the face of the public affairs there appeared not more promiſing of quiet in France, he reſolved to return thither, though without being able to determine what courſe he ſhould then take.

In theſe difficulties, imagining that the quality of a doctor of phyſic might procure him ſome tranquillity, he took that degree at Caen about the end of the year; and repairing to Paris, had a great deal of buſineſs for a while, but did not find that tranquillity he deſired. At laſt, the edict of Nantz being revoked in 1685, he was forbid to practice his profeſſion, as well as other Proteſtants. However, he read two courſes of chemiſtry afterwards, under ſome powerful protections. At length he ſunk under the perſecution, and entered into the Romiſh church, in the beginning of 1686. This change procured him a full right to practiſe phyſic: but he was obliged to have the king's letters for holding his courſe of chemiſtry, and for the ſale of his medicines, as he was not now an apothecary; however, theſe letters were eaſily obtained: and what with his pupils, his patients, and the ſale of his chemical ſecrets, he made conſiderable gains.

Upon the revival of the royal academy of ſciences, in 1699, he

was

was made aſſociate chemiſt, and at the end of the year became a penſionary. He was ſeized with an apoplexy in 1715, which after ſeven days put a period to his life, June 19, at the age of ſeventy.

He publiſhed, 1. "A Courſe of Chemiſtry." 2. "An Univerſal Pharmacopœia" 3. "An Univerſal Treatiſe of Drugs." 4. "A Treatiſe of Antimony; containing the Chemical Analyſis of that Mineral."

LENCLOS (NINON DE), a very diſtinguiſhed character, was born of a good family at Paris in 1615. Her mother would have made a religious of her; but her father, who was a man of wit and gaiety, ſucceeded much better in making her a woman of pleaſure. She became her own miſtreſs, and was left to form herſelf, by the death of her parents, at fifteen; and, having before been diligently read in the works of Montaigne and Charron, was known even then at Paris for her *bons mots*, her fine underſtanding, and philoſophic ſpirit. She cultivated muſic, and played well on ſeveral inſtruments; ſung in great taſte, and danced with inimitable grace. With ſuch accompliſhments, ſhe could not want either lover or huſband; but, for the ſake of liberty, or rather licentiouſneſs, kept herſelf from matrimonial connections. She had a large income, yet lived with œconomy as well as dignity. She had a ſtrange ſingularity of taſte and humour, and her plan of life was perhaps without example. She never made any ſcandalous traffic of her charms; but delivered herſelf up to thoſe who pleaſed her beſt, and continued to be theirs ſo long as the humour laſted. Volatile in her amours, conſtant in friendſhip, ſcrupulouſly juſt, equable in temper, charming in converſation, and beautiful even to old age; this extraordinary woman wanted nothing, but what in woman is called Virtue; yet preſerved the ſame dignity and decorum as if ſhe had poſſeſſed it. On this very account, and notwithſtanding her known character for gallantry and intrigue, the moſt amiable and moſt reſpectable women of her time ſought her acquaintance. Madam de Maintenon would fain have had her with her at Verſailles, to have conſoled her under the tireſomeneſs of grandeur and old age; but Ninon preferred a voluptuous obſcurity to the brilliant ſlavery of a court; yet, what is extraordinary, this amorous lady is ſaid to have held the paſſion of love in contempt. She called it a ſenſation, rather than a ſentiment; a blind impulſe, purely ſenſual; a tranſient illuſion, which pleaſure produces, and ſatiety deſtroys. She would reaſon like Socretes, though ſhe acted like Lais.

This bewitching woman died in 1706, aged ninety. She left ſome children. One of her ſons, not knowing her to be his mother (for all her operations were conducted with ſecrecy and myſtery) actually fell in love with her; and when, to get rid of his paſſion, ſhe diſcovered herſelf to him, through ſhame and

deſpair

deſpair he poigniarded himſelf in her preſence. Some genuine letters of hers are in the works of St. Evremond.

LENFANT (JAMES), a Proteſtant Miniſter, born in 1691, and much diſtinguiſhed at Saumur and Geneva, where he was educated. He removed to Heidelburg in 1683, and became miniſter of the French church there, and chaplain to the electreſs dowager Palatine. The invaſion of the Palatinate by the French, in 1688, obliging him to retire to Berlin, he was made preacher to the queen of Pruſſia, and chaplain of the king her ſon, a member of the Academy, and counſellor of the Superior Conſiſtory. He died of a palſy in 1728, aged ſixty-ſeven. He was author of 1. "Hiſtoire du Concile de Conſtance." 2. "Hiſtoire du Concile de Baſle." 3. "Hiſtoire du Concile de Piſe." each in 2 vols. 4to. Beſides theſe, he publiſhed ſeveral other things, particularly a New Teſtament, tranſlated into French from the original Greek, with literal notes, in conjuction with Beauſobre.

LENGLET (NICHOLAS DU FRESNOY), a very voluminous, but incorrect, French writer, was born at Beauvois in 1674. He was deſigned for theology, but quitted it for politics. In 1705, the Marquis de Torcy ſent him to Liſle, where he was at firſt ſecretary to the miniſter at the court of the Elector of Cologne. He was at the ſame time charged with the foreign correſpondence between Bruſſels and Holland, and in his department is ſaid to have ſhewn much ſagacity in diſcovering a plot, to deliver up the town of Mons to the Duke of Marlborough. He knew prince Eugene alſo, after the taking of Liſle, in 1708; and, on a journey to Vienna in 1721, ſaw him again, when the prince made him his librarian. His chief delight being to think, write, and live at his eaſe, he produced many works; which however are not held in any high repute. He lived eighty-two years, but his end was very tragical: for, falling aſleep as he was reading by the fire, he fell into it; and his head was nearly burnt off before the accident was perceived.

LEO X. pope of Rome, was deſcended from the ancient and illuſtrious family of the Medicei, and was called John de Medicis. He was born at Florence in 1475, and inſtructed in Greek and Latin literature by the beſt maſters; by the celebrated Angelus Politianus, in particular. At eleven years of age, he was made an archbiſhop, by Lewis XI. of France; and, at fourteen, a cardinal, by pope Innocent VIII.

The Medicei being overthrown and driven from Florence by Charles IX. of France, he ſpent many years in exile; but, returing to Rome in 1503, he found great favour with Julius II. Some years after, he was inveſted with the dignity of legate by that

that pope; and was in that quality in the army, which was defeated by the French near Ravenna, in 1512. He was taken prisoner there, and, during his captivity, is said to have made a wonderful experiment of the ascendant which superstition has over the minds of the soldiers; who, when they had overcome him, shewed him so much veneration, that they asked his pardon for gaining the victory, besought him to give them absolution for it, and promised never to bear arms against the pope. He was raised to the pontificate March 11, 1513, when he was no more than thirty-seven. However, the pleasures, in which he too frequently immersed himself, and the lewd actions objected to him, sullied the lustre of his virtues. His disposition, more complaisant than corrupt, threw him down the precipice; he was surrounded with a set of people, who, instead of admonishing him of his duty, were for ever proposing some party of pleasure. He was accused of sodomy; and as his morals were very bad, charged with impiety and atheism, and ridiculing the whole Christian doctrine as fabulous. Having been educated by preceptors, who had taught him perfectly the Belles Lettres, he loved and protected men of wit and learning. The poets were chiefly happy in his munificence; and the pleasures he used to indulge himself in with them, degenerated sometimes into buffoonery. In short, it may be said, that men of learning and buffoons shared equally his friendship; and his greatest advocates allow, that he had but little affection for those who excelled in theology and ecclesiastical history, although he wrote very civil and encouraging letters to Erasmus, who dedicated some of his greatest works to him. It must be owned, however, that the literati, as well as the professors of arts and sciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men and learning; he spared neither care nor expence in recovering the manuscripts of the ancients, and in procuring good editions of them; and he equally favoured arts and sciences, being himself a man of taste.

But the most memorable particular relating to this pope was, his very undesignedly giving birth to the Reformation. Leo being of a rich and powerful family, and withal of a high and magnificent spirit, entertained a purpose of building the sumptuous church of St. Peter, which was begun by Julius II. and required large sums to finish. The treasure of the apostolic chamber was exhausted, and the pope was so far from being enriched by his family, that he had contracted immense debts before his advancement to the pontificate, which he had increased by his profuse manner of living since. Finding himself therefore in no condition to bear the charges of such an edifice, he was forced to have recourse to extraordinary methods. Leo therefore, in 1517, published general indulgences throughout Europe, in favour of those who

would contribute any ſum to the building of St. Peter's; and ſet perſons in each country to preach them up, and to receive money for them. In Germany, the Dominicans were preferred to the Auguſtine friars, who had hitherto been employed in that office: and this, together with the barefaced mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Auguſtin, to preach againſt them. And ſo the Reformation began: nor could all the bulls of Leo and his ſucceſſors againſt Luther and his adherents, nor all the various policy of the court of Rome, ſtop its progreſs. Leo died, Dec. 2, 1521, in the forty-fifth year of his age, and ninth of his pontificate: ſome think his death was occaſioned by a piece of good news, others ſay, by poiſon. Several of his letters are preſerved by various authors, beſides the ſixteen books written in his name by his ſecretary Bembus, and printed in the works of that cardinal.

LEONICENUS (NICHOLAS), an eminent phyſician of Italy, was born in 1428, and was a profeſſor of phyſic at Ferrara for more than ſixty years. It is to this phyſician, that we owe the firſt tranſlation of any of Galen's works, which he alſo illuſtrated with commentaries. He tranſlated alſo the "Aphoriſms of Hippocrates." Another work of his is, "Plinii & plurium aliorum Medicorum in Medicina erroribus." He made alſo an Italian tranſlation of Dion Caſſius, and another of Lucian. By theſe diſſimilar productions we ſee, that Leonicenus was not ſo confined to phyſic, as to be inattentive to the other departments of literature. He died in 1524, aged ninety-ſix.

LEONTIUM, an ancient courtezan at Athens, famous firſt for her laſciviouſneſs, and afterwards by her application to the ſtudy of philoſophy. She ſtudied under Epicurus, and proſtituted herſelf to all his diſciples. She was either the wife or concubine of Metrodorus, by whom ſhe had a ſon, whom Epicurus recommends to the executors of his laſt will and teſtament. She applied herſelf however ſeriouſly to philoſophy, and ventured with ſo much confidence to be an authoreſs, as even to write againſt Theophraſtus.

LEOWICQ (CYPRIAN or LEOVITIUS), a Bohemian aſtronomer, was born of a noble family in 1524. He publiſhed "Ephemerides" and other things, and was diſtinguiſhed as an Aſtronomer. He died in 1574.

END OF VOL. VI.

